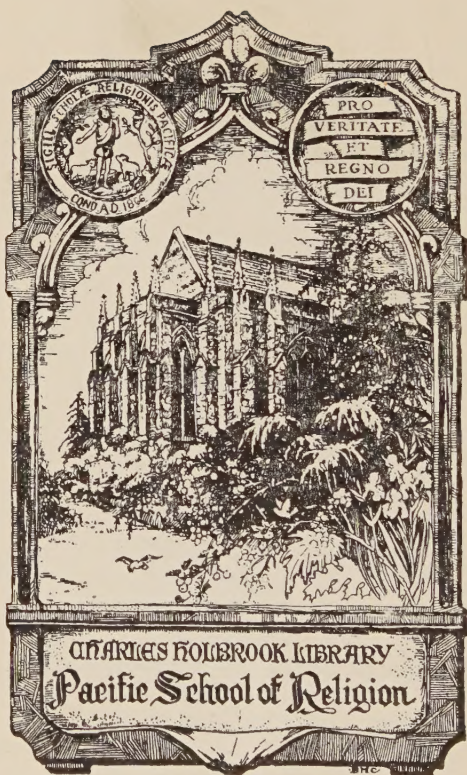


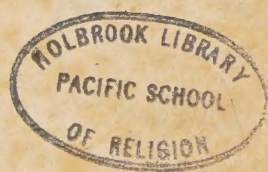




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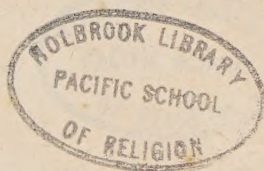
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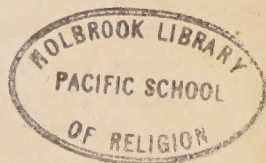
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ADVERTISEMENT.

It is now sixteen years since this publication was commenced by the Board of Directors of the American Education Society. The first six numbers, published under the title of "The Quarterly Journal of the American Education Society," and extending through nearly two years, were comprised in the first volume. The work was then increased in size, and received the name of "The Quarterly Register and Journal." A further modification of the style of the work was adopted at the commencement of the third volume, in order to effect a more entire separation between the two departments embraced in its pages; which were occupied respectively with statistical and historical matter of general interest, and with information relating to the operations of the Society. To the American Quarterly Register, as the leading department of the publication was then called, the first named description of materials was assigned, while the Journal, which was limited to a few pages at the close of each number, and published also for gratuitous circulation in a separate form, was mainly occupied with the last. Under this arrangement the work has been continued to the present time.

A series of fifteen volumes of the American Quarterly Register has now been completed. A great amount and variety of matter has been furnished to the readers of the work. By far the largest portion of it has been the fruit of laborious, original research, and of a kind not elsewhere to be met with. Great exertion has been made by those upon whom the labor of conducting the publication has devolved, to render it a work of genuine and permanent value in its bearing upon all the interests of religion and learning in this country, and more especially upon those of ecclesiastical history and ministerial education.

From the large amount of matter furnished, as well as from its peculiar character, the publication has necessarily been attended with a heavy expense and great editorial labor; for which, during the last few years especially, the Society has not been adequately reimbursed by the returns from subscribers. We have therefore now to announce, that the Directors have decided that it is not expedient for them longer to continue the publication of the *American Quarterly Register*; and that this part of the work will be suspended from this time.

The *Quarterly Journal*, in a pamphlet of sixteen pages, and in a small edition, will continue to be published for gratuitous distribution in such method as the interests of the Society may seem to demand.

In taking leave of this department of our labors, we have the satisfaction of believing that they have never been regarded otherwise than with favor by an intelligent Christian public; both as it respects their good influence for the time being, and the foundation laid for a train of benefits, to be realized and appreciated more and more in future years. Doubtless we speak the sentiment of those who have formerly stood in a similar relation to this work, and by whose eminent learning and diligence it was made whatever it has become, when we commend it, as a whole, to Him for the advancement of whose kingdom and glory its design was at first conceived.

MAY, 1843.

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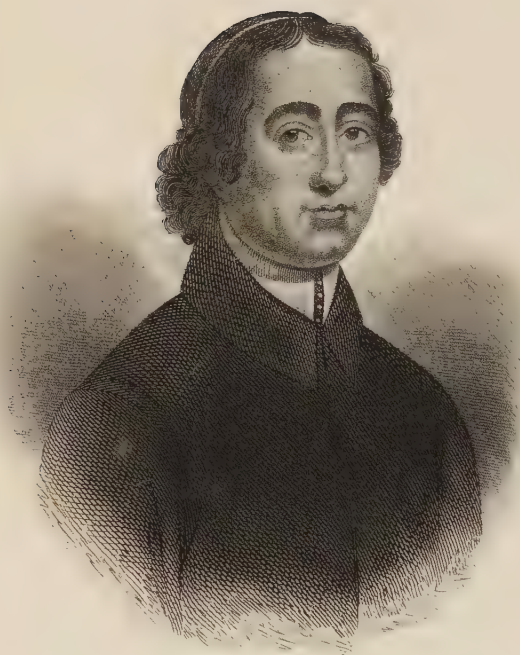
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MASSILLON.

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JOHN BAPTIST MASSILLON,

BISHOP OF CLERMONT.

[Translated from the French of D'ALEMBERT,* by Rev. CHARLES FREEMAN, of Limerick, Me.]

JOHN BAPTIST MASSILLON was born at Hieres, in Provence, in 1663. His father was a poor citizen of this little city. The obscurity of his birth, which gives so much splendor to his personal merit, should be the first line of his eulogy; and we may say of him as of the illustrious Roman, who

* When I had read the eulogy on the Bishop of Clermont, I looked again at the title, and asked, can this D'Alembert be the man who is mentioned sometimes as an infidel philosopher, in connection with Voltaire, Diderot, and Tom Paine? He writes here like a Christian; and how could an infidel present such a picture of a good bishop? Some account then of D'Alembert may be proper in this place. According to the wretched manners of Paris, he was born out of wedlock, and was exposed by his unnatural mother, but owned by his father, and committed to the care of a glazier's wife. It is said that when D'Alembert began to exhibit proofs of extraordinary talent, she sent for him, and acquainted him with the relationship which existed between them; and that his reply was, "You are only my step-mother—the glazier's wife is my mother." Thus does immorality annihilate natural ties and natural affections; and thus does a corrupt religion introduce infidelity, and infidelity immorality. On an income of 1,200 francs, or about 250 dollars, settled on him by his father, D'Alembert devoted himself to literary studies altogether. When he left college, he returned to his foster-mother, the glazier's wife, with whom he lived altogether forty years, and continued his studies. He pursued no profession for a support. His delight was in study. He says that he awoke every morning, thinking with pleasure on the studies of the preceding evening, and on the prospect of continuing them during the day.

In 1762, Catharine of Russia requested him to undertake the education of her son, with an income of 100,000 francs. On declining the offer, she wrote again to press him, and says in her letter, "I know that your refusal arises from your desire to cultivate your studies and your friendships in quiet. But this is of no consequence: bring all your friends with you, and they shall have every accommodation in my power. D'Alembert was too much attached to his situation and his income of 150*l.* or about 3,628 francs a year, to accept even this princely offer.

D'Alembert died Oct. 29, 1783. Not having received extreme unction, it was with great difficulty that a priest would be found to inter him, and then only on condition that the funeral should be private.

The character of D'Alembert was one of great simplicity, carried even to bluntness of speech, and of unusual benevolence, mixed with a keen sense of the ridiculous, which exerted itself openly and without scruple upon those who attempted the common species of flattery. It was his maxim that no man ought to spend money in superfluities while others were in want; and a friend, who knew him well, declared to the editor of his works, that when his income amounted to 8,200 francs, he gave away the half. His attentions to his foster-mother, to the end of her life, were those of a son.

D'Alembert has been held up to reprobation on account of his religious opinions. But on this point it should be observed, that there is a wide line of distinction between him and some of his colleagues in the *Encyclopedia*, such as Diderot and Voltaire. The published writings of D'Alembert contain no expressions offensive to religion; they have never been forbidden on that account, as La Harpe observes, in any country of Europe. Had it not been for his private correspondence with Voltaire and others, which was published after his death, the world would not have known, except by implication, what the opinions of D'Alembert were.

This account of D'Alembert is taken from the Penny Cyclopaedia of the Society for the Diffusion of Useful Knowledge, London. It is not intended to palliate here the guilt of Massillon in upholding the Roman Catholic Religion, or of D'Alembert in giving even his silent countenance to infidelity. Their virtues may only make apparent and more dark their crime. When Lavalette, the Postmaster-general of France, betrayed the cause of Louis 18th to Napoleon, his general excellence of character was thought to have made his example more pernicious and his punishment more necessary. While I record the doubt of D'Alembert that there was a God; I must avow my feeling, that even to doubt the existence of Jehovah is monstrous impiety and absurdity. The influence of such infidelity, even in an amiable and moral man, is disastrous on a community. We need not deny to infidels all the common virtues of mankind. Though they should be temperate, diligent, benevolent, sincere, and regardful of the common decencies of society,

owed nothing to his ancestors, *Videtur ex se natus*, He seems to be born of himself. But his humble origin honors not only himself, it honors still more the enlightened government, which, in going to seek him in the midst of the people, to place him at the head of one of the greatest dioceses of the kingdom, braved the very common prejudice of our day, that Providence has not destined to high places the genius which it has made to spring up in the lowest ranks. If the distributors of ecclesiastical dignities had not had the wisdom, or the courage, or the happiness to forget sometimes this maxim of human vanity, the clergy of France had been deprived of the glory, with which it is now so greatly honored, of reckoning the eloquent Massillon among her bishops. When he had finished his classical studies, he entered the Oratoire at the age of seventeen years. Resolved to consecrate his labors to the church, he preferred to the indissoluble bonds which he might take in one of the religious orders so strangely multiplied among us, the free engagements which are contracted in a Congregation, to which the great Bossuet gave this rare eulogium—*that there every one obeys while no one commands*. Massillon preserved, even to the close of his life, the most tender and sacred remembrance of the lessons which he had received and of the principles which he had imbibed in this truly respectable Society, which, without intrigue, without ambition, loving and cultivating letters with the sole desire of being useful, has acquired a distinguished name in the sacred and profane sciences; which, sometimes persecuted, and at all times little favored by those whose support it might expect, has done, in spite of this fatal obstacle, all the good it was permitted to do, and has never injured any one, even its enemies; and which, finally, has known at all times that which makes it most dear to wise men, how to practise religion without littleness, and to preach it without fanaticism.

Massillon's superiors soon perceived by his first essays, the honor he would secure to their congregation. They destined him to the pulpit; but it was only in submission, that he consented to comply with their wishes, for he alone was blind to the celebrity which awaited him, and which was to reward his submission and modesty.

There are some minds, full of confidence, which recognize, as by instinct, the object to which nature has destined them, and who grasp it with vigor. There are also modest and timid minds, which need to be informed of their power, and which, by this unaffected ignorance of themselves, are only the more interesting, the more worthy of being drawn from their modest obscurity, to be presented to fame, and to be shown the glory that awaits them.

The young Massillon did at first every thing he could to avoid this glory. Already he had pronounced, from pure submission, while yet in the province, the funeral orations of M. de Villeroy, Archbishop of Lyons, and of M. Villars, Archbishop of Vienne. These two discourses, which were in truth but the first attempts of a young man, yet of a young man, who announced already what he would become in time, had the most brilliant success.

The modest preacher, terrified at his growing reputation, and fearing, as he said, *the Demon of pride*, resolved to escape from it forever, by devoting

yet if they do not give their countenance to Christianity, but express doubts of the existence of the God of the Bible, they overthrow the foundations of good order, and open the flood gates of immorality. Confusion and every evil work may be expected to follow the prevailing influence of such men in a community. Nor can the goodness of a Massillon, or the piety of a Fenelon, prevent that religion, which they uphold, from occasioning immense evil. The Roman Catholic Religion may raise a people somewhat above the ignorance, and immorality of heathenism; but then it most powerfully restrains them from rising higher than a certain low level of true knowledge and virtue. TR.

himself to a retirement the most profound, and even the most austere. He went to bury himself in the abbey of Sept Fonts, where the same rules were followed as at la Trappe, and there he took the habit. During his noviciate, the cardinal de Noailles addressed to the Abbe of Sept Fonts, whose virtue he respected, a mandate which he was to publish. The Abbe, more religious than eloquent, but still preserving, at least for his community, some remains of self-love, wished to make to the prelate a reply worthy of the mandate which he had received. He imposed this service on the expreacher novice, and Massillon served him with equal promptness and success. The cardinal, astonished at receiving from this Thebaïd a communication so well written, did not fear to wound the vanity of the pious Abbe of Sept Fonts by asking him who was its author. The Abbe named Massillon; and the prelate replied that so great a genius must not, according to the expression of the Scripture, remain hid under a bushel. He required that they should make the young novice abandon the habit, and resume that of the Oratoire, and he placed him in the seminary of Saint-Magloire, in Paris, exhorting him to cultivate the eloquence of the pulpit, charging himself, he said, *with his fortune*, which the desires of the young orator limited to that of the Apostles, namely, the strictest necessities, and the most exemplary simplicity.

His first sermons produced the effect which his superiors and cardinal Noailles had foreseen. Scarcely had he begun to show himself in the churches of Paris, before he eclipsed all those, who then were distinguished as preachers. He had declared *that he would not preach like them*, not in a presumptuous opinion of his superiority, but from a just and well considered view which he had taken of Christian eloquence. He was persuaded that if the minister of the divine Word degrades himself by announcing in a trifling manner common truths, he also fails of his object in thinking to subdue, by profound reasonings, hearers, who, for the most part, cannot follow him; and if all his hearers have not knowledge, all have affections which the preacher may move; that in the pulpit we must show man to himself, less to disgust him by the hideousness of the portrait than to afflict him by its resemblance; and finally, if it is sometimes useful to trouble and terrify, it is still more useful to cause to flow the kindly tears, which are much more efficacious than those of despair.

Such was the plan which Massillon proposed to himself; and he fulfilled it as he had conceived it, that is to say, in a superior manner. He excelled in that quality of the orator, which has the precedence of all others,—in that eloquence which directly reaches the soul, which agitates but does not confound, which alarms but does not overwhelm, and which penetrates, but does not rend. He sought in the recesses of the heart, those close folds, in which the passions are enveloped, those secret sophisms, which the passions employ so skilfully to blind and seduce us. To combat and confute these sophisms, it was almost sufficient for him to develop them, but he exposed them with a spirit so affectionate and tender, that he allured rather than subdued; and in presenting to us even the picture of our vices, he would still retain and please us. His diction, always easy, elegant and pure, is always of that noble simplicity, without which there is neither good taste, nor true eloquence; a simplicity which, being united in Massillon with a harmony the most sweet and fascinating, acquired still new graces. That which gave a finish to the charms of this enchanting style, was that these many beauties seemed to flow freely from their sources, and to have cost the author no effort. There sometimes escaped him, either in his phrases, or sentences, or in the touching melody of his style, some negli-

gences which might be called happy, since they entirely removed not only the impression, but even the suspicion of labor. It was by this abandonment of self, that Massillon made all his hearers his friends. He knew that the more anxious an orator appeared to excite admiration, the less his hearers were disposed to feel it; and he knew that this ambition was a fatal rock to many preachers, who, intrusted, if we may so speak, with the interests of God himself, wish to mingle with these great interests, the trifling interests of their own vanity.

Massillon thought on the contrary that it was a poor gratification, according to the expression of Montaigne, to be in company *with people who always admire us for a reward*, especially in those moments, when it is so pleasant to forget ourselves, that we may be occupied with the weak and unhappy, whom we should instruct and console. He compared the studied eloquence of profane preachers, with the flowers with which the fields are so often overspread, and which though very agreeable to the sight, are injurious to the harvest.

We are astonished how a man, devoted by his office to retirement, could know the world sufficiently, to make such correct paintings of the passions, and especially of self love. *It is*, he said with candor, *by searching into myself, that I have learned to trace these portraits*. He proved this in a manner alike forcible and ingenious, by the reply which he made to one of his brethren, who congratulated him on the success of his sermons. *The devil*, said he, *has already told me this more eloquently than you*. Massillon derived another advantage from this eloquence of the soul, of which he made so happy a use. As he spoke the language of all conditions in speaking to the heart of man, all classes thronged to his sermons. Infidels even sought to hear him; they often met with instruction where they went to find amusement, and sometimes they returned converted, when they expected to go away, merely giving or withholding their praises. It was because Massillon knew how to descend for their sake to the only language which they wished to hear, to that of a philosophy purely human in appearance, but which finding all the portals of their soul open, gave a way for the orator to approach them without effort, and without resistance, and to conquer them, without even combatting them.

His action was perfectly suited to the kind of eloquence which he had selected. When he entered the pulpit he appeared to be deeply penetrated with the great truths which he was about to utter; his eyes cast downward; his air modest and collected, without violent movements, and with scarcely any gestures, but giving force to all he said by a voice full of meaning and pathos; he spread through his audience the religious feeling which his exterior announced, he made himself to be heard with that profound silence by which eloquence is more commended than by the most tumultuous applauses. On account of his reputation for declamation alone, the celebrated Baron attended one of his discourses; and as he departed from the service, addressing the friend who accompanied him, he said, *Here is an orator indeed, and we are only comedians*. The court soon desired to hear, or rather to criticise him. He presented himself without fear, as well as without pride, on this great and dangerous theatre. His first attempt there was most brilliant, and the exordium of the discourse which he pronounced, was a master piece of modern eloquence. Louis Fourteenth was then at the height of his power and glory, the conqueror and the admiration of all Europe, adored by his subjects, intoxicated with incense, and sated with homage. Massillon took for his text the passage of Scripture, which seemed least addressed to such a prince, *Blessed are they that mourn*; and he

knew how to draw from this text an eulogy on the monarch the more new, ingenious and flattering, as it appeared dictated by the Gospel itself, and to be such as an Apostle might utter. "Sire," said he, to the king, "if the world should speak here to your Majesty, it would not say, *Blessed are they that mourn*. It would say to you, Happy is that prince, who has never fought but to conquer; who has filled the universe with his fame; who, through a long and flourishing reign, has enjoyed with splendor every thing which men admire—the grandeur of his conquests, the love of his people, the esteem of his enemies, the wisdom of his laws. But, Sire, the Gospel does not speak like the world." The auditory of Versailles, accustomed as it was to Bossuet and Bourdaloue, was not accustomed to an eloquence, at once so beautiful and so noble; and immediately there arose in the assembly, in spite of the sacredness of the place, an involuntary movement of admiration. To render the impression of this address still more moving, it needed only to be pronounced amidst the misfortunes which followed our triumphs, and when the monarch, who, during fifty years had nothing but success, only shed tears. If Louis XIV. ever heard an exordium more eloquent, it was perhaps that of a religious missionary, who, appearing before him for the first time, thus began his discourse. "Sire, I shall present no compliment to your Majesty, for I find none in the Gospel." Truth, even when she speaks in the name of God, should content herself with knocking-at, not breaking-down, the gates of kings. Massillon, convinced of the truth of this maxim, never imitated some of his predecessors, who, either to display their zeal, or to secure it notice, had preached Christian morality in the abode of vice, with a severity that might render the truth odious, and expose religion to the resentment of proud and offended authority. Our preacher was always firm, but always respectful, in announcing to his sovereign the will of Him who judges kings; he filled up the measure of his ministry, but he never passed it; and the monarch, who could depart from his chapel dissatisfied with the liberties taken by some other preachers, always went from the sermons of Massillon *dissatisfied with himself*. This the prince had the courage to say in express terms to the preacher—an eulogium the greatest he could give him; but which many others, before and after Massillon, had not even desired to obtain, being more ambitious of satisfying critics, than of converting sinners.

Success so great and brilliant had its ordinary effect; it made for Massillon implacable enemies, especially among those who regarded themselves as his rivals, and who, wishing that the divine Word might be announced only by themselves, thought themselves under no obligation to preach against envy by their own example. Their resource was to shut, if possible, the mouth of so formidable a competitor; but they could succeed only by accusing his doctrine; and on this delicate point Massillon gave no pretext to their charitable dispositions. He was indeed a member of a Congregation whose opinions were then much assailed; and many of his brethren had been for this pious motive strictly excluded from the pulpit of Versailles. But the sentiments of Massillon, exposed every day to the criticism of an attentive and scrupulous Court, presented not even the shadow of error to the clear-sighted eyes of hatred; and his irreproachable orthodoxy was the despair of his enemies. Already the church and the nation had nominated him to the episcopacy; and envy, almost always blind to her true interests, might have been able, with a little refined policy, to employ this dignity as a respectable burial of the talents of Massillon, by removing him a hundred leagues from Paris and the Court; but she did not

carry so far her dangerous penetration, and saw in the episcopacy only a brilliant recompense, of which it became her to deprive the orator who was so worthy of it. To succeed in this she made a last effort, and enjoyed the mournful advantage of obtaining at least temporary success; she calumniated the morals of Massillon, and easily found, as is common, ears ready to hear, and minds ready to believe. The sovereign himself, so capable is falsehood to insinuate itself into the minds of monarchs the most upright, was moved, if not convinced; and that very prince, who had said to Massillon, that *he wished to hear him for two whole years*, seemed to fear to give to another church the preacher whom he had reserved for himself.

Louis XIV. died; and the regent, who honored the talents of Massillon, and who scorned his enemies, nominated him to the bishopric of Clermont; he wished however that the Court might hear him once more, and engaged him to preach a *Careme* before the king, then about nine years old.

These sermons, composed in less than three months, are known under the name of *Petit Careme*. They are perhaps, if not the master-piece, at least a true model of the eloquence of the pulpit.

The great sermons of our orator may have more of passion, vehemence and force, but the eloquence of the *Petit Careme* is more insinuating and delicate, and the charm resulting from this is still more increased by the interest of the subject, by the inestimable value of these simple and touching lessons, which, designed to penetrate with as much gentleness as force into the heart of the infant monarch, seemed to provide for the happiness of many millions of men, in announcing to the young prince who was to reign over them, every thing which they had a right to expect of him. Here the orator exposes to the eyes of sovereigns the dangers and evils of supreme rank; truth flying from thrones, and concealing herself even from princes who seek her; the presumptuous confidence with which even the most just praises can inspire them; their almost equal danger from their weakness which cannot take advice, and from their pride which will take it only from herself; the fatal power of their vices, to corrupt, debase and destroy a whole nation; the detestable glory of victorious princes so cruelly bought with so much blood and so many tears; the Supreme Being finally, placed between an oppressing king, and an oppressed people, to alarm the one, and avenge the other. Such was the object of the *Petit Careme*, worthy to be learned by all children destined to reign, and to be studied by all men charged with the government of the world. Some severe critics have, however, reproached these excellent discourses with a little uniformity and monotony. They offer, say they, scarcely more than a single truth on which the orator fixes, and to which he always returns—the beneficence and kindness which the great and powerful of the world owe to the humble and weak, to men whom nature has created their equals, whom humanity has presented them as their brethren, and whom Providence has caused to be poor even from their birth. But without examining the justice of this reproach, this truth is so consoling for the many men who groan and suffer, so valuable for the instruction of a young king, so necessary especially to be heard by the callous ears of the courtiers who surround him, that humanity ought to bless the orator who has pleaded her cause with so much zeal and perseverance. Can children complain that we say too much to their father of their dependence on him, and of his natural duty to love them?

In the same year in which these discourses were delivered, Massillon entered into the French Academy. The Abbe Fleury, who received him, in the quality of director, gave him among other praises, that of having brought

himself down to the comprehension of the young king, in the instructions which he had designed for him.

"It seems to me," said he, "that you have wished to imitate the prophet, who, to recall to life the son of the Shunamite, lessened himself, so to say, when he put his mouth upon the mouth, his eyes upon the eyes, and his hands upon the hands of the child, and who, after having thus warmed him again, restored him once more, fully alive, to his mother."

This discourse of the director presents another passage, as edifying as it is remarkable. When Massillon was consecrated bishop, no place at the court, no business, no motive in short, or, if you will, no pretext, could retain him far from his flock. The Abbe Fleury, an inexorable observer of the canons, saw, in receiving the new Fellow of the Academy, only the vigorous duties which his episcopal office imposed upon him. The duties of the academician disappeared entirely from his eyes. Far from inviting the new Fellow to an assiduous attendance on the sittings, he only exhorted him to an eternal absence; and, what rendered the counsel the more severe was, that he clothed it with the imposing form of regrets most forcibly expressed. "We foresee with grief," said he, "that we shall lose you *forever*, and that the *indispensable* law of residence, will remove you beyond return from our assemblies. We can no more hope to see you but on occasions when some *troublesome* business shall *tear you in spite of yourself* from your church."

This counsel was the more effectual, because he who received it had already given it to himself. He departed to Clermont, and returned no more, except on very urgent, and therefore very rare occasions. He gave all his cares to the happy people whom Providence had committed to his charge. He did not think that his episcopacy, which he had merited by his success in the pulpit, discharged him from ascending it again, and that to be recompensed he must cease to be useful. With tenderness he consecrated to the instruction of the poor, the talents so often welcomed by the great men of the earth; and he preferred to the loud praises of courtiers, the simple and sedate attention of an audience less brilliant and more docile. The most eloquent, perhaps, of his sermons, are the conference discourses which he addressed to his curates. He preached to them the virtues, of which they found an example in himself, disinterestedness, simplicity, forgetfulness of self, the active and prudent ardor of an enlightened zeal, very unlike the fanaticism by which zeal is blinded, and sincerity is made questionable. A wise moderation was in effect his ruling characteristic. It pleased him to collect in his country house, Jesuits and members of the Oratoire; he accustomed them to bear with one another, and almost to love each other; he made them play together at checkers, and he exhorted them never to engage in more serious war with each other. The spirit of conciliation of which his conduct was an example, and his well known manner of thinking about the scandal of theological quarrels, made the government desire that he should endeavour to reconcile cardinal de Noailles, and those who accused this pious archbishop; but the impartiality which he showed in this negotiation, produced its natural effect, that of dissatisfying both parties.

In vain did he represent to them that men destined by their office to preach the Gospel to their brethren, ought not to begin with violating one of its principal precepts, that of union and peace; that their divisions, already so evil, on the *love of God*, did not absolve them from the *love of our neighbor*; that these disputes were at once, to the weak a cause of scandal, and to infidels a cause of triumph, not a just cause indeed, but always af-

flicting on account of the advantage taken of it. These wise remonstrances were ineffectual; and he learned by his own experience, that it is often easier to reclaim infidels, than to reconcile those who have so much interest in uniting together to confound them.

Deeply penetrated with the true obligations of his office, Massillon fulfilled especially the first duty of a bishop, that which made infidelity itself love and respect him, the duty or rather the sweet pleasure of being humane and beneficent. He reduced his episcopal rights to very moderate sums, which he would have entirely relinquished if he had not thought it his duty to respect the patrimony of his successors, that is to say, to leave them the means of doing good deeds. He gave, in two years, twenty thousand livres to the Hotel-Dieu of Clermont. His whole revenue belonged to the poor. His diocese has preserved the memory of this, after more than thirty years, and his memory is there daily honored by the most eloquent of funeral orations, the tears of a hundred thousand of the poor.

He enjoyed during his life this funeral oration, which he can hear no more. When he appeared in the streets of Clermont, the people prostrated themselves around him, crying, *Long live our father!* This virtuous prelate therefore often said that his brethren did not sufficiently reflect how much consideration and authority they might derive from their office; that it was not by pride, nor by a minute devotion, that they could render themselves dear to mankind, and formidable to the oppressors of men, but by the virtues of the heart, of which the people can judge; and who trace out before their eyes, in the minister of the true religion, that just and beneficent Being of whom he is an image.

Among the immense alms which he gave, there were some which he concealed with the greatest care, not only from regard to the delicate feelings of unfortunate individuals who received them, but to spare sometimes entire communities the feeling, though unfounded, of inquietude and fear, which his alms might cause them. A numerous convent of the religieuse, was without bread for many days; they were resolved to perish, rather than avow this frightful misery, from fear lest their house should be suppressed, to which they were more attached than to life. The bishop of Clermont learned at the same time, both their extreme indigence, and the reason of their silence. Urged to give them aid, he feared to alarm them by seeming to know their situation; he privately sent to these religieuses a very considerable sum, which secured to them a subsistence, until they had found the means of providing for themselves from other resources, and it was not until after the death of Massillon, that they knew the benefactor to whom they were so much indebted.

Not only did he prodigally give his property to the needy, he assisted them also with equal zeal and success by his credit and his pen. Witnessing, in his diocesan visits, the misery under which the inhabitants of the country groaned, and his own revenue not sufficing to give bread to the many unhappy who asked it of him, he wrote to the Court in their favor; and by the vivid and touching picture which he drew of their necessities, he obtained either assistance for them, or a considerable diminution of their imposts. We are assured that his letters on this interesting subject are master-pieces of eloquence and pathos, superior even to the finest of his sermons. Indeed what emotions ought not to have been awakened in this virtuous and compassionate soul, by this spectacle of suffering and oppressed humanity!

The more he sincerely respected religion, the more did he condemn the superstitions which degrade it, and the more zeal he felt to destroy these

superstitions. He abolished, yet with difficulty, the very ancient and very indecent processions, which the barbarism of ages of ignorance had established in his diocese, which by a scandalous masquerade was a mockery of the divine worship, and to which the inhabitants flocked in crowds, some with a stupid devotion, others to turn this religious farce into ridicule. The curates of the city, fearing the fury of the people, who were attached to them the more for their absurdity, dared not publish the mandate which forbade these processions. Massillon mounted the pulpit, published his mandate himself, made himself heard by a tumultuous auditory, who would have insulted any other preacher, and enjoyed in this victory the fruit of his beneficence and virtue.

He died as Fenelon died, and as every bishop ought to die, without possessing and without owing any thing. It was on the 28th of September, 1742, that the church, and humanity, and eloquence, suffered this irreparable loss.

A recent event, suited to touch minds of sensibility, proves how precious is the memory of Massillon, not only to the indigent, whose tears he dried up, but to all who knew him. Some years since a traveller, who happened to come to Clermont, desired to see the country house where the prelate passed the greater part of the year. He addressed himself to an aged grand-vicar, who, since the death of the bishop, could not return to this country house where he would find no more its former inhabitant. The grand-vicar consented nevertheless to gratify the wishes of the traveller, and this, in spite of the profound grief which he must bring upon himself by revisiting places so sadly dear to his memory. They departed therefore together, and the grand-vicar showed the stranger every thing. "Behold," said he, with tears in his eyes, "the alley where this worthy prelate walked with us. Here is the arbor where he sometimes reposed in his readings. Here is the garden which he cultivated with his own hands." Then they entered into the house; and when they reached the chamber where Massillon breathed his last, "Here" said the grand-vicar "is the place where we lost *him*," and he fainted away as he pronounced these words. The ashes of Titus, and of Marcus Aurelius might have envied such an homage.

Massillon has been often compared with Bourdaloue, as Cicero with Demosthenes, or Racine with Corneille; but these kinds of parallels—a fruitful source of antithesis—prove only the degree of talent possessed by those who make them. We deny ourselves without regret such comparison, and confine ourselves to a single reflection. When Bourdaloue appeared, the pulpit was yet barbarous, rivalling, as Massillon himself said, the theatre in buffoonery, and the school in dryness. The Jesuit preacher first made religion speak a language worthy of herself; he was solid, true, and closely and severely logical. If he who enters first upon a new path has to remove many thorns, he enjoys also a great advantage—which is, that his steps are more marked and therefore more celebrated than those of his successors. The public, accustomed for a long time to see Bourdaloue reign, who had been the first object of its reverence, long retained the persuasion that he could not have a rival, especially while Massillon lived, and Bourdaloue from the bottom of the tomb, heard no longer the cry of the multitude in his favor. Death, at length, which brings justice in its train, has put both orators in their place; and envy, which denied Massillon his due, may now grant it, without fearing that he will enjoy it. We shall abstain however from giving him the pre-eminence which grave judges question. The greatest glory of Bourdaloue is that the superiority of Massillon is yet

doubted; but, if it may be decided by the number of readers, Massillon would have much the advantage. Bourdaloue is scarcely read except by preachers and devout souls: his rival is in the hands of all who read, and we may be permitted here to say, to put the finish to our eulogy, that the most celebrated writer of our nation and of our age, makes the sermons of this great preacher one of his most constant manuals in reading; that Massillon is with him a model of prose writers, as Racine is of poets; and that he always has on the same table the *Petit Careme* by the side of *Athalie*.

If we wished however to find between these two writers a sort of parallel, we might say, with a man of genius, that Bourdaloue is more argumentative, and Massillon more pathetic. A sermon excellent in all respects would be one which derived its argument from the former, and its pathos from the latter. Perhaps a sermon more perfect still, would be one, where they would not thus appear one after the other, but where their talents, mingled together, would modify each other, and the reasoner would be at the same time pathetic.

We ought not to dissemble that they in general accuse all the sermons of our eloquent academician, of the same fault as his *Petit Careme*; it is that of often presenting on the same page only the same idea, varied, it is true, by all the richness which expression could furnish, but, which, preserving not uniformity of ground, allows of but slow progress. The same criticism is made on Seneca but with much more justice. Seneca, solicitous only to astonish his reader by the profusion of wit with which he oppresses him, wearies him the more, as he sees that the writer himself is fatigued by so pompous a display of his riches, and that he shows them with so much prodigality only after having gathered them with effort. Massillon, always filled with the interest of his hearer alone, seems to present to him in many ways the truth of which he wishes to convince him, only from the fear that he has not engraved it sufficiently deep upon his soul; and not only do we forgive him these kind and tender repetitions; but he gains our good will by the affectionate motive which multiplies them. We perceive that they come from a heart which experiences pleasure in loving those that are like itself, and whose lively and profound sensibility has need of diffusing itself around.

It is surprising that the clergy of France, who possessed so eminent an orator, never once named him to preach in their assembly. He never desired the honor, and he left to men of moderate talents, and ambitious minds, this petty glory, of which he himself had no need. He was rarely chosen to be even a member of the Assembly, and he consented, he said, without pain, that prelates less attached than he to residence, should have recourse to this reputable means of dispensing with it. The indifference, which the brethren of the Bishop of Clermont appeared to manifest toward him, was on their part, neither designed, nor even voluntary. It was the low work of some men in office, who, from motives worthy of themselves, sullenly exiled Massillon from the eyes of the Court, not as an intriguing subject, for he was known too well to suffer this injury, but as an illustrious and respected prelate, whose superiority, seen too near, would cast around him a splendor offensive to powerful men of narrow minds. Yet what a loss to such an auditory was that of a preacher like Massillon! How deeply interesting to speak to the assembled princes of the church on the august duties which their dignity imposed on them; on the eyes of all the people being fixed on them; and of the great examples which they expected from them; of the right which the sanctity of their character and especially that of their life might give them, to proclaim the truth to kings,

and to carry to the foot of the throne, the often disregarded cry of the innocent and the poor ! Did they think that Massillon was unworthy to discuss so grand a topic ; or did they rather fear that he would treat it with too much eloquence ? This great preacher pronounced, either before he was a bishop, or after he became one, some funeral discourses, whose merit was eclipsed by that of his sermons. If he had not in his character the inflexibility which announces truth with rudeness, he had the honesty which did not suffer him to disguise it. Amidst the praises, which he bestows in these discourses, whether from regard to decorum or justice, the true opinion which he inwardly entertains, of him whom he is charged to eulogize, escapes without his thinking of it, through his natural frankness, and flows out, so to speak, in spite of himself ; and we perceive in reading him that he would rather make a history than a eulogy of his hearers.

Once alone his memory happened to fail him in preaching ; and, deceived by the slight disgust which this accident gave, he thought that it would be better for him to *read*, rather than *repeat* his sermons. We dare not be of his opinion. Reading would force the preacher to deprive himself of the great emotions which are the soul of the pulpit, or to render these emotions ridiculous in giving them an air of preparation and exaggeration, which would destroy their naturalness and truth. Massillon seems to have himself perceived that the most seductive quality of an oratorical discourse, is that it should appear to be prompted by the occasion, and without any trace of previous preparation appearing ; for when he was asked which of his sermons he thought was the best, he replied, *That which I know the best.*

Although devoted to Christian eloquence both by inclination and duty, he sometimes, for relaxation, exercised himself in other pursuits ; and we are informed that he left a manuscript life of Corregio.

He could not choose for the subject of his eulogiums, a painter, whose talents more resembled his own : for he was, if we may be allowed the expression, the Corregio of orators. We may add that, as Corregio formed himself, in taking a new path after Raphael and Titian, Massillon, who opened a new career in the pulpit, might say in comparing himself with other orators, what Corregio said when looking at the pictures of other artists : *And I too am a painter.*

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND,

FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 295, vol. xlv.

CALEB CARR.

[Governor of Rhode Island, in 1695.]

SEVERAL of the early chief magistrates of the colonies were undistinguished by personal acts, or agency in any important events, occurring during their administration of public affairs ; and owed the official distinction, which constitutes perhaps their principal claim to the remembrance of posterity ; to accident, or what is sometimes termed the freaks of fortune. Such perhaps was the case with Governor Carr. No memorials are preserved of him, by which we can learn the time of his birth, or the origin and circumstances of his family. He was one of those who followed the little colony of the excellent John Clarke to Rhode Island ; and some years after, in 1661, was an active agent in the purchase and settlement of *Misquamocuck*, or *Westerley*, a fine maritime town,

situated at the mouth of the Pawcatuck, about 35 miles west of Newport. True to the honest principle which had thus far governed the New England colonists, by whom, until after Philip's war, in 1675, not a single foot of ground was claimed or occupied on any other score but that of fair purchase, the territory selected for the future town of Westerley, was purchased for a satisfactory consideration of the Indian sachems. In August, 1661, Caleb Carr and William Vaughan, were appointed to treat with the natives for a further extension of the township limits; and at a meeting of the original purchasers and intended settlers, on the 19th of the same month, Mr. Carr was appointed one of the trustees of the new township. In January of the following year, we find Mr. Carr actively engaged in providing for the removal of the settlers to Misquamocuck, and in March, the new plantation was commenced in earnest. In 1695, a large accession was made to the population, through the influence of Mr. Carr and Mr. Clarke, and in 1669, the township was incorporated. Mr. Carr appears to have been an active agent in all the early transactions of the new settlement. In 1679, he was chosen an Assistant for the colony, which office he held for several years; in which capacity, acting as a magistrate, he is mentioned as having attended upon the courts of quarter-sessions in 1687, and at different times in the following years down to as late a period as 1698, when we find him imposing a fine upon a culprit of the name of Palmer, for planting a peach tree on the Sabbath. In 1695, he was chosen to the office of governor for one year, to succeed Governor John Easton. The time of his death is unknown.

JOHN CARVER.

[First Governor of Plymouth Colony, 1620, 21.]

JOHN CARVER, one of the early pilgrims, and first governor of the Plymouth colony, was a native of England, and is represented to have been one of the deacons of the persecuted church of Robinson, which, to escape the persecutions of the English hierarchy, emigrated to Holland, in 1608. Of his family, or of his early history, prior to his connection with the little band of the Puritans, little is known; nor is the record of the time and place of his birth any where preserved.

When the little flock at Leyden embraced the project of a removal to America, John Carver was selected, in 1617, as one of the agents to negotiate with the Virginia company in London for a suitable territory. He obtained a patent in 1619, and the pilgrims at once commenced their preparations for a departure. The *Speedwell*, a ship of sixty tons, was purchased in London, and the *Mayflower*, of one hundred and eighty tons, was hired in England. They sailed from Southampton, with one hundred and twenty passengers, on the 5th August, 1620. They had not gone far, however, upon the Atlantic, before they had to put into Dartmouth for repairs. They again put to sea on the 21st August, but the same cause, after they had sailed about one hundred leagues, obliged them to put back to Plymouth. The *Speedwell* was then pronounced unfit for the voyage. About twenty of the timid and wavering were freely allowed to abandon the expedition. The rest went on board the *Mayflower*, which sailed on the 6th September, with one hundred and one passengers, beside the ship's officers and crew.

The weather was unfavorable during most of the voyage; and it was not till the 9th November, that they discovered the white and sandy shores of Cape Cod. The pilgrims had selected as their intended place of settlement, the mouth of the Hudson, but through the ignorance or self-will of their captain, they were thus conducted to the most barren and inhospitable part of Massachusetts. They put about to the southward, but the appearance of breakers, and danger of shoals, together with the eagerness of many of the passengers to be placed on shore, induced them again to shift their course to the north. The next day, doubling the northern extremity of the cape, the *Mayflower* was safely brought to anchor in the harbor of Cape Cod.

Here, before landing, it was thought proper to institute some form of government, and they accordingly formed themselves into a body politic, by a voluntary compact, on the 11th November, 1620, intrusting all power in the hands of the majority. This instrument was signed by the whole body of men, forty-one in number, who, with their families, constituted the little colony. John Carver's name stood first, and he was the same day chosen governor of the colony for the year ensuing. A truly democratic form of government having been thus established, sixteen armed men were sent on shore, to procure wood, and make discoveries. They returned at night without having discovered a house or a human being. For five weeks they lay in the harbor, during which time, several excursions were made by direction of the governor. In one of these, an Indian burying ground was discovered, and in one of the graves were found a mortar, an earthen pot, bow and arrows, and other implements. A cellar was also found, filled with seed corn in ears, and during the several excursions, a number of bushels were thus providentially obtained.

On the 6th of December, Governor Carver himself, with nine of the principal men armed, and a like number of seamen, set sail in the shallop to make further discoveries.

The weather was so cold, that the spray of the sea froze on their coats, till they were cased with ice like coats of iron. They coasted along the cape, and occasionally a party was set on shore. At the dawn of day, on Friday, December 8, those who were on land, were surprised by the sudden war-cry of the natives, and a flight of arrows. They immediately seized their arms, and on the first discharge of musketry, the Indians fled. Eighteen arrows were taken up, headed either with brass, deer's horns, or bird's claws, which they sent as a present to their friends in England. As they sailed along the shore, they were overtaken by a storm, and the rudder being broken, and the shallop driven into a cove full of breakers, they all expected to perish. By much exertion, however, they came to anchor in a fair sound, under a point of land. While they were divided in opinion with respect to landing at this place, the severity of the weather compelled them to go on shore. In the morning of Saturday, they found themselves on a small uninhabited island, which has ever since borne the name of Clark's island, from the mate of the ship, the first man who stepped upon it. As the next day was the Christian Sabbath, they appropriated it to those religious purposes, for which it was set apart. On Monday, December 11, they surveyed the bay, and went ashore upon the main land at the place, which they called Plymouth; and a part of the very rock on which they first set their feet, is now in the public square of the town, and is distinguished by the name of the Forefathers' Rock. The day of their landing, the 22nd of December, N. S. is in the present age regarded as an annual festival. As they marched into the country, they found cornfields, and brooks, and an excellent situation for building. With the news of their success, they returned to their company, and on the 16th December, the ship came to anchor in the harbor. The high ground on the south west side of the bay was pitched upon as the site of the contemplated town, and a street and house lots were immediately laid out. It was also resolved to plant their ordnance upon a commanding eminence, that overlooked the plain. Before the end of December, they had erected a store house, with a thatched roof, in which their goods were deposited under a guard. Two rows of houses were begun, and as fast as they could be covered, the people, who were classed into nineteen families, came ashore, and lodged in them. On the last of December, the public services of religion, were attended for the first time on the shore, and the place was named Plymouth, both because it was so called in Capt. Smith's map, published a few years before, and in remembrance of the kind treatment, which they had received from the inhabitants of Plymouth, the last port of their native land, from which they sailed.

The severe hardships to which this company were exposed in so rigorous a climate, and the scorbutic habits contracted by living so long on board the ship, caused a great mortality among them, so that before the month of April, near one half of them died. Gov. Carver was himself dangerously ill in January. On the 14th of that month, as he lay sick at the store-house, the building took fire by means of a thatched roof, and it was with difficulty, that the stock of ammunition was preserved. By the beginning of March, he was so far recovered of his first illness, that he was able to walk three miles to visit a large pond, which had been discovered from the top of a tree by Francis Billington, whose name it has since borne. None of the natives were seen, before the sickness among the planters had abated. The pestilence, which raged in the country four years before, had almost depopulated it. March 16th, a savage came boldly into the town alone, and to the astonishment of the emigrants addressed them in these words, "Welcome, Englishmen! welcome, Englishmen!" His name was Samoset, and he was lord, or sagamore of Morattiggon, distant five days' journey to the eastward. He had learned broken English of the fishermen in his country. By him the governor was informed, that the place where they now were, was called Patuxet, and, though it was formerly populous, that every human being had died of the late pestilence. This account was confirmed by the extent of the deserted fields, the number of graves, and the remnants of skeletons, lying on the ground. Being dismissed with a present, he returned the next day with five of the Indians, who lived in the neighborhood, and who brought a few skins for trade. He was sent out again in a few days, and, March 22, returned with Squanto, the only native of Patuxet then living. Having been carried off in 1614, by a Captain Hunt, of Smith's fleet, who, in his voyage from Virginia to Malaga, visited Plymouth, and treacherously seized him and twenty-six others of the natives, he escaped the pestilence, which desolated the country. They were sold at Malaga for £20 a man. As several of these Indians were rescued from slavery by some benevolent monks at Malaga, Squanto was probably thus set at liberty. He had learned the English language at London, and came back to his native country with the fishermen. They informed the planters, that Massassoit, the sachem of the neighboring Indians, was near with his brother, and a number of his people; and within an hour he appeared on the top of a hill over against the English town, with a train of sixty men. Mutual distrust prevented for some time, any advances upon either side; but Edward Winslow being sent to the Indian King, with a copper chain and two knives, with a friendly message from the governor, the sachem was pleased to descend from the hill, accompanied by twenty men

unarmed. When he had reached a brook, a short distance from the settlement, he was met by Capt. Standish with six men, and politely escorted to one of the best houses. Here a pile of cushions was placed on a green rug, and other accommodations corresponding with the dignity of the guest, provided. Gov. Carver shortly appeared, preceded by a drum and a trumpet, and a military escort. This exhibition excited great admiration among the Indians. It was showing unexpected deference to their sovereign. After an exchange of civilities, the Governor and Sachem kissing each other, they agreed on a league of friendship, the substance of which was, that they and their subjects should perpetually continue in the exercise of kind and obliging offices toward each other; that in the event of hostilities with other powers, mutual aid and support should be afforded; that the subjects of each, on approaching the towns of either party, should in all cases leave their weapons of war at a certain distance. The treaty being concluded, which was called the peace of Plymouth, entertainment was brought in, consisting chiefly of strong waters, of which the savages were fond.

When the conference was ended, Massassoit returned to his camp on the hill, and the hostages on both sides were restored. Thus was formed an alliance, remarkable above all others, with the Indians, for the length of its duration. The articles of it were adhered to with fidelity as long as Massassoit lived. It remained unbroken until the war of 1675, when the celebrated Philip, second son of Massassoit, commenced hostilities on the settlements.

On the 23d of March, 1621, a few laws were enacted, and Mr. Carver was confirmed as governor for the following year. In the beginning of April, twenty acres of land were prepared for the reception of Indian corn, and Samoset and Squanto taught the emigrants how to plant and dress it with herrings, of which an immense quantity came into the brooks. Six acres were sowed with barley and peas. While they were engaged in this labor, on the 5th of April, the governor came out of the field at noon, complaining of a pain in his head, caused by the heat of the sun. In a few hours, it deprived him of his senses, and on the 6th April, 1621, terminated his life. He was buried with all the honors that could be paid to his memory. The men were under arms, and fired volleys over his grave. Jasper, a son of Governor Carver, had died on the 6th December preceding, and his wife, overcome with grief for the loss of her husband and son, soon followed them to the grave. Elizabeth, a daughter, married John Howland; and there were other children remaining, but their names are nowhere mentioned; neither do they appear at any subsequent time in the annals of the colony; they attained no civil honors; they rose to no distinction; but less fortunate than the children of other governors, they remained in obscurity, and were unnoticed by the people. The name of Carver does not appear in the assignment of lands in 1623, nor in the division of cattle, made in 1627. William, a grandson of Governor Carver, who lived at Marshfield, acquired some notoriety on account of his extreme age, having lived until he was 102. This grandson was alive as late as 1755, for in that year he was seen laboring in the same field with his son, grandson and great-grandson, while an infant of the fifth generation was in his house. He died 2nd October, 1760. It has been said that the celebrated traveller, Jonathan Carver, was a descendant of the governor.

The historians of the pilgrims represent Governor Carver to have been distinguished for his prudence, his firmness and decision under difficult circumstances, and for his unbending integrity. He was heir to a good estate in England, which he spent in his emigrations to Holland and America. From all that appears, he was as nearly perfect in the moral and Christian virtues, as often falls to the lot of frail humanity. Among other interesting relics of the pilgrim era, the broad sword of Governor Carver is preserved in the cabinet of the Historical Society of Massachusetts, in Boston.

THOMAS CHITTENDEN.

[Governor of Vermont for 18 years, between 1778 and 1797.]

THOMAS CHITTENDEN, the first chief-magistrate of Vermont, was a native of Guilford, Connecticut, where he was born on the 6th January, 1729. His ancestor, William Chittenden, is said to have emigrated to New Haven from the county of Surry in England, about the year 1639, and to have become one of the six original purchasers and planters of Guilford, Connecticut, to which place he removed some time prior to 1650. The family were devoted almost exclusively to agricultural pursuits. Thomas, the subject of this brief notice, received a common school education, such as was deemed sufficient at that period to fit a young man for the transaction of the ordinary business of life. Early marriages were more frequent a century ago than now, and Mr. Chittenden before he was twenty years of age married Elizabeth Meigs, and soon after removed to Salisbury, where, by the practise of industry and economy, he in a few years became the owner of a fine farm, and a valuable property in lands. While he resided at Salisbury, he represented that town for seven years in the Connecticut Assembly, was

appointed a civil magistrate, and was also a colonel in the militia of the colony. Though deficient in education, his native good sense, sterling integrity, and uniform affability, gave him great personal influence in the community, and secured the entire confidence of his fellow citizens.

After remaining some twenty years in his native State, finding a large family dependent upon his counsels and assistance, he determined to lay a foundation for the future prosperity of his children, by emigrating to the north. Early in the spring of 1774, he accordingly removed with his family to the "New Hampshire Grants," as the territory comprising a considerable portion of Vermont was then called, having purchased a tract of land on the Winooski, or Onion river, in the township of Williston. Here he arrived in the month of May, not knowing the spot on which he was to locate himself, and without even an habitation as yet provided for the shelter of his family. At this period there were very few inhabitants in Vermont, north of Rutland, and none within the present limits of the county of Chittenden, excepting those who had arrived during the year 1774. They were locating themselves at Burlington, Colchester, and other places. Seated on the beautiful and fertile banks of the Winooski, the diligent and successful cultivation of his new farm, upon which he labored diligently with his own hands, had procured for Mr. Chittenden the necessary provision for the comfortable sustenance of his family, and had opened to him the prospect of many of the conveniences of life; and nothing could be more flattering than the prospect of rural wealth, abundance and independence, as the natural and certain consequence of the labor of his hands, and the fertility of the soil.

It was in the midst of these improvements, and pleasing anticipations, that the war of the Revolution commenced, and the frontier settlements became exposed to the depredations of the enemy, and to the merciless inroads of their savage allies. In this state of things, in 1775, Mr. Chittenden was employed, with four others, as a committee to repair to Philadelphia, and procure intelligence with regard to the measures which Congress was pursuing, and to receive advice respecting the political measures proper to be adopted by the people of the New Hampshire Grants.

The retreat of the American army from Canada, in the spring of 1776, and the advance of the British upon Lake Champlain, rendering it unsafe for the few settlers, scattered along the western border of Vermont, to remain upon their lands, this section of the country was wholly abandoned by the inhabitants, who retired into the southern part of the district, or into Massachusetts and Connecticut. Mr. Chittenden removed his family to Arlington, in June of this year. On the 2d of July, he was appointed President of the Council of Safety, and soon became a leading man in the consultations of the inhabitants. Entering with deep interest into the controversy with New York, respecting the titles of the lands on the New Hampshire Grants, and being better acquainted with public business than any of the settlers, in consequence of the offices, which he had held in his native State, he was universally regarded as the man most suitable to be placed at the head of their operations. Mr. Chittenden perceived that the general struggle for independence in which the colonies were now engaged, presented a favorable opportunity for terminating the controversy with New York, by erecting the disputed territory into a new State, and establishing a separate government; and having adopted this decisive plan of sound policy, he steadily pursued it, till he saw the independence of Vermont acknowledged by the neighboring States, and by the general government.

Governor Chittenden was a member of the first Convention of Delegates from the several townships, which met at Dorset on the 24th July, 1776, and on the 25th September following, for the purpose of taking into consideration the expediency of declaring Vermont an independent State, and at the subsequent meeting of the convention at Westminster, Jan. 15, 1777, he was one of the committee who draughted the declaration of independence, which was there adopted, and also a member of another committee, who, at that time, petitioned Congress, praying that body to acknowledge Vermont as a free and independent State. He assisted in forming the first Constitution of Vermont, which was adopted by Convention, July 2, 1777, and on the 12th March, 1778, he was elected the first governor of Vermont, which office, with the exception of a single year, [1789,] he held until his decease.

Governor Chittenden was one of a secret committee of eight persons, (consisting of Thomas Chittenden, Moses Robinson, Samuel Safford, Ethan Allen, Ira Allen, Timothy Brownson, John Fanet and Joseph Fay,) who secretly managed the negotiations with the British authorities in Canada, from 1780 to the close of the revolutionary war, with so much adroitness and skill as to deceive alike the British, and the people of the United States, and effectually to protect Vermont from the hostilities of the enemy, whose troops were all the while in possession of the frontiers, and Vermont lying exposed to their incursions without the means of defence. These negotiations did not escape public admiration, and there were not wanting those who attributed to the authorities of Vermont the design of ultimate allegiance to the British crown. Gene-

ral Washington thus expressed to Gov. Chittenden his concern, on the 1st of January, 1782—"A few words upon the subject of the negotiations which have been carried on between you and the enemy in Canada and New York. I will take it for granted, as you assert it, that they were so far innocent, that there never was any serious intention of joining Great Britain in their attempts to subjugate your country: but it has had this certain bad tendency; it has served to give some ground to that delusive opinion of the enemy, that they have numerous friends amongst us, who only want a proper opportunity to avow themselves openly, and that internal disputes and feuds will soon break us in pieces. At the same time the seeds of distrust and jealousy are scattered among ourselves by conduct of this kind." History, however, which has torn the veil from these transactions, fully vindicates the patriotism of the people of Vermont. No community was ever more attached to popular independence; yet, after all their efforts and sacrifices in the common cause, they had the mortification to find themselves denied a participation in the blessings which they had labored to secure. Their claims to independence were treated with indifference; other States were contending for a dismemberment of their territory, and the annihilation of their sovereignty, and they were also left by Congress, which ought to have protected them, to contend, single handed, against the common enemy. In this condition of things, Vermont wisely consulted her own safety, and fortunately secured it, by the negotiations above referred to. The spirit which during all this gloomy period of trial animated the people, was doubtless expressed by Ethan Allen, in his letter of March 9, 1781, addressed to Congress:—"I am confident that Congress will not dispute my sincere attachment to the cause of my country, though I do not hesitate to say that Vermont has an indubitable right to agree on terms of a cessation of hostilities with Great Britain, providing the United States persist in rejecting her application for an union with them; for Vermont, of all people, would be the most miserable, were she obliged to defend the independence of the United States, and they at the same time at full liberty to overturn and ruin the independence of Vermont. * * * * I am as resolutely determined to defend the independence of Vermont, as Congress are that of the United States, and rather than fail, *will retire with the hardy Green Mountain Boys into the desolate caverns of the mountains, and wage war with human nature at large!*"

Soon after the close of the revolutionary war, Governor Chittenden again removed his family to Williston, where he spent the remainder of his active and useful life. Advanced in years, and declining in health, in October, 1796, he took an affectionate leave of his compatriots in the General Assembly of the State, and resigned the office of governor, which he had held for eighteen years. He died on the 25th August, 1797, in the 69th year of his age.

MARTIN CHITTENDEN.

[Governor of Vermont in 1813 and 1814.]

MARTIN CHITTENDEN, a younger son of the first governor of Vermont, was born in Salisbury, Connecticut, and removed when a youth with his father's family to the New Hampshire Grants in 1774. After the close of the revolutionary war, he was fitted for college, and entered at Dartmouth, where he graduated in the class of 1789. He now devoted himself to agricultural pursuits, mingled freely in the public discussions of the day, and became somewhat distinguished as a politician. In 1803, he was chosen a representative in Congress from the State of Vermont, to which honorable station he was returned at five successive elections—having been longer in Congress than any other representative from that State. In 1813, Mr. Chittenden was supported as a candidate for governor, in opposition to Governor Galusha. The two political parties into which the country was then divided, were very nearly balanced in Vermont. Gov. Galusha received a small plurality of the votes, but not enough to constitute a majority, and the choice consequently devolved on the legislature. After numerous ballotings, Mr. Chittenden was elected by a majority of three votes only. In 1814, after a warmly contested election, the people again failed to make a choice, Mr. Chittenden at this trial receiving fifty-five popular votes more than the opposing candidate, but not enough to overbalance the scattering votes: and again the choice devolved on the legislature. He was re-elected by a majority of twenty-eight votes. The close of the war, in 1815, brought about a change in the popular majorities, and many of those prominent public men in New England, who had felt it to be their duty to oppose the war, were either constrained to abandon principles which they had hitherto sustained, or go into retirement. Governor Chittenden appears to have chosen the latter alternative, and it is believed that he at no subsequent period engaged in public affairs. He lived for some years at Jericho, engaged in the cultivation of a farm, after which he removed to Williston, the residence of his father, where he remained until his death, which took place on the 5th September, 1840, in the 72d year of his age. Several of the brothers of Gov. Chittenden have been honored with public stations, and the family is numerous and highly respectable in New England and New York.

JEREMIAH CLARKE.

[President of Rhode-Island, in 1648—9.]

Few names are found to have been more numerous, or respectable, in the early annals of New-England, than that of Clarke. The character of the philanthropic and pure-minded John Clarke, the founder of Rhode-Island, who gave his mature years and the greater part of his private fortune to the service of the colony, declining its public honors, has been honorably portrayed by the historian. The family was originally from Bedfordshire, in England, whence they emigrated to Massachusetts, and thence into the other New-England colonies. Jeremiah Clarke, whom Roger Williams speaks of as "Captain Clarke," is said to have been a relative of John Clarke, and to have followed him to Rhode-Island. At the organization of the little democracy in 1647, Jeremiah Clarke was chosen the senior assistant under the first president, John Coggeshall. In the following year, Roger Williams alludes, in one of his letters, to the dissensions, which, even in its infancy, convulsed the little colony. He says, "Our poor colony has fallen into factions. Mr. Coddington and Capt. Partridge are the heads of the one, and Capt. Clarke, Mr. Easton, &c. the heads of the other faction. I receive letters from both, but I resolve (if the Lord please) not to engage, unless with great hopes of peace making." Coddington was attached to the interests of the king, and disposed to uphold the royal authority in the colonies, as the most direct means of securing the independence of the colony; while the rival party was more inclined to favor the designs of those, who were beginning to take sides with the parliamentary chiefs, in their efforts to sap the foundations of the royal power. At the second election held in the colony, under the compact of 1647, Mr. Clarke was chosen president, and remained in office, until succeeded by John Smith, in 1649.

WALTER CLARKE.

[Governor of Rhode-Island, in 1676, 1686, 1696 and 1697.]

WALTER CLARKE is believed to have been a native of Newport, and a son of Jeremiah Clarke, the second president of Rhode-Island. He was the first native of that colony who rose to the distinction of chief-magistrate. He was a man of considerable ability and influence in the community, and appears to have been much employed in public business. He was chosen a deputy from Newport prior to 1672, and during that year was speaker of the House of Assembly. He was a deputy at several subsequent periods, and also a magistrate. Connected by relationship with the families of Cranston and Easton, influential persons in the colony, Mr. Clarke appears to have had a large share in the management of public affairs for many years. He was first chosen governor for a single year, in 1676. Ten years afterward, he was again chosen, and was in office when the usurpation of Andros commenced. Summoned by that instrument of tyranny to surrender the government of Rhode-Island into his hands, Clarke obeyed, and, in 1687, became one of the members of Andros's council. In this body he continued to watch over the interests of Rhode-Island to the extent of his power, until the revolution of 1689. During this period, Rhode-Island was designated as a single *county*, under the government of Andros, who sent magistrates and officers from Boston into the subject colony for the trial of causes and settlement of disputes. The probate of wills, and all matters of grave importance, were required to be transmitted to Boston for decision.

Although the peaceful habits of the people of Rhode-Island naturally rendered them averse to a forcible resistance to the usurpation of Andros, they were rejoiced to be freed from his dominion, and hastened to resume their old charter. Receiving certain intelligence that the gallant people of Massachusetts had deposed Andros, and re-asserted their rights under the charter, the freemen of Rhode-Island assembled at Newport on the first day of May, 1689, and proceeded at once to elect for the time being their usual public officers. They tendered the office of governor to Mr. Clarke, but he declined, as did several others, until the venerable Governor Bull, then four-score years of age, accepted the hazardous post. After the storm had blown over, and the affairs of the colony had become settled, Mr. Clarke was again employed in the public service, and was twice elected governor, in 1696 and 1697, after which no account seems to have been preserved of his career.

WILLIAM CODDINGTON.

[Governor of Rhode-Island, from 1640 to 1647, and in 1674, 1675, and 1678.]

WILLIAM CODDINGTON, one of the founders of Rhode Island, was a native of Boston, in Lincolnshire, England, where he was born in 1601. When the company of Puritans were preparing for the settlement of Massachusetts, young Coddington made one of their number, and arrived at Salem, in the Arbella, on the 12th of June, 1630. He had been

elected one of the Assistants or magistrates of the new colony, before leaving England. He was a man of considerable estate, and settling at Boston, soon after his arrival, he erected there the first brick dwelling in New England. He engaged in the mercantile business, was successful, and his character and property gave him a great influence among the settlers.

During the perils of the winter of 1630, Mr. Coddington's wife fell a victim to the prevailing mortality, which for a time shrouded the infant colony in the deepest gloom. On the first of April following, he sailed for London, with the purpose of bringing over the rest of his property, in merchandise suited to the wants of the settlers. It would seem, from a letter of Governor Winthrop to his son, dated 28th of March, that Coddington had also a new matrimonial alliance under consideration.* In the spring of 1633, he returned, having during his absence married a second wife.

In 1634, and during the two following years, he was chosen treasurer of the colony. In 1634, the citizens of Boston determined on dividing the town lands, remaining unappropriated, among themselves; but with the same perverse jealousy of rich men, which sometimes influences large bodies of men even in our own day, in choosing their committee,—they left Winthrop, Coddington and all the wealthy men out, under the apprehension that the poorer people could get “no great proportions of land unless they chose a committee of their own, as Winthrop had often expressed himself in favor of leaving a greater portion for new comers, and for a common.” This proceeding of the people, however, did not in the end satisfy themselves. Gov. Winthrop remonstrated against the course adopted, especially, the leaving out of Mr. Coddington, as an unwise measure, as he had always been so forward in advancing the interests of the Colony. And it is a little remarkable, although Gov. Winthrop gives an account of this election, that no notice is taken of it in the Boston Town Records; but, there is a record of a subsequent meeting of the citizens, on the 18th of December, when Winthrop, Coddington, Bellingham, and four others of the most wealthy and distinguished citizens were chosen “to divide and dispose of the public lands of the Town, &c., as they shall think best.”

Mr. Coddington served as one of the Commissioners, who concluded a peace with Canonius and Miantonimo, in behalf of the Narragansett Indians, a short time before the Pequot war.

In the religious persecution of Wheelwright, and of his Sister Anne Hutchinson, Coddington and Vane, with many others, opposed the rigorous measures of Winthrop and the Magistrates. In May, 1637, Mr. Vane, who had been chosen governor in the preceding year, was superseded by Governor Winthrop; and Mr. Coddington, being a friend of Vane, was also left out of the Magistracy. But the freemen of Boston, on the following day, elected both him and Vane deputies to the General Court. Hubbard says, that, “the court not being pleased thereat, found means to send them home again; but the freemen of Boston, making the same choice the next time, they could not be rejected.” Coddington was again chosen in September, and also in the November following. The controversy at this period rose so high, that it partook in a high degree of personality. Gov. Winthrop classed Vane and Coddington, as belonging to a faction; and they, to show their displeasure at being out of the Magistracy, took their seats with the deacons in public worship, instead of sitting with the Magistrates, as they were wont to do, and as they had been specially invited to do by the governor. Coddington, still farther to show his independence of spirit, when the next general fast came round, instead of attending church with the governor, in Boston, went out to Mount Wollaston, to hear a sermon of John Wheelwright.

Proceedings of this sort were not calculated to allay the feeling of bitterness which prevailed; and Coddington, by opposing the harsh measures against Wheelwright, and by his resolute defence of Mrs. Hutchinson, when she was under examination, before Winthrop, came nigh calling down upon himself the excommunication he was anxious to avert from his friend. After this enthusiast had been arraigned, and passed through the fiery ordeal of Winthrop's and Dudley's examinations in the presence of the high court of elders and magistrates; after she had successfully met every charge alleged against her; and the court were about, nevertheless, to pass sentence of banishment against her, as a disturber of the public peace—Mr. Coddington interfered. One grave charge against Mrs. Hutchinson, was, that she had held meetings. Mr. Coddington inquired, if she designed to edify her own family in her meetings, whether none else might be present? Winthrop, perceiving the drift of this inquiry, evaded it, by answering petulantly—“If you have nothing else to say but that, Mr. Coddington, it is a pity that you should interrupt us in proceeding to censure.” Coddington proceeds:—“I would say more, Sir. Another thing you lay to her charge, is her speech to the elders. Now I do not see any clear witness against her, and you, Sir, know that it is a rule of court

* I hope the Lord hath provided a good husband for your sister Winthrop. Mr. Coddington is well affected to her. If he proceed, I wish you to further it; for he is a godly man, and of good estate. *I. Winthrop*, 382.

that no man may be a judge and an accuser too. And again, here is nothing proved about the elders, only that she said they did not teach the covenant of grace so clearly as Mr. Cotton did, and that they were in the state of the Apostles before the ascension. Why, really, I hope this may not be offensive, nor wrong to any of them. For my own part, I do not see any equity in all your proceedings. Here is no law of God that she hath broken, nor any law of the country that she hath broken, and she therefore deserves no censure; and if she say that the elders preach as the Apostles did, why they preached a covenant of grace, and what wrong is that to them? Therefore, I pray you to consider what you do, for here is no law of God or man broken."

But the sentence of banishment had already been determined upon by the court, and after two days examination, the proposition was put to the assembly in due form. All the deputies present voted for it, excepting Messrs. Coddington, Coggeshall, and Colburn. The exertions of Coddington and others, to stem the popular current of persecution proving ineffectual, he came to the determination to relinquish his advantageous situation as the principal merchant of Boston, and to abandon the large property and improvements he possessed at Braintree, and to seek a new settlement beyond the jurisdiction of Massachusetts. He was accordingly one of the eighteen, who, on the 7th of March, 1638, formed themselves into a voluntary Commonwealth, for the settlement of the Island of Aquetneck, which they had previously purchased of the Sachems Canonibus and Miantonimo. The name of Rhode Island was afterwards given to their new settlement.*

On the 26th of April, 1638, Mr. Coddington removed with his family to Rhode Island. The place first chosen to build upon, was Pocasset, which was afterward called Portsmouth, from the narrow entrance of the harbor. During this and the following year, they were joined by many others from Massachusetts, and commenced a settlement at the other extremity of the Island, which, from its fine harbor they named Newport. The little Colony, sheltered from the storm of persecution that had driven them from Massachusetts, now established a simple and patriarchal form of government among themselves. Mr. Coddington was appointed Judge or Chief Magistrate, and officiated in that capacity alone, for some months, after which three elders were joined with him, in the capacity of Assistants. The first act of the new government, passed the 13th of May, 1638, provided that none should be received as freeman of the Island, but such as should be received by consent of the body of inhabitants, and would submit to the government "established according to the word of God." By a vote of the freemen on the 2d of January, 1639, the judge and assistants, were directed to "be governed by the general rules of the word of God, where no particular rule was known." On the 12th of March, 1640, the people voted that their chief magistrate should be called Governor, the next Deputy Governor, and that there should be four assistants, two from each of the towns of Portsmouth and Newport. Mr. Coddington was elected Governor, and continued in office until the reorganization under the patent of incorporation, in 1647. The character of the government which had been thus far administered by Governor Coddington, was declared by vote of the people, on the 16th March, 1641, to be a "Democracy, or popular government."

In 1647, Governor Coddington assisted in forming the body of laws, which has been the basis of the civil code of Rhode Island ever since.

In May, 1648, Mr. Coddington was again chosen governor, but being at that time engaged in a controversy with some of the citizens, respecting some lands, he declined the office. He was active, however, in the affairs of the Colony, and attended a meeting of the Commissioners of the United Colonies, with the petition of Rhode Island to be admitted into the Union. This the Commissioners were ready to allow, but on condition that Rhode Island should acknowledge herself to be within the jurisdiction of Plymouth. These terms Mr. Coddington steadily resisted, and consequently the application was denied. Mr. Coddington's course was approved by his fellow citizens, who preferred the benefits of independence to the advantages of a dependent union.

Mr. Coddington seems to have had objections even to a union with the Providence

* The following is the original charter of the American Isle of Rhodes:

"We whose names are underwritten do here solemnly in the presence of Jehovah, incorporate ourselves into a body politic, and as He shall help, will submit our persons, lives and estates, unto our Lord Jesus Christ, the King of Kings, and Lord of Lords, and to all those perfect and most absolute laws of his given us in his holy word of truth, to be guided and judged thereby." [In the margin are these references: Exod. xxiv, 3, 4. 2 Chron. xi, 3. 2 Kings, xi, 17.]

WILLIAM CODDINGTON,
WILLIAM HUTCHINSON,
WILLIAM ASPINWALL,
JOHN PORTER,
EDW. HUTCHINSON, JR.
WILLIAM DYRE,
PHILLIP SHEARMAN,
RICHARD CARDER,
EDWARD HUTCHINSON, SEN.

JOHN CLARK,
JOHN COGGESHALL,
SAMUEL WILBORE,
JOHN SANFORD,
THOMAS SAVAGE,
WILLIAM FREEBORNE,
JOHN WALKER,
WILLIAM BAULSTON,
HENRY BULL.

plantations, and in 1651, with a view to establish the independence of Rhode Island, he went to England, and there procured from the Council of State a Commission, dated 3d of April, 1651; which constituted him Governor *for life* of Rhode Island, Canonicut, &c. With this new grant of power, he returned about the 1st of August. But no sooner were the people made acquainted with the nature of his commission, than they became clamorous against it. They would recognize no such power. Their primitive declaration, in 1641, forbade it;—and most of the inhabitants at once refused to submit. After a short time spent in fruitless explanations and remonstrances, Gov. Coddington resigned his commission—not, however, until the people had deputed Roger Williams, and John Clarke, to proceed to England, and procure the repeal of Coddington's patent. With his commission, he also made a formal surrender of all his claims to any lands under the patent, more than his just proportion with his fellow citizens.

He now retired from public life, and for several years took no active part in the affairs of the province. He was, perhaps, displeased with the misconstruction of his motives, which had rendered him for the time unpopular; for there can be little doubt that he was as sincerely attached to the interests of his fellow citizens, and as warmly in favor of popular liberty, as those who were loudest in their clamors against him. He was through life a strenuous advocate for liberty of conscience; and has been considered the rival of Roger Williams, for the honor of establishing a government, which should best secure to all its citizens, their just and equal rights. After the persecution which drove the Quakers to seek safety in Rhode Island, Governor Coddington embraced their faith, and exerted his influence in their behalf. The first yearly meeting of that society, ever held in New England, was at his house in Newport. He is said to have been the first person employed in commerce in that ancient Town.

In the course of a few years, the Quakers becoming numerous by continued accessions from the Massachusetts and Plymouth Colonies, resolved to take the government into their own hands, and to elect their own officers. Accordingly in 1674, they elected William Coddington governor of the Colony, in opposition to Benedict Arnold. He was elected in the following year, and again in 1678.

Upon the breaking out of King Phillips war, Governor Coddington and his associates, had the magnanimity to invite, by a public act, a number of the most intelligent and influential of their political opponents to meet with them, and to consult upon the best measures to be adopted for the welfare of the Colony. Quakers as they were, they purchased powder and balls, and other munitions of war, and although they did not openly authorize war, either offensive or defensive, yet they appointed men to take charge of the powder, &c., and to dispose of it as occasion might require. The governor even went so far in 1675, as to sign and issue a military commission.

Governor Coddington died at Newport, on the 1st of November, 1678, in the 78th year of his age. Thus, "after he had spent much of his estate, and the prime of his life in propagating plantations, he died governor of the Colony, continuing to the last hour to promote the welfare of the little community, which he had in a manner founded." His remains were deposited in the family burial place, which at his death he gave to the Society of Friends. The freemen of Newport, in 1836, caused the monument to be repaired, which marks the abiding place of the dust of this distinguished friend, and advocate of religious freedom. Others of the family were subsequently men of consideration in Rhode Island; and Callender dedicated his admirable Centennial Discourse, in 1738, to the "Honorable William Coddington," a grandson of the governor. The Coddingtons of New York, are descendants of the Quaker governor.

JOHN COGGESHALL.

[President of the Rhode-Island Colony in 1647.]

JOHN COGGESHALL,—whose name appears upon the early records of Boston, written, probably, as it was pronounced, *Coxeall*,—was born in Lincolnshire, England, in 1591, and came to this country with the Massachusetts colonists, in 1630. His family was of high respectability in England, and of considerable wealth. Some of his ancestors were distinguished in military life; and a monument is found in London, erected over the remains of a remote ancestor, John Coggeshall, who died in 1834. In Weever's Monuments, of London, it is remarked, that "the Coggeshalls in former ages were gentlemen of exemplary regard and knightly degree, whose ancient habitation was in the town; one of which family was knighted by King Edward III., the same day that he created Edward, his eldest son, Earle of Chester and Duke of Cornwall, anno 1336."*

* Among the funeral monuments within the diocese of London, is one to the memory of "Henricus Coggeshale, filius et heres Thome Coggeshale, filij Thome Coggeshale, armigeri, qui obiit 9 Jan., 1427." Another: "Thomas Coggeshale, arm. filius Thome Coggeshale, armiger. ob. 17 July, 1415." Alice, daughter of "Willelmi Coggeshale, militis," married Sir John Tyrrell, knt. descendant of the Norman Sir Walter Tyrrell, who slew his cousin, King William Rufus, in 1100. She died in 1422.

After the arrival of the emigrants in 1630, a considerable time was spent in selecting and fixing upon the spots in the wilderness where each new comer should establish a permanent habitation. Coggeshall established himself in Boston at first, and was there admitted a freeman, 6 November, 1632. He was a man of high consideration, an enterprising and popular citizen, and was soon called upon to take his share in the burden of public office. He was one of the first "selectmen" of the town of Boston. His name heads the list of the first representatives elected by the freemen of Boston on the 14th May, 1634, to the first general court of Massachusetts. He also represented Boston in the second, third, sixth, seventh, eighth, and ninth courts, and was elected for the twelfth, in October, 1637; but having favored the heresy of Anne Hutchinson, and opposed the persecution of Wheelwright, the General Court, on assembling in November, disfranchised Coggeshall, and passed an order enjoining him "not to speak any thing to disturb the public peace, upon pain of banishment." Prior to the adoption of this vote, the famous trial of Anne Hutchinson took place before the court, an interesting record of which has been preserved by the historian of Massachusetts.*

The accusation upon which Mrs. Hutchinson was arraigned, was thus stated by Gov. Winthrop, on the opening of her examination: "Mrs. Hutchinson," said the governor, addressing the lady, "your course is not to be suffered. You are leading simple souls astray at your meetings; and we know not that any have authority to set up any other exercises besides what are already established." Mrs. Hutchinson replied that this was a matter of conscience. "Your conscience," said the governor, "you must keep, or it must be kept for you." She then repeated, that she was arraigned, but had heard no offence laid to her charge, and asked her accusers for specifications, and for proofs. Hugh Peters, the future regicide, feeling the force of Mrs. Hutchinson's plea, that no charge had actually been proved against her, now stepped forward, and volunteered his testimony. He had been to her house, and listened to her conversation, for the express purpose, it seems, of becoming a witness against her. Like an eaves dropper, he had treasured up her sayings; like a designing informer, he had put artful questions, with the view of extorting confessions that might be used against her. After giving an account of his interview with Mrs. Hutchinson at her house, Peters at length announced to the assembly the formidable accusation. It was this, that she had said "there was a wide and broad difference between Mr. Cotton and the other ministers of the colony; that he preached the covenant of *grace*, and they the covenant of *works*," &c. Mrs. Hutchinson again asked for proofs. "Proofs!" exclaimed the deputy-governor Dudley, "why here are six undeniable witnesses, who say it is true, and yet you deny that you said that they preach the covenant of works, and are not able ministers of the gospel." "The ministers come in their own cause," said Mrs. Hutchinson, "they are not competent witnesses; but, as the Lord hath said that an oath is the end of all controversy, I desire that those who have here witnessed against me, may speak upon oath." At this point of the examination, Mr. Coggeshall, who had thus far been a silent spectator of the scene, rose and suggested to the deputies, that before they proceeded to swear, they should confer with Mr. Cotton. "What!" exclaimed Gov. Winthrop, "shall we not believe so many godly elders, in a cause wherein we know the minds of the party, without their testimony?" "I will tell you what I say," interrupted John Endicott, addressing Coggeshall, in a passion, "I think that this carriage of yours tends only to cast dirt in the face of the judges." "Will you, Mr. Coggeshall," continued Winthrop, "will you say that Mrs. Hutchinson did not say what has been laid to her charge by these ministers?" "Yes," said he, "I dare say that she did not say all that which they allege against her." "How dare you," said Hugh Peters, stepping up to Coggeshall, his face crimsoned with anger, "how dare you look into the court, to say such a word?" Coggeshall, addressing the presiding officer, Winthrop, contemptuously observed, "Mr. Peters takes it upon himself to forbid me; I shall be silent." The trial proceeded. Mrs. Hutchinson was banished out of the jurisdiction of Massachusetts, only three of the deputies, one of whom was Coggeshall, dissenting.

In looking back upon incidents of this character, which are found in the history of the Puritans of Massachusetts, it may be difficult to judge impartially of their motives. We are apt to overlook the circumstances in which they were placed. They had erected their altars here in the wilderness, afar from the interference of what they esteemed the

* Neal gives the origin of the controversy, in the following words:—"The members of the church at Boston, used to meet once a week, to repeat the sermons they heard on the Lord's Day, and to debate on the doctrines contained in them. Those meetings being peculiar to the men, some of the zealous women thought it might be useful to them. One Mrs. Hutchinson, a gentlewoman of a bold and masculine spirit, and a great admirer of Mr. Cotton, set up one at her house. She taught that believers in Christ are personally united to the Spirit of God; that commands to work out our salvation with fear and trembling, belong to none but such as are under the covenant of works; that sanctification is not a good evidence of a good estate. She likewise set up immediate revelation about future events, to be believed as equally infallible with the Scriptures; and a great many other opinions and fancies, which, under a pretence of exalting the free grace of God, destroyed the practical part of religion."—*Neal's Hist.* c. 5, p. 166.

ungodly world, where they could enjoy unmolested their rights of conscience and freedom in the worship of God. But when there came among them others, also preaching liberty of conscience, and setting up new creeds under the very shelter of their communion, the spirit of resistance was aroused—and they, too, became the persecutors, who had so lately fled from persecution. But as it is one of the ways of a beneficent Providence, to educe good from evil, so it was ordered that the bitterness which drove Williams, and Wheelwright, and the enthusiastic Anne Hutchinson into exile, should become the means of founding a new and prosperous colony of enlightened freemen.

Mr. Coggeshall possessed a spirit not easily tamed into submission, and continuing to affirm, as he did, the innocence of Wheelwright, he was included among the number of the citizens of Boston, who were ordered to be disarmed, on pretence of danger, that they might “upon some revelation, make some sudden irruption upon those that differ from them in judgment.” Adhering to the fortunes of his friends, whose religious faith he had first tolerated, and then embraced, and scorning to temporize, or conceal his opinions, he was banished in March, 1638.

Mr. Coggeshall now became one of the associates in the settlement of Rhode-Island, and went with the first who settled upon the island, which they had previously purchased of the Narragansett sachems. Here he enjoyed that liberty of conscience which he so highly prized, with the respect and confidence of the new community of freemen. After the settlers at Rhode-Island had begun to increase, and, having established a church at Newport, had received as communicants some who had been excommunicated from the Boston church,—the elders of the latter church thought proper to interfere, and sent commissioners to deal with their refractory brethren at Newport. These commissioners complained of their associating with disorderly persons, and receiving to their communion those who had been excommunicated from the church in Boston. Coggeshall met these spiritual messengers with a flat denial of their authority—declaring, for the first time, the doctrine of the absolute independence of the churches, one of another, in their separate organization. The commissioners returned, somewhat vexed at the fruitless result of their errand, and the matter was finally dropped, without further agitation.

In 1641, Mr. Coggeshall was chosen one of the Assistants of the colony, which office he sustained, until the first election held under the Patent of 1647, when he was chosen President of the colony. He continued to discharge the duties of this station until his death, which took place on the 27th November following. He died at the age of 56 years, having led a blameless and useful life, and leaving a good name as one of the richest legacies to his children. His son, John Coggeshall, was appointed a magistrate of the colony, under the royal commission of 8th April, 1665, and was afterwards, in 1671, an assistant, clerk of the Assembly in 1676, and secretary to the Council, in 1677. At the first Council summoned by Sir Edward Andros, on his arrival at Boston, in December, 1686, Mr. Coggeshall was present as one of the members from the Rhode-Island colony. Descendants of the president in a right line remain to this day in Rhode-Island, and Massachusetts. Major John Coggeshall, an officer of the revolution, died at New-Bedford, in 1830, at the age of 73.

THE OLDEST STONE IN CONNECTICUT.

In the burying ground of the ancient town of Windsor, there is a monument stone, almost two hundred years old, which stands firm, with this inscription legible upon it, viz.,

“Here lyeth Ephraim Hvit, sometimes Teacher to y^e. Chvrch of Windsor, who dyed Sep. 14, 1644.

Who when Hee lived we drew our vital breath,
Who when Hee died, his dying was our death,
Who was the stay of State, the Church's staff,
Alas! the times forbid an Ephitaph.”

LAWS AND LAWYERS, JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 350, vol. xiv.

ENGLISH LAWS AND LAWYERS.

IN our preceding remarks, we have considered the subjects of *Jewish* and *Gentile* Laws and Lawyers; we are now to take a view of those denominated *Christian*. To exemplify our thoughts more clearly on these inquiries, it is found most convenient to divide the *English* history into five periods, namely: 1st, the *Provincial government* under the Romans, from Julius Cæsar, through five centuries, to A. D. 448, when they withdrew from Briton; 2dly, the *Saxon Sovereignty*, of about six centuries, to the Norman Conquest, A. D., 1066; 3dly, the *Norman Despotism*, of 150 years, under 7 kings, to *Magna Charta*, in A. D., 1215; 4thly, the reign of 13 monarchs under *that Constitution* through 300 years, to the *Reformation*, A. D., 1529, in the times of the 8th Henry; and 5thly, the three centuries since that event.

The English Laws are either *Statute*, *Canon*, or *Common*,—developed by Legislators, Clergymen, or Courts. With what these have officially done, the legal men of our father-land, whether counsellors, draftsmen, or cause-pleaders, find their profession immediately connected, as depositaries of law-knowledge and scholars in legal science. Learned they are, and useful also, and only useful have they rendered themselves, when all they do in their profession accords with the true doctrines of the law, imbued with the pure principles of divine truth and justice.

The English *statute laws* are the fruits of government in several dissimilar administrations. They consist of executive charters or decrees, and legislative enactments. Prior to the rule of the Romans, the Britons had their Chiefs, who held councils, commanded armies, and rode in state chariots. The Druids were the senators and magistrates of the times; and by them all public affairs were directed. But the Roman government treated the country as others of its provinces; dividing it into five parts, and appointing over them pro-prætors, pro-curaturs or præfects, assisted by quæstors—officers invested with judicial power, and also with executive and military command. The Island was visited by several of the emperors in person, and governed by Roman laws, to which the people became ultimately much attached.

But in A. D. 448, the Romans left the country, drained of its best soldiery; when the Britons, unable to defend themselves against the Scots and Picts, sought assistance from the Saxons and Angles, two German Tribes resident between the Baltic and the river Elbe. These helpers, called "Anglo-Saxons," soon turned destroyers; they drove the Britons into Wales, Cornwall, Devonshire and Brittany, and within 180 years after their arrival, established seven distinct sovereignties, denominated the *Heptarchy*. The principal of these were the West Saxon and Mercian kingdoms; the former, under Egbert, A. D. 827, uniting the others into a single monarchy. In each of these were three classes, viz: *Thanes*, or nobles; *Ceorls*—soldiers and husbandmen; and *Villeins*, being slaves by capture or crime; and each sovereignty had a General Court, or *Witten-age-Mote*, consisting of the Thanes, and other *witts* or wise men of mature age in court convened. Before or immediately after the heptarchic coalescence, any Ceorl might become a Thane when he owned five hydes* of land, and a house with a hall and kitchen, enclosed by a curtilage:

* A "Hyde" was about 96 acres—5 hydes being equal to "a knight's fee."

and for several purposes of convenience, the country was divided into *Shires* [or shares,] to each of which was assigned a titled *Earl* or *Count*, the origin of *county*.* A witten-age-mote met twice a year at the king's palace, attended by the earls, by the bishops, (after the people's conversion,) and by the Thanes; made and repealed laws, and transacted all the great affairs of state. In those great courts, which became very splendid and famous after the union, were many memorable transactions, besides the enactment of important laws. Among the earliest, the name of *England* was assumed for the whole country. In 871, the great Alfred succeeded to the throne, equally distinguished as a general, a scholar, and a law-giver. He founded the university of Oxford, expelled the Danish invaders, and in the 22d year of his reign he published his famous *Dome-book*, containing the laws of the whole kingdom united. The witten-age-mote of this great statesman, not unlike the Jewish Sanhedrim and Roman Senate, has been deemed a prototype of the British Parliament, the German Diets, the Spanish Cortes and the Dutch States-General. A century after him, however, the Danish ravagers nearly overran the Island; and during the 25 years they governed it, after A. D. 1017, they ingrafted upon the Saxon laws many of their own. So that after they were expelled by Edward the Confessor, who restored the former laws, and after the reign of 17 Saxon, and 3 Danish kings, a period of more than 200 years, the laws prevailing, were the *West-Saxon*, *Mercian*† and *Danish*, partly statute, and partly common—the boasted inheritance of Englishmen.

The next great political change was effected A. D. 1066, by the Norman conquest—a change that extended to every part and interest of the whole country. In the triumphant achievement, there were with William untold numbers of military lords, ecclesiastical dignitaries, and others of less note; all of whom expected rewards for their services. He therefore convened a Great and Common Council of them; in which it was resolved to adopt the *Feudal System*, as it prevailed on the continent. By this he was considered the proprietor of all the lands in his new-conquered kingdom, and therefore, after reserving to himself 1,422 manors, numerous parks and farms, he parcelled out the rest of the whole territory to them; in such unequal quantities, however, as suited his own will.

This being chiefly a piece of military policy, it was determined that 480 acres of land, or £15 sterling annual income, would be a *fee* sufficient to support a *soldier*, in Anglo-Saxon called *Knight*;‡ and with this view the Conqueror had a general survey made, A. D. 1070, and recorded in *Doomsday-Book*, which exhibited in the whole realm 60,215 knights' fees—the number in the army he could at any time call into the field. Of those fees 13½ formed a *barony*, or lordship, sometimes, especially if smaller, called a *Manor*. These baronies were seldom of equal extent, for William conceded to one of his brothers 973, and to another 439 manors; yet each had only what was denominated one barony.

All these barons and knights who had their grants immediately from the king, were his "*vassals*," and held their lands upon certain conditions, namely: to furnish at their own charge recruits for his army equal in number to their knights fees; to attend his courts in council, and take the oath of allegiance. While his vassals lived, they paid him a rent, and when they died, he had the custody of their estate, the wardship of their children, the disposal of their daughters in marriage, and other prerogatives; in all of which cases he made large exactions, and got much of his revenue. But this was not all—a feudal baron was a monarch in miniature, and his barony a little kingdom; for he retained in his own possession a part of his lands contiguous to his castle, called his *demisnes*, and granted the rest to others, as he had received them from the king—subject to exactly the same burdens; so that he for instance who had

* There are now 40 counties in England: it is supposed there were in the Anglo-Saxon times, as many Earls and Bishops as there were counties.

† Collectively, the Anglo-Saxon, or English "*Common Law*."

‡ Originally spelt "*Cnytt*;" not confined to the *light horse* of the Romans, but including *all* the soldiery. Hence the origin of knighthood in England,

or *Chivalry*, an order so illustrious in the reign of Henry II., as fully explained in 6th Hen. Hist., G. B. 319—327. In the reign of Ed. II., Richard de Rodney, ancestor to the Rodneys of Delaware, was knighted in the great hall by "being girded with a sword by Almarquis, earl of Pembroke, and having one spur put on by Lord Maurice of Berkeley, and the other by Lord Bartholomew."—*Selden*.

been a Saxon Thane, was perhaps now a vassal on his former lands, to a Norman baron. Such is a bird's eye view of the *Feudal Tenures*.

According to another part of this system, all those who severally held an entire barony, were noblemen, and formed the constituent members of the Great Council; also any other might have a seat in that assembly, if he held even a single knight's fee immediately of the king in chief, for he was a "free military tenant," knight or vassal. About a century after the conquest, the number of barons was 700—so numerous, that it was hence ordained by Magna Charta, that the king summon by letters the *great* barons only to the House of Lords or Peers, and the sheriffs summon all others, including knights who held of the crown in chief. But because the preferment and even the grade of nobility thence called great, depended upon the king's will, many obtained from him letters patent of this dignity, running to them and their male heirs. There are now four grades of English nobility above that of *Baron*. . . . The 1st is *Duke*, who is next to the prince, the next ancient after the Conqueror being Edward the black prince created A. D. 1337. After A. D. 1572 it was extinct about 50 years, till revived by the first James. . . . 2. *Marquis*, from the Teutonic word *Marches*, [limits,] was originally a guardian of the frontiers. He was first ennobled A. D. 1385, by royal patent—now only an ensign of honor. . . . 3. The *Earl* or *Count*, was a title of nobility among the Saxons—to which was annexed executive and judicial power—there being one to each county. It is now a mere title of honor; created such since Magna Charta by letters patent. As their number has become greater than that of the counties, a new-created one chooses for his titled appellation, the name of some city, section of a county, or his own estate and seat. . . . 4. The *Vis-count* was created by patent, A. D. 1440—a mere title of honor without a shadow of office pertaining to it.

The *Bishops*, though not peers, have seats with them in legislation; which they hold in virtue of election, succession, and baronies annexed to their bishoprics. This is of ancient prescription. There was among the old British Christians, one Bishop, at least, before the Saxon conquest; afterwards, when the Anglo-Saxons became converted, there were early two archbishops; the first was Augustine or Austin, appointed A. D. 600, to the see of Canterbury; and the other, Paulinus, appointed A. D. 622, to that of York. In the witten-age-motes, they and the Bishops sat by invitation; but after the Norman conquest they had seats with the peers in right of their respective baronies, which were subject to the same burdens with others. They are collectively called *Prelates*, as the noblemen are *Peers*. To be a prelate, a man must be in holy orders, and 30 years of age. In all, there are twenty-six of them, and each has his diocese or district, and his own cathedral church; and is entitled to ten chaplains,—his Council and assistants. These being supported from the Church-funds, are called *Prebendaries*, now indefinite in number, who, with a dean at their head chosen by them, form a Chapter or College, and have had since the Reformation the power of electing their own prelate.

The Great National Council, since being separated into two branches under Magna Charta have, for the freedom allowed in *parley* and debate, been denominated *Parliament*; and its upper chamber, the House of Lords, spiritual and temporal, consisting at present of 26 English and 4 Irish prelates, and about 24 dukes, 20 marquises, 113 earls, 20 viscounts, and 208 barons, besides 16 Scottish, and 28 Irish peers—in all, 459; a number, however, that can be enlarged at the royal pleasure.

In this House presides the king, and in his absence the Lord Chancellor. To advise the sovereign, he has a *Privy Council*, or ministry, originally 12; in 1679, 30, namely: 15 great officers of state, 10 lords, and 5 commoners. At present the privy council is much larger—the *ministry* has the same number, of which 14 constitute his *Cabinet Council*. This is formed of the Lord Treasurer, Chancellors, Privy Seal, Secretaries and Presidents of the Council, and of the Boards of Control and of Trade, selected by his majesty on account of his special confidence in their superior wisdom, abilities and influence.

The Lower House of Parliament are the *Commons*. Their origin is ancient. After the feudal system was adopted, any man who held a knight's fee, of

the king in chief or immediately, came, on his proclamation, to the Great Council. If the owner or rather tenant of such fee or even barony, sold it, the purchaser took it with all its rights and burdens. In the course of 150 years, the number of attendants became so needlessly great, that the king agreed by Magna Charta to send his writ only for the great barons, and leave the knights to be summoned by the sheriffs of the several counties. This they did in full county-court; but because of other avocations and the necessary expenses, great numbers could not leave home, and they induced a few to attend the Parliament in behalf of the whole. To cities and boroughs were extended several special privileges: one was that of free elections, and certainly as early as A. D. 1260, the barons sat in a separate house from the others, who had, that year, their own speaker. After this period, a delegation appeared to be allowed; for a statute A. D. 1382, the first on the subject, required every "banneret, knight of the shire,* citizen of city, burgess of borough, or other *singular* [or selected] person, or commonalty," when summoned, to attend Parliament, or he would be amerced; and another, passed A. D. 1406, regulated the election of knights; the original knight's fee being the pecuniary qualification of voters, till changed by subsequent laws, and settled at 40s. annual income.† Knights were allowed 4s. and citizens and burgesses 2s. daily wages, by their respective constituents, till after the restoration, about 1650; since which, no member of parliament receives any pay for travel or attendance.‡ The present number of members in the Lower house is 658—being 500 from England and Wales, 53 from Scotland, and 105 from Ireland—in general, two from each English county, city and borough. To be qualified, if a knight, he must have an estate of £600, if a citizen or burgess, £300, and either must be a natural born subject of 21 years old, and take a qualifying oath. The elections are once in seven years, unless the house be sooner dissolved by the crown, and a new choice ordered; and a man may be elected for another county than his own. But no ordained clergyman or revenue agent can be elected; nor a mayor or sheriff, because they are returning officers; nor any of the twelve judges, because they sit in the House of Lords. The Secretaries of State, and the Attorney and Solicitor Generals,§ always attend the House of Peers, on a regular writ of summons, except when they are elected into the other branch. All the lords appear in robes, and such also is the costume of the speaker, but of no other in the house; and legislation in all later years is conducted with the utmost order, bills being reciprocally passed by each of the two branches, and transmitted to the other, signed by the respective presiding officers; though in the earlier ages forms were little regarded.

All *statutory* acts proceed from the supreme *executive* and *legislative* powers of government, and consist either in royal charters, or legislative enactments. The first was the Conqueror's charter, A. D. 1070, by which he ordained that the compilation of laws effected by Edward the Confessor, the last but one of the Saxon kings, be solemnly confirmed; subject to certain additions and alterations, apparent in the first 50 chapters of his laws or rather dictates, established about ten years afterwards, when doom's-day-book was finished. Though there were in his reign 31 others of a similar character, relating to matters both criminal and civil, most of the statutes during the Norman despotism, were charters—in all, about 80, besides those of the Conqueror. The whole of these are, collectively considered, antiquated statutes—treated only as a nation's common usages, when the originals are lost.

The oldest statutory ordinance in the British statute-book,|| is the far-famed *Magna Charta*, of the 3d Henry, though actually conceded A. D. 1216, by king John his father. By this the stupendous fabric of government received structure and a degree of finish, which has rendered it the admiration of ages. Its wisdom is the more wonderful, as it claims an origin coeval with the first light,

* In ancient times, 4, 3, and finally 2 knights were summoned to Parliament; and from the reign of Ed. III., the sheriff has always returned 2 knights from each county. 1 *Sullivan's Lectures*, p. 35, *intro.*

† First established, A. D. 1430, 8 Hen. VI.

‡ But the Speaker has a salary of £6,000. *Stat. 30, Geo. III.*

§ First Sol. Gen. A. D. 1461; and first Att. Gen. A. D. 1472. 1 & 11 Ed. IV.

|| 1 Bl. Com. 85.

after the eclipse of the dark ages. It is an express 'Charter of liberties' to the nobles and "freemen" of the realm, embracing in a rhapsody of ordinances, 57 chapters. It prescribed limits to exactions under the feudal system; located at Westminster the Common Pleas, which had previously followed the king; and otherwise provided for a more equal administration of justice. Now Parliament being soon separated into two houses, had more regular sessions; and the statutes, to the Reformation, through 13 reigns, from the 3d to the 8th Henry, both inclusive, a period of 330 years, are in pretty regular series. Those within the first century after Magna Charta, are called "Ancient Statutes." Many of them were made by the king and lords, without the "commonalty," or commons; a greater number on their petition to him. Sometimes he would defer their request three or four years, and generally those granted on such petition were passed without their legislative assent, containing, too, other provisions than those sought. The Commons remonstrated, and hence the lords, A. D. 1400, by resolution sanctioned the right of the House to "legislative authority in all statutes, grants, and subsidies." They next prepared drafts or bills, containing the desired provisions; and in the midst of additional importance, acquired about that time, succeeded in other efforts. The statutes, however, were short and loose, and till the reign of Henry VIII., all the acts of one session were tacked together as chapters of one statute, with a single title; and the penalties, if any, were according to the "king's pleasure." At length it became a fearful thing for the lords alone to attain of treason, and hence, as early as 1480, the concurrence of the Commons was required; and such special acts originated those since called *Private Statutes*.

The statutes of Henry VIII. were memorable because those passed between A. D. 1530—40, to the number of ten, reduced or regulated the fees and emoluments of the clergy; forbade the citation of any one out of his diocese; annulled all allegiance to the Papal See; dissolved the monasteries; provided for a revision of the Canon law, and otherwise effectually promoted the Reformation. But these statutes and others in his reign and afterwards, were extended to a much greater length, were loaded with synonymous words, and were headed by longer preambles.* They were likewise distinct from one another, and each had a separate title. Since the union of Scotland and Ireland, they are "imperial," and all together, including the comments and decisions upon them through nearly eight centuries, have become voluminous, like those in the Roman government before the Pandects were compiled. Originally the British statutes were entitled from the *place* where they were passed; then the *subject matter* on which they were framed; but since A. D. 1345, they are cited from the king's *name*, and the year of his reign in which they were enacted. They were first promulgated to the people at the County-courts; and since the art of printing has so much subserved the world, copies have been printed and extensively distributed. Such are the sources, character and multiplicity of the English *Statute Laws*.

The *Canon law*, though of a different origin, holds a high place in legal learning. It is a system which has been primarily and principally produced by different *clerical* orders of men. In all time since the Levitical priesthood terminated in the Christian church, there have been religious teachers, who have been called either *apostles*, *bishops*, *presbyters*, *ministers*, *elders* or *deacons*. Christianity had from her origin through three centuries, to encounter the ill will of 42 Roman Emperors, and the sword of ten general persecutions; consequently she saw her disciples scattered over the several regions of the Eastern continent. But in the dawn of the fourth century, her prospects were exceedingly brightened; for she witnessed the conversion of an emperor, Constantine the Great, and a revival of her interests throughout Christendom. There appeared also instances of Christian hermitage, or *monastic* life, probably occasioned by persecution. Its devotees were the *monks*, so extensively figuring in history.

At first, they lived in caves, huts, and cabins, exceedingly indigent, abstemi-

* "The statutes of this single reign, actually cover as much paper as all those preceding it up to Magna Charta."

ous and devout. But though it was so much a life of self-denial and penury, it effectually made proselytes, in a single age, of untold thousands to the same cause. A spirit of religious devotion; relief from the cares of the world; retirement from toil and war, and a taste for study and learning were the several motives and attractions to this manner of life. In a word, so universally popular and captivating did it soon become, that Anthony the Egyptian, whose name is among the earliest of the monks recorded, was able himself, before he died, to found in different parts, fifty monasteries; likewise untold numbers at Rome and in her dominions, amid the ravages of the northern destroyers, in the fifth century, converted their own mansions into religious houses, and enriched them with abundant wealth. Forty as a common association soon found it convenient to dwell in one monastery, rather than to live alone; and hence from their *fraternal* attachment, they became in terms *friars* or *brothers*, distinguished from one another by different appellations and orders.* What the Jewish Levites were to the Priests, the monks, though chiefly lay-religionists, were to the clergy—their coadjutors. For the pious inmates of those monastic establishments studied the Scriptures and other books, transcribed their collected libraries, and performed missionary tours. They also, as scribes, drew the wills of dying men, who were easily induced to bequeath large portions of their estates to “pious uses.”

Among the Britons, while they were Roman provincials, this order of men was numerous. For in one of their early battles with the Saxons, we are told, that an assemblage of 1,250 monks came forth from the single monastery of Bangor,† and offered prayer for their brethren in arms. The rich and princely Saxons, during the heptarchy, after they became Christian, not only conferred upon monasteries gifts and privileges, but founded and enriched priories and abbeys—the highest orders of religious houses. The first known has an origin as early as A. D. 602, and the others were founded within the succeeding 500 years. Ina, king of the West Saxons, is said to have bestowed in A. D. 700, on the abbey of Glastonberry, “£15,984 of gold, in decorating the church of that monastery”—in vessels for the altar, images and other sacred things, besides gems of silver and precious stones. To the monasteries, already great, there were accessions by those who came into England under the auspices of the Conqueror. Of abbots and priors, who were at the head of the greatest and richest monasteries, there were in A. D. 1397, twenty-five, who had seats with the lords in Parliament; and about 66 years before, there were 31 summoned to attend. Afterwards, when the religious houses were dissolved,‡ the number was 28: namely, 26 mitred§ abbots, and 2 priors. At the time of their dissolution, A. D. 1536—8, one abbey of only 14 monks had an annual income of £744 sterling, and another of 30 monks an income of £960.¶ The whole number of monasteries then in the realm was 1,021, besides 90 college schools in them, 110 hospitals, and 23,000 chantries, being chapels or altars for mass, many of them independent of the diocesan bishop. Upon the revenues of all these, estimated at £150,000 annual income, Henry VIII. made a seizure, under acts of Parliament, and appropriated them to the use of the crown. Previously every convent or religious house was a corporation, and every member a “regular” ecclesiastic, because living under its rules. Every person on entering the convent, or turning monk, became dead to the law and to the world, for he made his will, or left his estate for administration, and was afterwards beyond the reach of legal process. But so frequently were youngsters allured into these houses, that the friars, by statute of A. D. 1403, were forbidden to take any person into their order under 14 years old, without the consent of parents.

In returning to the *Clergy*, or those in holy orders, as distinguished from the

* Four principal branches—1. Minors, Gray Friars or Franciscans; 2. Augustines; 3. Dominicans or Black Friars; 4. White Friars or Carmelites—taking name from the color of their garments.

† Of old, “a vast monastery of above 2,000 monks.” *State of G. B.* 91.

‡ There were 47 chantries belonging to St. Paul’s church; all abbots held an entire barony; and ab-

besses who held a barony, actually had seats in the house of peers. 1 *Sult. Lec.*

§ Called “mitred,” because they had *episcopal authority* within their barony or limits, independent of the diocesan bishop. 2 *Co. Ins.* 79; yet the bishops being in holy orders, always took precedence of even the mitred abbots. 2 *Co. Ins.* 151.

¶ 3 *Hume*, 159, 175.

monastics, we find there were early in the fourth century, about 1,800 bishops, at the head of 3 or 4 millions of Christians. Among such numbers, and those widely dispersed, it was perceived, when persecution ceased, there must be established regulations. The primary attempt was by *Synods*. The first of those, denominated General Councils, was held in A. D. 325, at Nice, in Asiatic Turkey, and attended by 318 bishops; another was convened A. D. 341, at Antioch in Syria; and others were holden from time to time in different countries through twelve centuries,* and even in England to the Reformation. They were divided into four classes—*general, national, provincial and diocesan*. The Anglo-Saxon kings, from the end of the heptarchy, “usually called a Synod or mixed Council, consisting of ecclesiastics and thanes, three times a year;” disposed to be independent, as far as practicable, of foreign paramount control.

But various circumstances combined to render the Bishop of Rome *primate* among the dignitaries of the church. His see at the *metropolis*, filled by a succession of most talented men, acquired to the incumbent the distinction of *Metropolitan*. Great and persevering as were the efforts of the See, it was found by him that Christianity had a less thorough effect upon the slaves of Roman luxury than upon their barbarian invaders, both belligerent powers being pagan; and while the latter, in the bloody wars of the 5th and 6th centuries contended for the western empire, the metropolitan found his influence magnified as his converts increased, until he was certain of a spiritual supremacy over nearly all the new tribes of ancient Italy. At last, the primate even saw himself the honored successor of St. Peter, and universal bishop; and having, in A. D. 605, a degree of imperial power conceded to him by Phocas, emperor at Constantinople, he assumed to himself the high prerogative of being the *Papa*, pope, or supreme father of the whole church. This was Boniface III., the 67th bishop from St. Peter. The papal supremacy thus commenced, whose incumbent was entitled “his holiness,” submitted to no limits, till it brought monarchs to his feet, and the Christian world to his dictation.† From the institutions of the seventy elders under Moses, and the seventy apostles under Christ, the pope, in subsequent ages, formed his *Consistory* or ecclesiastical court, *consisting* of the same number, the one half *cardinal* priests, and the other *cardinal* deacons, who were among the most learned and influential dignitaries of all the Catholic churches in Europe. Vacancies were filled by his nomination and their choice; and by them the pope himself was elected. As he pleased, with or without their advice, he issued edicts, epistles, decretals, bulls, and other mandates—all stamped with the authority of universal *canons*.

As William's conquest of England was under papal auspices, spiritual supremacy was claimed as a right, conceded as a reward, and afterwards exercised with unwonted vigor. It is true, the Pope had previously made four or five bishops in England,‡ and one or two appeals had been carried to Rome; still, concessions of power to him had been few and reluctant. Now he was forward to put his prerogative to the test. He sent his legates into the realm, allowed and received appeals, exempted all clergymen or clerks from taxes and secular power; and by a general sweep, excommunicated king John, A. D. 1210, and all his subjects for several years, because of non-submission; driving him to surrender his kingdom to the Roman See, and again receive and hold it as a fief of the pope, under the annual rent of 1,000 marks. Afterwards, there were drawn out of the kingdom to him by profits, rents, taxes and other exactions, “yearly, about £70,000 sterling.” Moreover, the pope, by his bulls, repealed or dispensed with every such legislative act as aimed at the ecclesiastics, all churchmen being generally in covenant with the same dominant spirit. In short, the Parliament and people witnessed this result after more than fifty years' struggle against papal supremacy. Its decrees and decretals, collectively,

* Mosheim's Hist.

† At first, cardinals, who were *chief* deacons, were known in history about the 6th or 7th century of the Christian era, being then only seven; from time to time increased to 53, and A. D. 1277, reduced; then increased to 65, and settled at 70—“equal in number to the disciples of Jesus.” After

A. D. 1073, the pope was elected by the cardinals without the interference of the emperor. *Coleman's C. Antiquities*.

‡ The British church had 30 or 40 bishops, when the Romans left the Island. 3 Gibbon 258; but they preferred to keep separate from the see of Rome. 3 *Milnor*, 103.

Canons, were greatly multiplied through a full century after Magna Charta, nor did they cease till the Reformation.

Besides *papal* canons, there were others, ordained by *national* synods of the English clergy, denominated *legatine* constitutions, because they were prescribed by the pope's legate or nuncio, who principally figured in the call and acts of these convocations. The most distinguished of them were passed A. D. 1220 and 1268, under the direction of cardinals Otto and Ottoboni.* These were succeeded by *provincial* constitutions, made by *English* synods, in which the *upper* house consisted of prelates only, over whom an archbishop presided—and the lower house, of delegates from "the several dioceses at large, and of each particular chapter therein." Of these Synods, between A. D. 1320 and 1445, there were at least twenty-one; and though holden in the province of Canterbury, their constitutions or canons were adopted A. D. 1462, by that of York, and thus formed a constituent part of the *national* code. The whole, however, was, by a statute passed in the Reformation, A. D. 1535, which rendered the king independent of the pope, to continue in force till revised; and as no revision has taken place, all remain unchanged.

At the time of the conquest, there were also *Canonical* regulations among English churchmen, which William revised in his Great Council. Followed by him the pope gave them a new and far more arbitrary character. A multitude of them had flowed in from abroad; and hence one Ivo, a bishop in the first Henry's reign, about A. D. 1114, collected "the ecclesiastical constitutions made by popes and cardinals" from Constantine to this time—interspersed with "many extravagant opinions," exalting the "dominion of the pope, and greatly advancing the pretensions of the clergy." But the compilation, like the Roman code of Theodosius, in character, published 676 years before, contained nothing more than the decrees of popes. Neither one was a system of laws—each only a scope of materials. Nay, from the first, the nations, which had supplanted the Romans, utterly contemned their laws and their literature, and consequently, their legal codes fell into oblivion. Meanwhile, among the many dialects spoken by the victorious invaders, the Latin had become the universal language of all learned churchmen in Christendom. They studied it thoroughly—they freely spake it; and when the revival of letters began to dawn, selections of the *Civil Law* acquired notice at the seminaries in Paris and Bologna. Especially among the monks of the latter place the study of the Theodotian code and certain parts of the pandects assumed to have a place among the Roman Classics. At this juncture, one Gratian, the most learned of the monks, became fully aware of what was in the greatest degree needed; and having recovered a complete copy of the Pandects, A. D. 1137—38, he compiled from them and from Ivo's collection, a complete system of canon law. It was a *digest* of synodical decisions and opinions, canons of councils, and decretal epistles of popes—all tending to exalt the Roman see and the clergy, above every exercise of civil power. His plan was imitative of the Pandects; and by unlimited extracts from them, the Canon Law was enriched with precedents, formulas of process, and ten thousand principles—thence deriving the attributes of figure, form, and spirit. This celebrated compilation, published A. D. 1151,† was fully sanctioned by the pope, and took the title *DECRETUM*. It embraced all *decretal* and *canonical ordinances*, became the grand code of ecclesiastical law, and superseded all former collections of the kind extant. In this way was the *canon* and *civil law* indissolubly wedded together; the latter being the substance and life of the former: Both were afterwards studied with great avidity by all who would distinguish themselves in the sphere of clergymen or lawyers. To the above far-famed *Decretum*, are to be subjoined the *Decretals* of the ninth Gregory; published A. D. 1231, in *five* books; a *sixth* volume, containing subsequent decretals, appeared A. D. 1298, the work of pope Boniface VIII.; in A. D. 1308, pope Clement V. gave to the public his decretals, being the *seventh* volume, called "the Clementine Constitutions:" and another, the *eighth*,

* John de Athona published A. D. 1290, a learned commentary on these constitutions—"the guide of our clerical courts." About 200 years afterwards, Wm. Lyndwode wrote his "Provinciale" or digest

of the canons made in the Province of Canterbury—First printed A. D. 1496.

† "Ecclesiastical causes were henceforward tried by the Canon Law." 3 Milner Ch. Hist. 397.

was collected about 1414, containing the "extravagants" of John XXII., the 111th pope. This and *five* books containing the new decretals of later popes—are much like "the Novels of the Civil Law."

Such are the sources and compilations of the *English Canon Law*. Nor does it take cognizance merely of the church, the clergy, and their ecclesiastical polity, the religious faith and practice of professors, and the rights and wrongs of conscience: Its jurisdiction extends to the recovery of tithes, to marriages, legitimacy, dead men's estates, indignity to clerks or ministers, defamation, adulterous intercourse, consanguinity, divorce and alimony.

The *Common Law* consists of such customs, usages, maxims and rules, concerning persons and property, as have become established by universal tacit assent. A statute is an express act of the legislative power; and a canon is an ordinance of the clergy, conceded by government; while the *common law* is settled and known by *immemorial use and practice*—ascertained and determined, when there is doubt, by courts of judicature. This leads to an inquiry into the constitution, character, and power of those tribunals whose jurisdiction is so extensive and important.

Besides the Witten-age-motes of the Saxons, the Great or Common Council of the Normans, and the Parliament, so called since Magna Charta; there have always been subordinate judicial courts, both of *criminal* and *civil* jurisdiction. Among the Saxons were the *Town* and the *County Court*, both of which were holden by the *Earl* of the shire, or his deputy, the *sheriff*, and by the Bishop. In the former, [the *Town*,] which was of criminal jurisdiction, when an ecclesiastical cause was tried, the Bishop presided; in all others, the Earl or sheriff took the chair, as he did also in the county court, where were only the trials of *civil* causes. These were the highest judicial courts of the kingdom.

But the Supreme Court of Judicature, after the conquest, was denominated the *King's Court*, [*Aula Regis*,] because it was established by the royal prerogative, and was holden in the great *Hall* of the king's palace, wherever he chose to reside. This court consisted of the grand justiciary, treasurer, chancellor, chamberlain, steward, marshall and constable—being the seven great officers of the crown, aided by the great barons, spiritual and temporal, in the realm; and five or six judges learned in the law. "All kinds of pleas, civil and criminal, were cognizable by this court, though there were actually brought into it only cases of the most importance. In it, the king presided, and in his absence, the grand Justiciary. All writs bore teste of that officer, were granted on payment of a fine or fee, were in the king's name, and under his seal; and ran throughout the kingdom. But the court was early divided into several *Chambers*; resulting subsequently in the establishment of *five* principal Tribunals. These and the judicial powers assigned to them are the following, namely: to the *king's bench*, all indictable offences; to the *Common Pleas*, all real actions; and to the *Exchequer*, all revenue matters—in each of which were four judges, who held at Westminster hall in London, severally, four terms in a year; who generally had concurrent jurisdiction of all *personal* actions, and who tried issuable facts by juries. The fourth is the *Court of Chancery* or Equity, holden by the Lord Chancellor, who takes cognizance of frauds, accidents, trusts, penalties, specific performances, and other matters in which strict law cannot administer relief. The *Exchequer Chamber* is the fifth court—holden by the twelve judges of the first three preceding courts, to try alledged errors in them. The two last sit without juries, and all five hold their sessions at Westminster hall.

Every issue joined in the King's bench, Common Pleas, and Exchequer, is tried therein respectively, *Nisi Prius*,* that is, *unless before* the time assigned for the trial of the cases, certain of the judges and learned serjeants, specially commissioned for the purpose, should try them in the counties where the suits originated—a duty they are sure to perform, by holding their circuit courts in each county through the realm, twice every year; and taking verdicts and re-

* The *Nisi Prius* Judges or Justices were eight in times of Ed. I.—now called "*Assizes*;" and in the reigns of Henry VI. and Edw. IV. there were in the Com. Pleas 5 or 6; in the king's bench 4 or 5 Judges, and they sat only from 8 in the morning to 11 o'clock—three hours. 4 *Reeve*, 122.

turning them with the other proceedings ["postea"] to the respective courts, whence the causes were originally entered. There is also the old county court,* now limited in its jurisdiction to 40s.; the Quarter Sessions and the archdeacon's and other ecclesiastical tribunals, the oracles of the Canon Law; all subject to the control of those higher courts, which in framing their decisions on the Common and Statute laws, cite multitudes of maxims from the Civil Law, as being the essence of reason, practical justice, and common sense.

All *general customs*, being the constituents of the Common Law, are to be determined by the judges—particular customs and all other facts, by the *jury*. This latter is an institution which exhibits traces of an origin in the Roman Republic; introduced into England while it was her province, by her prætors and procurators. The Saxons were always partial to trials by the people, and therefore all causes in the Sheriffs', Town and County Court were decided by the *suitors*.† These consisted of the Thanes and freemen attending court, of whom, a number pretty large though indefinite, being selected on the spot, heard the evidence, and determined by a majority,‡ both the law and the fact. When Rollo, A. D. 890, led his followers into Normandy, the custom of trying small causes by "twelve men" or more, was carried with them, and thence transported, at the conquest, into England.§ For 90 years, all issues of fact, triable in the Aula Regis or its chambers, were determined by juries in the king's palace; afterwards, justices itinerant or in eyre, once in seven years, took a circuit through the counties, and tried in them all undecided causes. This educed the semi-annual *nisi prius* circuits above mentioned, which followed the new arrangement of the courts, subsequent to Magna Charta. For by this it was ordained, that no one should be condemned unless "by the lawful judgment of his *peers*, or by the law of the land," that is, "by a lawful trial," or by a sworn jury, so much the boast of Englishmen.

Compilations of English customs or Common Law, have been made by two Saxon kings—Alfred the Great, and Edward the Confessor; and republished about A. D. 1130, by Henry I., who professed to be a cordial advocate for them. Though this compend of his had in view principally the good of the county court, it touched upon real estate and upon crimes. At this period, three codes were contending for supremacy, severally and warmly espoused by their respective votaries; thus the *Common* law claimed the multitude; the *Canon*, all the clerical learning; and the new *Norman system*, the royal and paramount power. To methodize and sustain the last of the three, appeared the law-treatise of Glanville, A. D. 1187: and though entitled a *Treatise on the laws and customs of England*, it dwells principally upon the feudal tenure and its numerous incidents: and in the close, upon attorneys, civil actions, and pleas of the crown. The next was but a *Dialogue* upon the court and revenue office of the *Erchequer*; and no more than these two preceded Magna Charta. In fact, the foregoing two and all other law treatises subsequently published, prior to Elizabeth's reign, A. D. 1555, a period of four centuries, were only about twenty-four, || and many of these quite short. The next were the celebrated

* The original jurisdiction of the *Town* was taken away A. D. 1462, and given to the Quarter Sessions. *St. 1 Edw. IV.*

† 1 Coke, 2 Inst. 99: "The suitors were the judges in those courts."

‡ At least 12 agreeing thereto—perhaps from 12 compurgators. 1 R. 29.

§ A revised statute of Hen. II. recognized an "assise" of 12 men sworn to by questions of dis-seizen—so called from *assideo*, a Latin etymon, to be seated together.

|| A. D. 1157, *Ranulphus de Glanville*, (in Latin,) is at the head of the law writers in England. 1157, *Dialogus de Scaccario*. (L.) 1262, *Henry Bracton*, (L.) treats on the "Laws and Customs" of England. 1275, *Johon Britton* or *Britton*, (French,) abridgement of the Law. 1285, *Fleta*, (L.) commentary on Glanville and Bracton and some more. 1290, *Gilbert de Thornton*, (L.) short abridgement—multum in parvo. 1300, *Ralph de Hensham*, (L.) notes on actions at law. 1327, *Andrew Horne's Mirror* of Justices, (L.) a body of Common Law. 1328—1376,

Old Tenures; *Natura Brevium*, [forms of writs]; and *Nova Narrationes*—law pleadings, three treatises, (L.) 1448, *John Fortescue*, (L.) Com. & Civ. law, jury trials; lawyers. Translated 1516. 1472, *Thos. Littleton's Tenures*, (F.) a most famous treatise. 1473, *Nic. Stratham*, (F.) [prepared perhaps 1514]; an alphabetical Abridgement. 1514, *Anthony Fitzherbert*, Grand Abridgement, (F.); and Rastell's Tables, (F.), & 1534, his *Natura Brevium*, (L. & F.), forms of writs. Translated into English. 1540, His new book of Justices of the Peace, (F.) translated into English. 1530, *Saint Germain*, 2 Dialogues—Doctor and Student, (L.) 1527—1546, *John and William Rastell*, Entries (L.); Terms of the Law, (F.) Register, (L.), writs: Statutes, the first in English. 1532, *John Perkins*, profitable book of conveyancing, (F.) 1556, *Wm. Staunforde*, Pleas of the Crown, (F.) 1578, *Edmund Plowden*, (F.) Commentaries or Reports, Translated into English. 1592—1634, *Sir Edward Coke's* works, mostly in English.

works of Plowden and Coke ; and it is remarkable, that on the self-same year, 1578, the one published his learned commentaries, and the other pleaded his first cause. Subsequently, the number of law-writers has been such as to permit no more than the mention of Viner, Comyns, Bacon, Blackstone and Reeve ; all of whom intermix the common and statute law as suits their purpose, except the last, who gives us a history of the statutes.

But the *Reports*, ever since Magna Charta, have been considered of inestimable value. They contain histories of disputed cases, with the decisions rendered by the several Supreme Courts before mentioned ; and though they always pay the utmost regard to the statutes, they teach what is certain and sanctioned *Common Law*, in any part of the community. The first were the *Year-books*, being annual compendiums of adjudged cases between A. D. 1307, and A. D. 1536, a period of 230 years. The next were cases coeval with them, and though scattered through the reigns of 12 kings—a period of more than 300 years—were collected with great diligence by Jenkins, Keilwey and Benloe, who were cotemporaries at the period of the Reformation, and reported cases occurring in the time of Henry VIII. But between that time and the reign of James I., 1603, an interval of one century, there have come down to us the volumes of twenty-three* different reporters ; and the whole number since, are supposed to equal one hundred and thirty or forty. With these statements, we close our remarks upon the Common Law, Customs, the law writers, and reported decisions—so much connected with the other two branches of the English jurisprudence.

From this view of the Laws, we proceed to the consideration of *Lawyers*—in respect to their literary education—their legal studies—their professional practice, and their distinguishing character.

The education requisite to fit men for an introduction to the books of the law, has fluctuated with the changes of times. The liberal arts were contemned by the northern barbarians, who took from the Romans their country, and covered it with dynasties of their own. In the mean time, Christianity successively assailed by persecution, by barbarism, and by the spiritual pride of her own pretenders, wept to behold, at the end of six centuries, her lamps of knowledge scattered and extinguished, and her temples of piety occupied by the councils or minions of papal supremacy. But the ignorance of the “dark ages” already lowered—ages when commenced, that filled up a cycle of more than six hundred gloomy years. In vain did Charlemagne, A. D. 800, endeavor to revive learning in modern Europe—in vain did the great Alfred, late in the next century, found, to much purpose, the university of Oxford, which was followed by the establishment, A. D. 915, of another at Cambridge ; for both of these, after a century of great efforts to revivify science, were ravaged by the Danes ; the eclipse on learning increased ; Noblemen were not ashamed to be unlettered ; and for a long time before and even after the conquest, the principal places for obtaining a liberal education, were at the schools, in the *cathedral churches* of the bishops, or in the *convents* of the monks.† The former took precedence, being the seminaries in which young men preparing for holy orders were usually educated ; and in both, especially those in baronies and abbeys, there were fine libraries and able instructors. The monks in the dark ages have been highly esteemed by modern scholars, for being the principal agents in preserving the lights of science from utter extinction. Edgar, whose prime minister, Dunstan, was a monk, built and repaired 40 religious houses ; pious zeal became emulous ; and between the Conquest and Magna Charta, there were founded in England no fewer than 557 of these establishments. The monks and the clergymen were the educated part of the community, and they shone with considerable lustre.

At those seminaries were taught the Latin, French, and rarely the Hebrew and Greek languages ; Aristotle’s logic, physics and ethics, Tully’s rhetoric,

* These are Anderson, Benloe, Brownloe, Brook, Cary, Coke, Croke, Dalison, Dickens, Dyer, Godbolt, Goulsborough, Hobart, Hutton, Leonard, Moore, Noy, Owen, Plowden, Popham, Saville, Tothill and Yel-

verton : several of whom reported cases also in the reigns of James I., and of his son.

† The nobility were ignorant ; all the learned men belonged to “the regular or secular clergy.” 6 Hervey’s *His.* 122.

Quintilian's institutes, Euclid's elements of geometry, and Ptolemy's astronomy. Instructed in the art of a fair and beautiful hand-writing, as a farther accomplishment, many of the monks excelled in penmanship, and spent years in transcribing books. As science began to dawn, there was no branch which did, in importance and usefulness, compare with that of foreign languages. For what the Romans could never accomplish was thoroughly effected by the Anglo-Saxons; these having expelled the British dialect to Wales* and Cornwall, and entirely substituted their own;† while yet they showed no disposition to cultivate it for centuries after the Norman conquest, and they always hated the French. The Latin was altogether the most prevalent—it being the language in which all books were written, all sciences taught, all epistolary correspondence carried on, all scholars conversed, and the clergymen preached sometimes even to the common people. In fact, the dialect was so much in vogue, that the whole body of Christians in Europe was at length denominated the "*Latin Church*."

But the French language, introduced from Normandy at the Conquest, was palmed upon the English with small success, in lieu of their own; they being proudly slow to learn the use of any new dialect. Immediately, however, the Normans did, to some extent, substitute theirs for the Latin, and found the angle where the digressive separation of the *clerical* and *legal* professions commenced. All transactions at Court were in the French; the Conqueror, the barons, and all the Normans used it in conversation, as they were unable to understand any other. So heartily, indeed, was the "Anglo-Saxon brogue" despised and ill-treated by him and his proud lords, that, according to his orders, the "children at school were to be taught the first elements of grammar and letters in French, and not in English." Meanwhile the bishops and abbots, who were his favorites or his advisers, were able to preserve the use and reputation of the Latin; so that both languages were taught in the Universities of Oxford and Cambridge, by the learned ecclesiastics and monks; those institutions being at that period committed to their direction. Many young men of the first rank were educated in them, while numbers preferred to finish their literary course in the University at Paris—denominated even then "the city of letters"—where the French language was at so early a period spoken and taught with considerable purity. In fact, within a single century after the Conquest, the English youth "occupied several schools or colleges" at that university. It took rank of every other in Europe; and as early as A. D. 1215, it began to confer "academical honors or degrees." These presently becoming "great objects of ambition and incitements to learning," were soon afterwards conferred at the English and other universities.

But if the Normans hated the English and their language, the clergy, in a greater degree contemned their Common Law, as a rhapsody of unknown customs, and therefore, about the time Gratian's *Decretum* appeared, Theobald, a Norman abbot, elected archbishop of Canterbury, placed one Roger Vacarius in the University of Oxford,‡ to lecture on the Canon and Civil laws; according to a practice already begun at Paris, Orleans, Bologna and other places. The purpose was to make them a part of the classic course. This excited so

* Pater-noster in Modern Welch. Ein [our] Tadyr [Father] hwn [who] wyt [art] yn [in] y nefseidd [the heaven]; sancteiddier [halloved be] dy [thy] enw [name]; deled [come] dy [thy] deyrnas [kingdom]; gwnetor [done be] dy [thy] ewylllys [will] megis [much] yn [on] y [the] nof, [earth] fetty [as] ar [is] y dddear [the obedience] befyd [of heaven]: Dyzo [give] i [unto] ni [us] heddyw [this day] ein [our] bara [daily] heuny ddiol [bread]. Amaddeu [forgive] i [unto] ni [us] ein [our] dyledion [debts] fet [as] ymaddeuron [we forgive] ninnaro [every man] in'dyledw [indebted to us]; ac [and] nae [not] arwain [lead] ni [us] i [into] brofedigaeth [temptation]; eithr [rather] gwared [guard or deliver] ni [us] rhag [from] drwg [evil]: Cany's [for] eiddot [thine] ti [be] yw'r [your] dayraas [kingdom] a'r [and your] nerth [power] a'r [and your] gogonrant [glory] yn [in] oes [times] oesoedd [everlasting.] Amen.

† Specimen of Anglo-Saxon or English, A. D. 1154. "On this yær, waerd the king Stephen ded; and bebyried aet Taures feld, waeron his wif and his sune, bebyried."

"For lewed men I undyrtoke

In Englyshe tonge to make this boke

For many beyn of suche mannere

That tayls and rymes wyle bleihty here."

‡ In 1758, there were supposed to be in Oxford University, 1,000 students who live on the revenues; and others, who maintained themselves, about 2,000, in all, 3,000. After 4 years' study, a student proceeded B. A.; and M. A. in three years more. For the four faculties of Divinity, Law, Physic and Music: in 7 years more, B. D.; and 4 years more, D. D.; and so in the other three. This is the *aristocratic* university.

much alarm among the friends of the Common law, that king Stephen, A. D. 1152, was induced to silence the lecturer, and leave the study of these laws to be pursued in the cathedral schools and convents. Both were nevertheless revived at the English universities, in the next reign; and afterwards doctorates in a degree, whose initials were J. U. D. [*Juris Utriusque Doctor*,"] were conferred upon the most learned proficient in them, through 300 years, to the Reformation. At that time it was, when Henry VIII. forbade any more lectures to be read or degrees conferred, in the Canon law; and ever since, a diploma only to those most learned [*Doctus*] in the *Civil Law*, [D. C. L.] has been and is still awarded. "*Bachelor of Arts*" [B. A.] was the earliest academical degree in the sciences, and it was and is given to scholars who have studied four years at Oxford, or three years at Cambridge, or at London since 1825, the year when this last university was founded. That of *Master of Arts*, [M. A.] was superadded at the end of three more years devoted to literary pursuits; and that of Bachelor in Divinity, after a further period of seven years in theological studies. But it was not till A. D. 1664, that the English university of Cambridge conferred any academical or honorary degree upon a jurist of the *Common Law*.*

To scholars who had particularly in view the study of the law, a thorough knowledge of the Latin and French was the more indispensable, because of the ultimate and extensive use of these languages in all legal transactions. Long before the Anglo-Saxons were vanquished, the law pleadings and records were generally in Latin; the statutes from the Conquest to 1483, often changed from that language to the French; those particularly of the Conqueror, were all in Norman-French; and the others in the reigns of the first eight kings, were in Latin. Many of them appeared likewise in an English version, when they were severally proclaimed at the County Courts, and could not be understood by the people in any other language. To begin with Edward I., A. D. 1272, the dress used during his reign, was the vernacular French, "being that spoken at Paris." Afterwards the statutes were sometimes in Latin and sometimes in French, through 200 years, to Edward V., A. D. 1483. A little before his time, they began to appear in English, though usually in French, and after him, always in English. "Abridgements of the statutes" were subsequently in the French language, none were in English print till a further lapse of 50 years. So too of the 26 law books previously named, 15 were in the Latin, and 11 in the French language: and of the year-books and the reporters immediately subsequent, there is one thing common to all, "they followed the language in which their predecessors had written and published *their* reports, namely, in the Law-French."† Such were the seminaries and departments of literary acquisition; and when scholars were graduated, or competently educated in the languages and sciences, most of them, who had not in view the practice of the Common Law, pursued their professional studies at one of the universities.

But the common law student found, at those institutions, no encouragement to his pursuits.‡ For ere the Normans and English had become assimilated, in a predominant degree, a warfare was commenced by the *clerical civilians* and *canonists* against the *common lawyers*, which, after the time Vacarises lectured at Oxford, resulted in a divorce of parties, which nothing could remove. The clergy, who were invested with the control of the universities, had an advantage there; while the judges of the higher courts, formerly clerical dignitaries, were, after Magna Charta, commonly selected from the most learned of the bar,

* "The degrees of Bachelor, Licentiate and Doctor, have been mentioned by no writer before the time of Gratian, (A. D. 1151). First instituted at Bologna, by Pope Eugenius III., to encourage the study 'of the Canon Law'—soon introduced at Paris, and bestowed on students of divinity. So that Bologna for law, and Paris for divinity, were looked on as the greatest seminaries in Europe."—3 *Milner's Ch. Hist.* 397-8. The catalogue of graduates, &c. in Cambridge University, Eng., begins 1259, between which year and 1787, are upwards of 20,000 names; and the first degree of LL. D. was A. D. 1661—per *Literas Regias*.

† 4 Reeve, H. E. L. 415. The cases in the year books were taken by the prothonotaries, or chief scribes in Court, at the expense of the crown, and published annually.

‡ Though till the last age there was "no connexion between the Common Law and the Universities," Selden says the laws were taught as early as king Stephen's reign, in the monasteries, and in some more distinguished families and in academies. "Fortescue and Lord Coke both allow, the universities of Oxford and Cambridge were strangers to the study of our [Common] law."

and they encouraged the idea of separate law-schools or studies. The Common Pleas were also by that charter located at Westminster, where the Exchequer always sat, and the king's bench held most of its sessions; where the great lawyers resided, and where, too, the law-libraries were the best in the realm; when all books were in manuscript, scarce and dear. The excellence of the English laws and customs, beautified by Bracton's Treatise, appearing in 1262, excited admiration when its free principles and doctrines were contrasted to the arbitrary system of the Canonists—all which circumstances and considerations led to the origin of the law-students' Inns at Westminster, established within a half century after Magna Charta. At first, according to Lord Coke, "divers learned men in the laws opened schools in London, and taught such as resorted thither, the laws of the realm." The students in those schools were at length accommodated with "studies" or chambers,—and the houses where they first associated, took the name of "Hostels," and then "Inns of Court," and of "Chancery"—two several orders of different grades—so named, because their inmates "belonged to the king's courts."

There were six of the upper order, or Inns of Court, and each one was a law-society, though unincorporated. The first, traced to the reign of Edward I. was situated in that part of London called Holborn. When the order of Knights Templars was dissolved, A. D. 1324, their possessions came to the crown, of which one temple was rented to "divers professors of the law, from Thavei's Inn at Holborn" divided into the *Inner and Middle Temples*,* and ultimately granted to the professors and students of the law in them. The other four are *Lincoln's*, *Gray's*, and the two *Serjeant's Inns*—the two latter being the most famous of the whole.† But all of them were large, beautiful buildings, accommodated with numerous chambers, both elegant and convenient—with extensive law-libraries;—with a chapel for public worship, and a victualling hall; and with a tasteful, enchanting garden. In term-time, the lawyers live in a collegiate manner, having spacious apartments in which they can attend to their professional business without interruption.

The *Inns of Chancery*, originally *ten*, now *seven*‡ or *eight*, established successively between A. D. 1327, and A. D. 1451, are those in which abide chiefly attorneys, solicitors, learners, apprentices, students and clerks; and any one of these institutions, though separate from the Inns of Court, is nevertheless an appendage to some one of them. Whenever, therefore, any scholar wishes to be admitted a law-student, he applies to an Inn of Court, and after being questioned and received, he spends two or more years in pursuing his studies at an appendant Inn of Chancery, and then comes forward to the Inn where he was matriculated, and completes his professional studies. For a long period after Magna Charta, the whole term of clerkship was *nine* years; after the art of printing, *eight* years, and after the Reformation, *five* years—the present term. In Fortescue's time, as he tells us,§ there were more than 2,000 young men at these Inns; and he adds that noblemen were in the habit, at that age, of placing

* These are in Fleet street.

† The Earl of Lincoln, well affected towards the study of the Common Law, leased a mansion to law-proficients, A. D. 1310; and A. D. 1578, the Benchers purchased it in fee for £520: this is Lincoln's Inn, in Chancery lane. . . . *Gray's Inn* was originally the mansion of Lord Gray, who leased it to the Prior and monks of a monastery; and they rented it to gentlemen of the law till the Reformation, when it was granted to the law-society in fee farm. This is in Holborn. . . . As early as A. D. 1442, the Serjeants held in Fleet street on rent, "*Serjeant's Inn*;" and Scrope's Inn in Holborn, next to Ely-house, demised A. D. 1420, being inhabited by Serjeants, is called also *Serjeant's Inn*. The Serjeants' Inns are not properly Inns of Court, but rather mansions for the accommodation of those gentlemen, in the pursuit and business of their profession.

‡ *Clement's Inn*, occupied in the reign of Hen. IV., *Clifford's Inn*, in the reign of Hen. V., and *Lyon's Inn*, sign of the black Lyon, belong to the Inner Temple. *New Inn*, or Old George's Inn, belongs to

the Middle Temple. Thavei's Inn, occupied in the reign of Edw. III., and *Furnivals' Inn*, [Lords Furnival] 9 Hen. IV., belong to Lincoln's Inn. *Staple's Inn*, in the reign of Hen. V., and *Barnard's Inn*, in the reign of Henry VI., belongs to Gray's Inn. Thavei's Inn, however, is said to have been lately taken down.

N. B. The College or Society of Civilians have their splendid mansion on the south side of St. Paul's, called "*Doctors' Commons*," from their collegiate manner of living. Here reside the judges of the Arches, Prerogative and Admiralty Courts, and in their common hall, hold their courts under the jurisdiction of the *Civil Law*, whose terms of sitting differ little from those at Westminster. Here the Doctors or practitioners, wearing black robes and hoods, consult with their clients. *View of G. B.*, 118.

§ Fortescue de Laud, c. 49, the least Inn of Court, had 200. In the reign of Hen. VI., A. D. 1422—61, there were ten Inns of Chancery, "each containing at least 100 students, and some a great many more."

their sons there, to acquire a thorough knowledge of the law—not for the purposes of professional practice, but to qualify them for public employments. Lord Coke, however, supposes there was in Elizabeth's reign, only about half that number at the Inns; and there being still fewer when Blackstone compiled his Commentaries; many previous to his advice, given* in 1758, had formed opinions, that an academical education ought always to precede a professional study of the Common Law.†

The *course of studies* and the exercises prescribed to the apprentices, law-students or clerks, were varied to the exigency of different periods. In early times, the statutes and charters, elementary law tracts, legal formulas of writs, pleadings, and records, and the year books, all in Latin or French, and in manuscript; likewise transcriptions of judicial decisions, commanded the learner's attention, and consumed his time. All the treatises on the law, published from time to time, and the volumes of the Reports, afforded most desirable helps. But besides reading tracts and books, there were at the respective halls, especially in the *Inns of Court*, other exercises, such as essays, lectures, and moot-courts. The elders or seniors of each Inn or Society, appointed a *Bench*er, being a lawyer of at least fourteen years' standing and experience, to lecture the students, who were finable if absent; he himself, while in the exercise of his trust and duty, being always called "Reader." The moot-courts, conducted in the utmost order, were exercises of peculiar utility. In them, difficult questions of law, propounded beforehand, were argued by the students in presence of three Benchers, sitting like a judicial tribunal; who heard the discussion, and pronounced their opinion. Antecedent to the Reformation, these exercises were wholly carried on in Law-French, the legal language of argument. Happily the art of *printing*, when invented, administered great relief to the labors of the law-student; though the first law-books *printed*, did not appear till A. D. 1481. That year Littleton's Tenures, and a new abridgment of the Statutes, were published in a French dress, being the first in type. This was a new era to legal science, to learned men, and to the English language. Hitherto lawyers had drafted their writs, their special pleadings, and legal instruments, in Latin, argued to the Jury in English, and addressed the Court in French. The first law-book *in English*, was an Abridgement of the Statutes, printed A. D. 1527, by John and William Restell, who printed other books in the same language.‡ At that early period, the type was gross, and for a great number of years, only "*Black-letter*," or old English text; the Roman alphabet at last being introduced by the Clergy, as used in the Church. In short, the pious Reformers, who had so much at heart the good of the common people, printed the Scriptures and other religious books in English; from which era all law-books were presently given to the public in the same language.

But besides the instruction, learned and thorough, given to the students at the Inns, they attended to history, sacred and profane, to biography, oratory, music and other accomplishments. Special regard also was paid to their morals, manners, conversational language, and even their costume. Vice was banished—pure and elevated sentiments inculcated, and studious habits required. A course of reading was prescribed, followed by examinations: and though diligence was enjoined, negligence was not otherwise punished than by the imposition of a fine, by expulsion, or by reprimand—a chastisement fully developed, when a delinquent was not called to argue before the Benchers. The particular seasons for their instruction, were the two grand vacations after Lent and Lammas, [March and August], when there occurred Moot-Courts before the Benchers, and the readings, or lectures by the Readers. A watchful oversight of the student's manners extended to their style of living, intended to be liberal yet frugal. In ancient times, £28 sterling would support any individual student at the Inns of Court, though he who had wealth was allowed to keep a

* See Stat. 2 Geo. II., cap. 23. A. D. 1728, as to the apprenticeship, admission and practice of attorneys after "A. D. 1730."

† "Every other nation of Europe hath admitted the profession of their municipal laws into their universities." 1 *Sullivan's Lec.*

‡ Tittles. "The grete abregement of the statuts of England, untill the 20 year of Hen. VIII." and "Regyster of the Wryttes orygyal and judycyall." Such was the language and spelling of those times.

servant. Their costume was of daily notice, insomuch that one was fined five groats for wearing his study-gown on a Sunday, in the streets of London; and in 1556, it was resolved by all the Inns of Court, that none other than knights and benchers, should "wear in their doublets or hosen, any light colors except scarlet or crimson—neither any upper velvet cap, any scarf or wings in their gowns—white jerkins, buskins, velvet shoes, double cuffs on their shirts, nor feathers or ribbons in their caps;" and whoever offended, was fined 3s. 4d. for the first, and expelled for the second transgression.*

These Inns of Court and Chancery had able, erudite jurists for instructors, and extensive libraries.† Rich in legal and historic lore, they claim to have given preliminary education to some of the best scholars, most learned lawyers and distinguished statesmen in Europe. No institutions compared with them in any other country. To them individually, has been conceded very justly, the rank of *Colleges*, forming, collectively, an *University*—of ancient origin, and of high celebrity. The studies were capacious, yet the students within the last century seldom begin farther back than with Plowden and Coke on Littleton. The older authors are only read in the great works of Viner, Comyns, Bacon, Blackstone, Hawkins, and other modern writers. To system and method, the two great lights of every science, there is paid all the attention which practical wisdom and experience can suggest; and to true scholarship are presented sufficient motives to excel.

The admission of a canonical law-scholar, or legal pretender to official attorneyship, was before, and many years after the Conquest, a subject of no formality. The name of old, implied no definite, well settled powers. The attorney served another's *turn*, as a special agent or more general representative; always, however, in the spirit of the Roman law-maxim, which assevered, that *whatever you do by your authorized agent, is your own act*. Among the Anglo-Saxons, every party-litigant was obliged to manage his cause in court for himself. In his absence, another was allowed to do no more than show why the party was not present: adopting the legal maxim prevalent in the court of the Roman Prætor, that "no one could act at Law, in another's name." At length the English judges so far relaxed the rule, as to allow a party to appear in proper person at Court, and then *make* his attorney. Monks and ecclesiastics were the "responsals," or lawyers of these early times—men whose services, however, were not much needed; since the wisdom of the County Court establishment, brought justice almost to every man's door; the attendant suitors were the judges, and the parties spoke for themselves. But as law-suits multiplied in the Courts or Chambers of the Conqueror's *Aula Regis*, holden always at the royal palace, it was found to be both difficult and needless, for the parties to attend Court in person; therefore it became a practice of the crown, for a fee paid, to grant to any applicants letters patent under the great seal, in and by which a substitute was named and appointed, and the justices were commanded to *admit* such in place of the principals.‡ But the justices afterwards so seldom required the exhibition of these letters, that the agency usually given, was only under the party's own seal. Such course was confirmed by the statute of Merton, A. D. 1236, which provided "that every freeman who oweth suit to the country, into the court of his lord, may freely make his *attorney*, to perform those suits for him."§ This was only twenty years after Magna Charta—an age ever memorable in the English practice and profession of law. From the Conquest, Norman prelates were placed chiefly on the benches of justice; and though some provincial and legative canons had been recently made, forbidding those in holy orders to engage in secular employments, it appears through the whole current reign of Henry III., "that many dignitaries of the church, such as bishops, abbots, deans, canonists and archdeacons," were Justices in the courts at Westminster and in the eyre. "Likewise the clergy con-

* But no one expelled by one Inn would be received by another. If any one wore his beard long, he was to be put out of the Commons.

† Their income arises from fees on admittance of members, and on taking degrees, from fines, and from the profits of chambers.—*Wynne*.

‡ 1 Reeve, 170, where a form of the letters in Latin is entire; and these letters commenced in Court. Gilb. His. C. P. 32, 33.

§ 1 Coke's 2 Inst. p. 99, Com. on Stat. 10th. This is the first statute in which "*attornatum*" is expressly named.

continued to practice in the secular courts * as they had done in previous years, so that it became a maxim, "there is no clergyman who is not a cause-pleader." Yet Bracton calls certain judges of his time, mere whittlings—men of small learning, who 'ascended the seat of justice, before they had a knowledge of the laws.'† If, too, the state of practice was such as history‡ informs us, "the laws themselves were become traps and snares, in which plain, honest men, who were unacquainted with logical quirks and subtleties, were caught."

To cure or check these evils, it was provided by another statute, A. D. 1275, "that if any sergeant, pleader or other, do any manner of deceit or collusion in the Kings court, or consent unto it in court, to beguile the court or the party, and thereof be attainted, he shall be imprisoned a year and a day, and from henceforth shall not be heard to plead in that court for any man; and if he be no pleader, he shall be imprisoned in like manner, and may be further punished at the king's pleasure."§ This served to purge the bar, to encourage fair practice; and to promote the studies at the Inns of Court and Chancery. By another statute, A. D. 1285, a party was authorized "to make a general attorney, with full power to plead for him in all suits, pending before the Justices in eyre during their circuits,"|| which virtually extended to all courts. It was an age of legal reform and improvement. The Commons had been for several years separated from the Lords, and become a branch—in which were lawyers, educated at the Inns, who took much interest and exhibited legal abilities in legislation. Vacancies on the benches of the Courts were filled by the appointment of common law jurists, rather than clerical dignitaries; so that when the "nisi prius" law was revised, A. D. 1341, it was enacted, that if "no justices of either court come into the County to try the cases, the chief Baron of the exchequer, if he were a man of the law," might try them; or in the absence of all such, the trials might be had before "the King's serjeant sworn." A practice had prevailed, more than fifty years, of swearing empowered attorneys to the faithful discharge of their trust; whereby they became a branch of the Courts.¶ Still it was reported that many were quite deficient in a knowledge of the law; and, therefore, by statute, A. D. 1403, they were all to be examined by the Justices of the Courts, and if they were found to be of good fame and learned in the law, they were sworn well and truly to serve in their vocation, and their names were registered or enrolled of record, while all others were rejected.** The name and grade of *Barrister*, may be traced as far back, at least, as to this statute.

By a much later statute of A. D. 1606, none are to be admitted attorneys in courts of record, except those "brought up in [the Inns of] said Courts"—"well practised and skilled, and of an honest disposition." But in the next age, the Inns lost much of their fame, for by statute, since A. D. 1730, the law-student is obliged to be an articulated clerk to some attorney, and to have studied with him five years; and then on his admission at the bar, he swears, that he will truly and honestly demean himself in the practise of an attorney, according to the best of his knowledge and ability. He is then enrolled, and every year he must notify the Court where admitted, of the place of his abode; and take a new certificate under a stamp-duty paid of £5, if he reside in the Inns of Court, or £3, if elsewhere a resident.†† Should he afterwards go through the course at the Inns, he will be admitted a Barrister, if found to be qualified. To check the increase of lawyers, long since become exceedingly numerous, £120 have been the excise or duty exacted by the crown, on any articulated contract of clerkship, with a right

* "The coif is agreed to be the invention of the clergy, to disguise their tonsure, when prohibited to practice in the temporal courts. Our bands, our habits and general tenor of our dress, proclaim the same origin."

† Bracton 1, calls them "*illos insipientes et minus doctos*," &c. p. 151.

‡ 6 Hen. His. G. B. 103.

§ Stat. West. i. c. 29.—1 Coke 2d Inst. p. 213 and 249-50. "It is not credible how suits at law, with attorneys, increased, after statutes have given way to appeal by attorney."

|| St. West. 2, c. 10, Coke 2 Ins. 377.

¶ Coke's 2 Ins. 214.

** It would seem according to Lord Coke, they

were sworn ever after the Stat. of 1275.—*Notes on St. Westm.* 1, c. 29.

†† In the 1st and 2d of George IV., 1821-2, it was enacted that any one who "has taken the degree of Bachelor of Arts or of the Law, at either of the Universities of Oxford, Cambridge or Dublin, shall be entitled to clerkship of three years only, instead of five years," and being examined as to his fitness and capacity by one of the Judges, at the end of his clerkship, "must be sworn at Westminster, and be enrolled, and have a testimonial on parchment signed by the examining judge, and given to the admitted attorney, as the evidence of enrolment. Since 1730, and perhaps always, students at law are termed "*Clerks*," and their professional teachers, "*Masters*."

when once sworn, to act in the County Court, and the Quarter Sessions, and to be admitted in each Court at Westminster, where he presumes to practice, without the exaction of any further duty.

From the preceding view, it will appear manifest, that the Reformation was an era in the history of Law, as well as Religion. The papal influence, which had exercised superior control over the clergy, and even the universities, for five centuries, was at last extinguished. The doctrine of the Canon Law, upon the principles of which the spiritual courts had long since settled their practice, was in that court for the most part concluded, and the mutual prejudices of the Canonists and Common Lawyers, were happily found, in the course of years, to have abated. It must be acknowledged, however, that when the warfare of the competitors, had in a manner ceased, the consequences were unfavorable to the study of law, at the Inns of Court and Chancery. They soon became lax in their discipline; until, by degrees, "all sorts of regimen and academical superintendence, either with regard to morals or studies, were found impracticable, and, therefore, entirely neglected." Within the last two centuries, comparatively few have resorted thither for the purposes of legal acquisition, except such as have in view distinguished professional practice, for fame as well as for a livelihood; whereas those institutions had in previous ages been attended by young men of birth and wealth, who had in prospect very different spheres of public service. Numbers, too, according to the strong recommendations of learned men, have, in later years, obtained educations at one of the Universities,* antecedent to entering upon the study of the law; and then, for five years, till lately, pursued it as articulated clerks with some distinguished practitioner. To prosecute, however, a preliminary systematic course, either amid the interruptions and turmoil of an attorney's office, or at the Inns of Court, where all watchfulness over the students' industry and morals is unfashionable, has been attended with difficulties sufficient to awaken, at least, a learned public to the interesting subject. Thence the late efforts made to place the *common* and *civil* law on one and the same footing at the universities; it being now believed, that the one recently established at London, will be highly promotive of that great and most desirable end.

English lawyers are distinguished into several orders, known by different appellations.† *Attorney* is the general name by which they are all collectively called, being so accredited in one of the earliest statutes after Magna Charta. In law, he answers to the procurator or proctor of the civilians and canonists. But he is termed *Solicitor*, when he manages suits in chancery. *Apprentice*,‡ an ancient name introduced by the Normans, was applied to learners in any art, and thence transferred to monks, who studied the law, to render themselves more capable of assisting others in law-suits. At length, by learning and skill, they became a distinguished order of men; called by Lord Coke, in his comments on a statute of A. D. 1275, "learned and grave apprentices of the law."§ Attornies at that period, were those who acted in virtue of a power;—apprentices were the regularly educated lawyers, advocates, or cause-pleaders. Such were some of the ecclesiastics, who long afterwards continued to retain their clerical name and character—clergymen as well as monks.

At present, the three orders of Lawyers are the *attorneys*, *barristers* and *serjeants*. The first draft instruments, make writs, draw special pleadings, give legal advice, and prepare causes for trial—resident in all parts of the kingdom.|| The other two, like the Roman Jurisconsults, are counsel, or advocates.

* Wynne says in 1767, p. 161, "When there has been a learned education completed at one of the universities—which happily for this age is the prevailing mode—much less time and application will ripen the mind for the bar."

† In France, they are *notaries*, procureurs, *avocats*.

‡ "They were termed *Juris consulti*, and were anciently designated *Apprentices* of the law (in Latin *apprentici juris nobiliores*.) To qualify a student to be called to the bar, he must have been a member of one of the Inns of Court, viz. Inner Temple, Middle Temple, Lincoln's Inn, or Gray's Inn, for five years, unless he has taken the degree of M. A. or B. L. in either of the universities of Oxford, Cambridge, or

Dublin; in which case, three years will be sufficient, but in that period, he must keep 12 commons in the hall of the society to which he belongs." 4 *Petersdorff's Abridg't*. p. 161, A. D. 1826. Plowden, in his *Commentaries*, calls himself "an Apprentice of the Common Law."

§ Coke, 2 *Ins.* In Latin "*Apprenticii juris nobiliores*." *Fortescue*. But Wynne says, an apprentice was "a mere student," and no more.

|| Of an attorney, when called to the bar, the Court of King's Bench, in A. D. 1704, said, "though he is now a counsel, [i. e. barrister or serjeant,] yet, perhaps, that will not disparage him from being an attorney."

Barrister, a name which when introduced, superseded that of *Apprentice*, is supposed to be a compound derivative, from *bar* and *register*,—inceptively coming into use, as early as the statute of A. D. 1403; whereby every practising attorney, as previously stated, was then examined, and if found qualified, was sworn and *registered* or enrolled. But he was not *ipso facto* a *Barrister*, on taking the attorney's oath, nor till the end of *five** years afterwards; having within that time, performed certain prescribed exercises, in one of the Inns of Court, as before mentioned. These consisted of twelve grand *moots*, performed to the acceptance of the society, in the time of the grand readings or lectures, and twenty-four petty *moots*, during the term-times, before the readers of the respective Inns. These *moots* are terms, in those Inns, wherein cases are argued by the candidates, intended as exercises, the better to qualify them for practice in the Courts, and to argue more ably their clients' causes. The benchers, previously mentioned, cause to be appointed and notified seasonably the *moot-men*, being students or sworn attorneys, not having commenced practice, † who are to argue the cases on either side. When an apprentice, clerk, student, and even such sworn attorney as may not have entered upon practice, had finished the prerequisite course of exercises, at an Inn of Court, to the approbation of its associates, he is at their instance "*called to the bar*," as it is termed, that is, he is admitted by a court of pleas, and of record, to the grade of *Barrister*, or an advocate at the bar of such high tribunal. Utter barristers were pleaders *without* the bar, to distinguish them from benchers, or those that have been readers, admitted some times to plead *within* the bar, among the King's counsel. After all, as Wynne says, "utter barristers, and barristers simply so called, are in reality the same. Some are created, or "*called*" *ex gratia* barristers, who are released from the "*mootings*." A custom now prevails, of granting letters patent and of precedence to such barristers as the crown thinks proper to honor with that distinction; and thus they become entitled to the rank and pre-audience assigned to them in their respective patents, usually next after his Majesty's counsel; as the attorney and solicitor general. The degree of barrister, is esteemed equivalent to that of baccalaureate in Divinity, or in the Civil Law. ‡

Sergeant, a term of office from the French tongue, is of the highest order among English lawyers, always *subservient* to the King and the call of the Courts, having common law jurisdiction; and none other than they are allowed to be advocates in the Common Pleas. They may plead, however, in any other Courts, the judges of which call them "*brothers*," and hear them with great respect. Sergeants at Law, are § made by the King's writ or patent, directed unto such as are thereby called, commanding them to take upon themselves that degree on or before a day appointed; by which writ, or patent of creation, it appears, that the grade of Sergeant at Law is a state and dignity of distinguished honor. Anciently, there was much ceremony used in conferring this degree; attended, too, with considerable expense. For according to Lord Coke, in his remarks upon a statute of A. D. 1275, the first one in which Sergeant is named, he mentions "six grave and famous Apprentices," who being called A. D. 1418, to take that state and degree, severally declined, partly on account of the expense; || and even now, the Sergeants, when so advanced, make presents to the judges, such as gold rings and gems, ¶ to a considerable value. At one time after the Reformation, there was only one in the realm; nor is the number at present very great. In fact, before any one was originally offered the titled patent, he must previously have been a barrister sixteen years.** Lastly, no precise time seems to be set;—worthy and aged as he may be, he

* Eight, by the ancient orders. Fleta states the orders of practitioners thus, *scriventes, narratores, attorney, et apprentici*. Lib. 2. c. 37. The two first were called in French, *Countors*.

† But in the reign of Hen. VIII., many a good wit, through necessity, was compelled to forsake study before he had acquired a perfect knowledge of the law, and "to fall to practising and become a typhen in the law."—Coke.

‡ A barrister, stricken off the roll at his own request or otherwise, cannot be readmitted as attorney,

till "disbarred" by the Society or Inn of Court, of which he is a member. 1 Doug. 114.

§ Sometimes called "Sergeant counter," because of their consummate skill in drawing a *count*, or *narrating* the declaration and other pleadings."

|| 4 Reeve, 121. Expense seldom less than £260—1-6th in rings.

¶ 1 Dyer Rep. 72. Where is a patent, A. D. 1552, and several mottos on the rings given; one is this, *Plebs sine lege, ruit*.

** Fortescue, c. 50, i. e. 16 years, "probably from his first entrance at an Inn of Chancery."

will not be called, till his law-learning, abilities and merits, have highly distinguished him in the estimation of the crown. Every one is sworn;* in this, differing from the barristers, whose oath as attorneys is deemed sufficient. Into this honorable order of Sergeants, equal in rank to doctors in theology or in the civil law, the judges of the courts at Westminster are always admitted, before they are promoted to the bench. The era when Sergeants at Law first received the honor of knighthood,† was A. D. 1535, in the reign of Henry the eighth. All Sergeants and Barristers appear before the Courts in a costume consisting of wigs and gowns, of which, however, they always divest themselves, on leaving the hall of justice.

The *professional practice and distinguishing characters* of English lawyers, have in the course of ten centuries, undergone, as might be expected, a variety of changes. Originally, when the people were altogether unlettered, laws few, law-suits rare, and the judicial courts, as in the Anglo-Saxon times, holden in the hundreds of every county; the pleadings were verbal, and the addresses to the juries who were the suitors, procured from the parties interested, or from their more fluent and self-confident friends. These acted on the occasion the part of the Roman patrons towards their clients. Amid the baleful wars of the Heptarchy, Christianity, by her most excellent doctrines and repeated conversions, greatly improved the principles and manners of the people; and consequently gave to their spiritual teachers, a wide place, both in their confidence and in the public counsels. Their influence became at last unlimited; for being the only educated portion of the community, their learning, mixed with their piety, rendered them superstitiously venerated. These spiritual instructors were termed *Clerks*, because they could write and read as well as teach:—*Ecclesiastics*, because they were the heads of the church, set apart like the Levites, for the more immediate service of God, and the people; and collectively denominated the *Clergy*. In this body appeared two classes, the one being sacerdotal,—local,—“secular,” in holy orders entitled to tythes;—the other “regular,”—monastic,—missionary, belonging to some religious house. All these acted both as religious ministers and practising lawyers, when and where duty or interest seemed to invite their services; so that the two professions originated in the same pursuits, and among the Anglo-Saxons embraced the same persons—all having the character of being “holy” men—lovers of the flock, no doubt, rather than the fleece.

The Conquest gave inceptive and principal rise to the profession of law; all previous traces of it, as such, being faint and few. Immediately on that event, Norman clergymen were appointed judges of the courts, and the languages used were either Latin or French. For this reason, it became the business of the ecclesiastic orders to give counsel, draft instruments, institute and manage law-suits, and advocate causes.‡ To favor and aid the clergy still more, whom the Conqueror revered; and to neutralize the influence of his new subjects, whom he disliked, he took the bishops from seats in the tourns and county courts, and established separate courts for them and their own spiritual causes. The Roman Pontiff never misimproved an opportunity to exalt the ecclesiastics, both secular and regular; and thus elevated by pope and prince, many of the clergy, within a single century after the conquest, had lost their character for piety, and became noted for their pride, wealth, and criminal misdemeanors; for History tells us, that during the first ten years of the second Henry's reign, there were committed by them at least “one hundred murders, besides many thefts, robberies, ravishments and other crimes:”—offences which

* Coke 2 Ins. 213. See the oath.

† There were six orders of knighthood,—viz., that of the Garter, instituted in 1350, having 33;—of the Thistle, 1703, having 12—of the Bath, 1399, having 45; and of St. Patrick, 1703, having 14 companions—of Knights Barristers there are 566; and Knights Bachelors, 90; all distinguished by title “Sir,”—the last being the one if any given to lawyers. Most of the Judges are knighted—some are bannerets, [Baronets] a degree next below a baron, and above all knights—being the only order of knighthood

that is hereditary. Some of the Judges are knights of the Bath.

‡ In a great cause during the Conqueror's reign, one Agelric, bishop of Chichester, “was brought in a chariot to instruct them in the laws of the kingdom.” Also in the next reign, Alfrick, rector of Sutton, and several monks of Abingdon, were so famous for their knowledge of the law, that they were universally consulted, and their opinions submitted to as law.

were only triable under the canon law, in spiritual courts, where it was not in reason to be supposed that grave, legal *clergymen*, could commit such heinous violations of law. Fully aware of these facts, the nobility and laity naturally fell into a coalescence against them and their sinister course; and between the opposing parties there arose, about the time of Magna Charta, another class of men, wholly disconnected from the hierarchy, who espoused the principles and practice of the Common Law, originated the law Inns mentioned, and by degrees gave system and celebrity to a strictly legal profession. So much were these purposes fraught with practical wisdom; and so much did this and other parts of the judicial polity receive parliamentary countenance under Edward I., from and after A. D. 1272, that he has obtained with posterity the distinguished title of the English Justinian.* In the reign of his grandson Edward III., of fifty years, "the law was improved to its greatest height, and the judges and pleaders were very learned." So also the hundred years antecedent to the Reformation, "were times that abounded with learning and excellent men; and of attorneys there were multitudes, practising in the great courts at Westminster, thoroughly indoctrinated and erudite in the laws of the kingdom.

In England, every person may appear and be assisted by attorney and counsel in all cases except when he is charged with a capital crime; then he must, without aid, make his defence as well as plead to the accusation in person; the court being officially the watchful guardians of his rights. In imitation of a Roman usage, the English law will not condescend to allow so depraved a culprit even counsel at the bar—though at a time when he most needs it. But when once an attorney appears in a case, he must proceed, he cannot withdraw though his client fails to pay him fees or charges; nor can a party change his attorney without leave of Court. All sworn attorneys are officers of Court—amenable in a summary way by reprimand, attachment, and even by being stricken from the roll for mal-practice, in violating any such rules of common honesty as withholding money collected, or exacting fees for services never performed. So it is his right to be sued only in the court where he practices; being one of its officers, he cannot be absent; and has the privilege to be either an attorney at large, or only in particular courts. A solicitor may practice in the Equity side of the Exchequer, though not formally admitted there. An attorney who discloses the secrets of his client's cause to his injury, is answerable in an action for damages. At the same time, to encourage a liberal freedom of speech, and to make due allowance for the warmth and slips of unguarded expressions, in the argument of causes, a serjeant or barrister is not answerable for any matter spoken by him relative to his cause, if suggested in his client's instructions, although it should reflect upon the reputation of another, and prove absolutely groundless. However, if he utters an untruth of his own invention, or even upon instructions, impertinent to the cause, he is justly liable to an action by the party injured.

The attorney usually makes and endorses the writ, signs the pleadings, procures needed copies, and engages the serjeant or barrister to manage and plead the case. But before he can be allowed his charges and costs, he must produce to his client a bill or ticket of them, vouched by certificates signed by any one to whom he has paid monies; and if an unlawful bill be paid, and he refuses to refund the excess, he is liable to be attached for contempt. Costs are taxed according to usage; and a fee is a personal emolument—an *honorarium*, or present to counsel, like that given to the Roman advocates, not collectable by law.† For several ages, the number of the profession has been great, and the practice lucrative; "there being reckoned in England, A. D. 1758, forty thousand men, that lived by the profession of law;"‡ "many of them getting hundreds of pounds, and some, thousands, yearly." Ancient and modern attempts have been made to prevent a needless multiplication of them. As early as A. D. 1202, the king directed his Justices to appoint from every county

* Hale's *His. Com. L.* 151–2, and 172–9.

† Neither a barrister nor a serjeant can maintain an action for his fees—they are a present to be paid beforehand: "and it is for the purpose of promoting the honor and integrity of the bar, that it is ex-

pected all their fees should be paid at the time when their briefs are delivered." 4 *Petersdorff*, p. 102.

‡ Present State of G. Britain, 116—probably including judges, clerks, sheriffs, as well as lawyers.

attorneys and apprentices, who should follow the court, and allow them to transact the business therein, and none others. He and the privy council supposed "seven score" would be at that period a number large enough; though there was no restriction.* As law-learning, talents and eloquence command extensive practice, many serjeants and barristers regularly travel with the Court in their semi-annual circuits, and receive for advocating causes, large emoluments. In term-time, being resident at Westminster, they pass their hours in their respective Inns, and counsel with their clients.

In general, the profession of law in England, is highly learned and honorable. Among themselves there is a seniority of rank, regarded especially at the bar, and conceded even by the Courts; for they allow them according to grade, a pre-audience in motions and trials—in all instances the king's serjeants and counsel taking precedence.† The serjeants of the most renown have had conferred upon them some order of knighthood; from them the judges in the Courts at Westminster are chiefly appointed; and both serjeants and barristers are frequently returned members of Parliament; and some one of them is almost always speaker of the House. They are often called to the king's privy council; and about twenty have been admitted to the peerage,‡—the summit of individual emulation in England. The gentleman of the law have been, for many centuries, an order of high-minded men; among whom not a few have proved themselves eloquent orators, and learned jurists; the ablest statesmen and best legislators. At no time have they been forward either to fill the ranks of persecution, or take the sword of revolutionary changes. Arms may be the only means by which a way can be cut through opposing wrongs to the temple of political rights; but it is not in times of war we expect learning and law will acquire their laurels, or brighten their escutcheons. The English lawyers are not foes to the clergy, though not perhaps coadjutors so warmly devoted to their interests, as if their original disunion had occurred under more favorable circumstances. In fact, their religion is rather stoical than enthusiastic; though numbers have been eminent for philanthropy and piety—numbers whose biography would adorn any age or any nation.

[To be continued.]

[For the American Quarterly Register.]

ON THE STUDY OF THE ORIGINAL SCRIPTURES.

THEOLOGY is the science which treats of God. It is in the Bible that this science is contained. All its great principles are there stated and unfolded,—“the Law” which “was given by Moses,” and the “Grace and Truth” which “came by Jesus Christ;” the government of God, and the moral relations of man; the Divine Being—his attributes, purposes and works—and the nature, character, duty and destiny of man. The study of Theology is therefore, properly, the study of the Bible.

The arrangement and exposition of Divine truth in human systems, are indeed valuable as an aid, in investigating the sacred Scriptures. But they are not to be a substitute for the science of Theology, as the pen of inspiration has arranged and illustrated it, from those facts that lay before the all-seeing eye of God. Other sciences are dependent on the classifications which man has made; theological science, on its classifications by the finger of God.

The study of the Scriptures has, among some, been devoted to a department in biblical literature, commonly called “lower criticism,”—a department for the correction of the sacred text. Origen, in the second century, led the way into

* In Lord Coke's time, attorneys had increased “to the great blemish,” &c. 2 Coke Inst. 249.

† 1, The king's premier serjeant by patent; 2, the oldest among the king's serjeants; 3, the king's advocate; 4, attorney; 5, solicitor generals; 6, his serjeants; 7, Queen's attorney and solicitor general; 8, serjeants at law; 9, Recorder of London; 10, ad-

vocates of the civil law; 11, barristers. 3 Bl. Com. 28. But the king's serjeant cannot plead against the crown.

‡ Among them are Bacon, Coventry, Finch, Hyde, Cooper, North, Jeffreys, Somers, Cowper, Harcourt, Parker, King, Raymond, Talbot, York, Howard, &c.

this field. To restore the genuine text of the Septuagint, he instituted a comparison between the original Hebrew, and its different Greek versions. Twenty eight years were consumed on this work, and many countries visited. At last, having located himself at Cesarea, he produced, by the aid of seven regular scribes, and other occasional amanuenses, the Hexapla. It came forth in fifty rolls or volumes, divided into six parallel columns—the first, occupied by the Hebrew; the 2nd by its representative sounds in Greek; the 3rd by Aquila's version; the fourth by the version of Symmachus; (both of which were made in Greek, in the second century;) the fifth by the Septuagint; (made about two hundred years before the Christian era;) the 6th, by Theodosius's version, made about the same time with Symmachus's and Aquila's. Origen left his great work at Tyre. Fifty years after his death, it was found by Eusebius in an obscure corner, and was deposited by him in the library of Cesarea, where it was probably consumed when this city was burnt up by the Arabs. As the Hexapla was too huge to be copied entire, and only fragments of it exist,—a literary curiosity,—Origen, for half his life time, was only collecting fuel for the fire. And worse than this. It was a part of his plan to supply omissions in the Septuagint, from the other versions. These he designated by critical marks and signs. But future transcribers of the Septuagint, while they retained Origen's additions, left out his marks and signs, and finally bad became worse, and "confusion worse confounded."

The efforts of collaters of manuscripts, and emendators of the text, in more recent times, have, with one or two exceptions, been no more useful than Origen's. And were the numerous works in the department of lower criticism, cast into some unfrequented niche, as was the Hexapla, before its author had been dead twice as many years as it took him to compose it; or if taken out, were to find a place for suffering in a general conflagration by some Ishmaelite, the loss would not be worth revenge, nor call for loud lamentation. An example of the service they have rendered, may be seen in the Commentary of that accomplished scholar, Bishop Lowth, on Isaiah; where the spirit of emendation has led him to mutilate and corrupt the writings of a prophet, whose beauty and sublimity he has in many instances so strikingly pointed out, and whose difficult passages, when he was absolutely confined to the text before him, his genius was adequate to comprehend and unfold. Says Eichhorn, a German critic of the highest note, "The better any one understands the Hebrew text, the less need of emendations will he feel, and the less probable will they appear." And says Professor Norton, "of improvements of the text of the New Testament, all of any importance might have been made at a much less cost. Their chief and great value consists in establishing the fact, that the text of the New Testament has been transmitted to us with remarkable integrity; that far the greater part of the variations among different copies, are of no authority or no importance; and that it is a matter scarcely worth consideration, as regards the study of our religion and its history, whether, after making a very few corrections, we take the received text formed as it was, or the very best which the most laborious and judicious criticism might produce."* We seem to have reached, therefore, at least now, the Ultima Thule of the discoveries in lower criticism. To make further efforts of the kind, is to sail round America by a North-west passage, where the greatest achievement is to get wedged in ice. It is a quaint remark in John Selden's *Table Talk*—"When you meet with several readings of the text, do as if you were going over a bridge; be sure you hold fast the rail, and then you may dance here and there as you please; be sure you keep to what is settled, and then you may flourish upon your various lections." So correct, indeed, is the received text of the New Testament, that not unfrequently, after being led about by preferences for various readings, one comes back and settles down upon it; just as in writing, one often changes his phraseology, but afterwards recurs to the very first structure of the sentence. And every candid scholar will now willingly take the received original text as decisive in respect to every doctrine, which he honestly thinks it teaches.

* *Genuineness of the Gospels*, Vol. 1, p. 40.

Leaving the correction of the sacred text, we come to the higher department of the interpretation of the text, to the study of the original Hebrew and Greek Scriptures. This has been cultivated, more or less, in every age of the Christian Church. Even at the very first, there was provision made for it, in the Constitution of the Church. "And he gave some prophets." They were an order of men for the interpretation of God's word, when circumstances forbade the pursuit of biblical literature by the pastors. Nothing seems to have been taken away out of the first organization of the Church, but the miraculous and inspired power of her teachers. For whatever has been taken away, a substitute has been provided. The gift of apostles and inspiration; of prophets, and tongues, is no more. To them pastors have succeeded, and the helps for understanding the inspired teachings, which were once afforded in the office of the prophets, now exist in the various aids in the department of biblical literature.

In the age immediately following the apostolic, men eminent for piety and learning, whose names are imperishably engraven on the records of the Church, wrote much in the form of Commentary. Even in the dark ages, the light of biblical knowledge did not go out. Before the close of the fifteenth century, the Bible had been translated into the vernacular languages of most of the nations of Europe, and many copies of the Greek New Testament were transcribed. From the 14th to the 16th century, both Hebrew and Greek began to be studied more, and, with their revival, shone forth the day-spring of the Reformation. Within the last three centuries, and especially within the last thirty years, the study of the original scriptures has become more prevalent, has better aids, is attended with more satisfactory results, and promises to yield a still richer harvest of good. The Church can no more dispense, now, with the cultivation of this gift by her pastors, than she could in primitive times with the gift of her prophets. Pastors now, must learn by study what was before given by miraculous endowment.

It has been inconsiderately thought, that as the Bible makes known the way of life so plainly that the wayfaring man, however simple, need not err therein, it cannot require so much foreign study to understand it, nor depend so much on human helps as the study of the Scriptures in their original tongues makes necessary. How can the sun need the light of the moon and stars? Doubtless, a wide field of critical and meditative inquiry is opened in our mere English version. There is much neglect of that cabinet of treasures, the English Bible. Its devout and earnest study will reveal to every one all that can gratify a true literary taste, and bring the mind into the midst of scenes of sublimity and beauty, which shall impart to it their own nature and hue. But who has not experienced the difficulty, nay, the impossibility, of perceiving the meaning of many parts of the English Bible, by the sole light that beams from the sacred page? And these very obscure parts contain often in the original, the richest specimens of noble thought and expression. Take, for example, the third verse of the 110th Psalm—"Thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning, thou hast the dew of thy youth." He who reads it in the original, finds this obscurity at once disappear, and the beautiful image stands out in a rich clear light—viz: in the day when Messiah shall go forth to his victories, his army shall present themselves, arrayed in splendid, consecrated attire. Numerous as drops of morning dew, stand his youthful bands. King and Priest, like Melchisedec, reigning on a throne which should be perpetual, he should go forth from conquering to conquer, neither faint nor weary, but drink of the brook by the way, and gather fresh vigor, until all his enemies should become his footstool. And this image will have its fulfilment in the spiritual sense, when all nations shall become obedient to the gospel.

A child can indeed, understand much of the Bible, so plainly is it written. But surely the child has not that knowledge of it which he will have when a man. Nor of two Christians, their talents, their piety, and their devotion to the Bible being equal, has the uneducated one so comprehensive and clear a perception of sacred truth as the educated. Shall we then make the child's mental capacity, or the undisciplined Christian's, the measure of the quantity of

light needed? But one might do this, as well as say that the Scriptures are so plain, that he does not want more aid in understanding them.

For what, too, is the ministry needed? Are not the Scriptures alone able to make men wise unto salvation? You answer, and you answer rightly, that they are not so sufficient, as to dispense with the preaching of the gospel. Neither are they so plain, as to dispense with sacred literature.

The study of the original Scriptures, with the aids of biblical literature, will enable us to enter more into the spirit of the Bible. Let me read Demosthenes in his English dress, while I am unacquainted with the condition and character of the people, and have no light but what emanates from the page of the translation as it lies before me, I shall feel, somewhat, the force and fire of his eloquence. But when I can read him in the original, with all the various aids of Greek literature, and with a knowledge of the life and times of the orator; when I read again and again, even to the seventh time, I feel myself carried along irresistibly by the current of his eloquence, and hurried with violence almost, to withstand the tyrant, and uphold the falling liberties of the people. In like manner, even a common reader of the English Bible, will feel much of its Divine power. Frequent and thoughtful perusals will cause new views to break in upon him as he proceeds. But when I read Isaiah in the self-same language he spoke, I have brighter visions of the future state of the Church, and behold the chosen Messiah entering through sufferings into his glory. My feelings rush along, as led by that master of affections, the apostle Paul, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I catch a glimpse of the heavenly city, as described by the beloved disciple in his exile on Patmos, and hear the declaration more distinctly—"He that overcometh, shall inherit all things." I hear Christ speaking, in his last conversation—"Abide in me, and I in you; these things have I spoken to you that my joy might remain in you, and that your joy might be full." And his prayer distills like the dew on my soul—"Father, keep through thine own name those whom thou hast given me."

The imagination is able, by the aids of biblical literature, to form a better idea of the circumstances under which inspired men wrote, and thus we gain more commanding views of truth. If I ascend some eminence, in order to survey the surrounding region, and remain there long enough to take into my delighted vision the varied prospect of forest, field, river, village, and distant hills, how deep and permanent are the impressions that are made. I feel an enthusiasm, in my recollections of the place, beyond what can be felt by any one who may have travelled all through the same region, but never ascended that eminence. It is on such a point of elevation that the student of biblical literature stands, and beholds the beauty and magnitude of the new creation, Nor will he lose the impression. He is conducted thither, not by the evil spirit, to behold the kingdoms of the world and the glory of them, which he may obtain at the price of ambition and sin, but by that good Spirit, whose it is to take the things of Christ and show them to his disciples, that they may comprehend the length and breadth, and height and depth of the spiritual kingdom of the Son of God, and behold all bathed in the light of love.

It is said by those who have visited Niagara, that there is one spot, Table Rock, where the Falls are viewed to the best advantage. Every step presents some new view, until that stupendous scene of God's power bursts in full view on the eye. In like manner, the student of biblical literature is led along step by step, until he sees truth in its widest relations, and in its sublimest point of view.

Every religious teacher needs, for himself, firm confidence in the truth. Our minds are more or less under the influence of sinful hearts. Even men of such eminent Christian attainments as Richard Baxter, have not been free from harassing doubts of Christianity. Whatever shall contribute to fortify us against doubt and sin, should be gladly embraced. Now the study of the Bible in the original languages, by the commanding views it gives us of truth, and by enabling us to enter more into the spirit of it, is eminently the aid we want. We feel a greater reverence and love for the Scriptures as God's word. The very

attention one is obliged to give them, brings their Divine glory more fully before the mind. Truth is kept so under the eye, that it has time to exert its influence as truth. We remain long enough before the fire, to get the chill of the world off. We know the truth, are free from doubt of it, and are sanctified through it.

It is another advantage of sacred literature by no means small, that making the Bible the principal book of study, it preserves from that habit of miscellaneous reading which only diminishes one's power as a preacher. Other books besides the Bible, and those which lie in the province of sacred literature, are indeed to be read. The literature of the day is not to be unheeded. But there is danger of giving one's self up to it, and the time not occupied in direct pulpit preparations, is too generally spent among books that serve only as a literary relaxation. Where the truth of God, as revealed in his holy word, is the mark for the prize; where the mind has its enthusiasm fixed on that study; there is an object to which it is continually pressing forward, every day brings new accessions, furnishes some new view of truth, strengthens the intellectual life, nourishes the spiritual. On the other hand, by a promiscuous reading of books, who has not felt himself unfed, and sometimes in a state of mind quite akin to dyspepsia of body?

By a study of the original Scriptures, their clear, direct manner of exhibiting truth is appreciated, imitated, and attained. Voltaire is said to have had always before him a volume of Massillon, to preserve the purity of his style. No book can exert a happier influence in this respect than the Bible. The day, perhaps, for what Fisher Ames once called "Johnsonian affectation," has gone by. But all affectation has not yet passed away, and new perversities are constantly making their appearance. There are authors at the present day, such as Carlyle, read and admired by almost every preacher; authors, whose style is vicious, and must exert an influence for evil on the style of those who read them. Before one is aware, he catches and reflects the hues of the object of his frequent contemplation. A minister, Carlyle-struck, is as good as moon-struck. The daily study of the Bible, will counteract this tendency. Its beautiful simplicity and pure sublimity; its figures, not far fetched but drawn from familiar objects, so often like Burns's comparison of worldly pleasure,

"To snow that falls upon the river,
A moment white, then gone forever;"

its pathos, point and power; all these will not make their appeal in vain to the taste and heart. Nor will he who drinks oft of this old wine, straightway desire the new. He will not take the dress of the last modern great man on the stage of literature, and come forth arrayed in it, to the hiding of his own visage and the fair face of truth too. He will neither mince his gait, nor strut. The celebrated Robert Hall well describes the effects on his own mind of imitating Johnson. Said he, "I aped Johnson, and I preached Johnson; and I am afraid with little more of evangelical sentiment than is to be found in his Essays; but it was youthful folly, and it was very great folly. I might as well have attempted to dance a hornpipe in the dress of Gog and Magog. My puny thoughts could not sustain the load of the words in which I tried to clothe them."

Now it is the office of a minister both to study out and communicate the truth. He is to present to others the views he himself takes. If he has held living communion with Truth, has consulted faithfully God's holy oracles, has attained to enlarged and elevated views by aid of all the helps within his reach, then a free, earnest, unaffected utterance of the truth will bring the same lofty views distinctly before his people. They will see as he sees, and feel as he feels. He will be to the Church, what a true statesman is to his countrymen. He will inspire the Church with attachment to the Bible as their glorious Constitution, he will defend and promote the true interests of the Church, he will animate believers to noble spiritual enterprizes, he will be eloquent in the truest sense, being mighty in the Scriptures.

It is not to be denied that many ministers have been eminently successful without the knowledge of Hebrew. So, too, many have been eminently suc-

cessful who never enjoyed the advantages of a liberal education. The names of Augustine among the former, and Fuller among the latter, will be always held in honor in the Church. But Augustine frankly acknowledges that his ignorance of the Hebrew was a great disadvantage to him, and he exhorted those who were studying the Scriptures, to neglect no opportunity of learning Hebrew. He had even been unacquainted with Greek literature in the first part of his ministry, but perceiving its necessity to a thorough knowledge of the New Testament and to a true theology, he commenced the study of it somewhat late in life. To the honor of many be it spoken, who have not enjoyed the opportunity of becoming acquainted with Sacred Literature, they are now earnest patrons of this knowledge. They are the guardians of institutions where this knowledge may be obtained. They welcome the increase of facilities for the acquisition of the original languages of the Bible. They rejoice that Sacred Literature is now no longer over the sea, that one should ask, Who will go and bring it to us? And the increase of benevolent effort and biblical knowledge, during the last twenty-five years, has sufficiently satisfied them that the ministry can do more with Sacred Literature than without it.

It is not to be denied, also, that some with biblical literature, might possibly have been better without it. The worst shape in which biblical science has appeared, is where it has confined itself so closely to the letter, as not to penetrate to the spirit beneath—where a cold, dead, abstract, rationalizing, process of exegesis has prevailed. This is an extreme to the worst form of spiritualizing, and rather the worse of the two; for the latter, which has prevailed most where the science of interpretation has not been cultivated, is often accompanied with much true discernment of spiritual things, and understanding of hidden wisdom. But between these two extremes there is a middle path, and many have found it. It belongs to us to make the tree good, and the fruit will be good; to have correct principles of interpretation, and the results will be salutary.

“The darkest times the Church has seen, have been when her pastors had ceased to cultivate the languages of the Bible. Let her not again, like Bunyan’s Pilgrim, drop this *Roll* out of her bosom, and again find, to her sad experience, that she cannot go forward without it. Let pastors be exhorted, in the words of Melancthon to his pupils;—‘I pray and beseech you to deem that the gift of tongues was Divinely excited in the Church, and that it is God’s will that we defend that gift by our diligence.—Especially this gift of the Hebrew tongue, which God has stirred up in the Church, and wishes to be preserved by the studies of the learned, we exhort you to cherish, and take on you the propagation of the Divine gift, and defence of the true wealth of the Church.’”

PAY OF MEMBERS OF THE OLD CONTINENTAL CONGRESS.

Jared Sparks, in a lecture in New York, stated that the following was the pay allowed to the members who formed the Continental Congress, by the several States or Colonies whence they were elected:

1. *New Hampshire*—Each member had all his own personal expenses paid; also those for his servant and two horses, and half a guinea a day besides.
2. *Massachusetts*—The same as New Hampshire in regard to expenses, and \$2 a day.
3. *Connecticut*—The same in regard to expenses, and \$3 a day.
4. *Rhode Island*—Forty shillings a day, and no expenses paid.
5. *New York*—\$4 a day.
6. *Pennsylvania*—Twenty-shillings a day, and all expenses paid.
7. *Maryland*—Forty shillings a day and no expenses paid.
8. *Virginia*—A half Joannes a day.
9. *North Carolina*—£500 currency a year.
10. *South Carolina*—£300 for their services during the first Congress.
11. *Georgia*—£100 a month during the session.

Complete List of the Congregational Ministers in the County of Barnstable, Ms., from the settlement of the Country to 1842.

By Rev. Enoch Pratt, of Brewster, Ms., late of Barnstable, Ms.

The following mark † signifies installed. The letter s signifies that the minister to whose name it is attached was a supply, without being installed.

<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age</i>
Barnstable, 1st chh.	Henry Jacobs	London				1616	1624	1625	
	John Lothrop	England		Oxford		1625		Nov. 8, 1653	
	John Mayo, s	Boston							
	Thomas Walley	England				1663		March 28, 1678	
	Jonathan Russell	Hadley		Harvard	1675	1683		Feb. 2, 1711	
	Jonathan Russell	Barnstable		Yale	1708	1712		Sept. 10, 1759	
	Oakes Shaw	Bridgewater	1736	Harvard	1758	1760		Feb. 11, 1807	71
	Enoch Pratt	Middleboro'	1752	Brown	1803	1807	1835		
	Alfred Greenwood	Boston	1801	Harvard	1824	1836	1840		
	Thomas Riggs	Oxford, Ct.		Hamilton	1823	1840			
	Joseph Green	Boston	1700	Harvard	1720	1725		Oct. 4, 1770	70
	Timothy Hilliard	Kensington, N. H.		Harvard	1764	1771	April 30, 1783		
	John Mellen	Scituate	1741	Harvard	1770	1783	Nov. 13, 1800		
Sandwich	Jotham Waterman	Scituate	1774	Harvard	1799	1801	July, 1815	Sept. 14, 1836	62
	Oliver Hayward	Bridgewater		Brown	1812	1815	Nov. 1818		
	Edmund Q. Sewall	Marblehead		Harvard	1815	1819	July, 1822		
	Henry Hersey	Hingham		Brown	1820	1824	April 1, 1835		
	George W. Woodward	Hanover, N. H.		Dartmouth	1831	1837	Sept. 1839		
	William Leventidge	England				1638	1645		
	John Smith	England				1650	1688	March, 1722	54
	Roland Cotton	Plymouth	1668	Harvard	1685	1694		1746	44
	Benjamin Fessenden	Cambridge	1702	Harvard	1718	1722		1784	58
	Abraham Williams	Marlboro'	1726	Harvard	1744	1749			
	Jonathan Burr	Bridgewater	1760	Harvard	1784	1787	1811		
	Ezra S. Goodwin	Plymouth	1787	Harvard	1807	1813		Feb. 5, 1833	46
	John M. Merrick	Lynn				1833	Feb. 1839		
	Eliphalet P. Crafts	North Bridgewater		Brown	1821	1839			

<i>Towns & Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Born.</i>	<i>Where Ed.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Resignation.</i>	<i>Death.</i>	<i>Age.</i>
Wellfleet	Josiah Oakes	Boston		Harvard	1708	1730		1786	83
	Isaiah Lewis	Hingham		Harvard	1723	1785		1838	92
	Levi Whitman †	Bridgewater		Harvard	1779				
	Timothy Davis	Cambridge		Harvard	1804	Nov. 16, 1808	March, 1830		
Truro	Stephen Bailey	Greenland			1806	June 27, 1830	March, 1838		
	Joseph Merrill			Dartmouth	1834	June 10, 1838	1839		
	William H. Adams			Yale		Feb. 17, 1840	1841		
	Isaac A. Bassett					May 6, 1842			
Harwich	John Avery	Dedham	1685	Harvard	1706	Nov. 1711		1754	69
	Caleb Upham	Falmouth	1723	Harvard	1744	1755		1786	63
	Jude Damon	East Sudbury	1751	Harvard	1776	1786		Nov. 23, 1823	77
	Stephen Bailey, s	Greenland				1829			
Chatham	Silas Baker	Edgcomb, Me.			1828	March 7, 1832	1834		
	Charles Boyter †	England	1798	Bowdoin Univ. Penn.		March 16, 1836			
	Edward Pell		1711			Aug. 2, 1747		Nov. 24, 1752	41
	Benjamin Crocker, s	Ipswich		Harvard	1713	1754			
Wellfleet	John Dennis	Ipswich		Harvard	1730	1756	1760		
	Jonathan Mills	Braintree	1700	Harvard	1723	1766		1773	73
	Nathan Underwood	Lexington	1753	Harvard	1788	1792		May 1, 1841	88
	John Sanford, s	Berkley	1790	Brown	1812	1821	1825		
Chatham	Henry Cobb, s	Rochester				1825	1826		
	William M. Cornell, s			Brown	1827	1827	1828		
	Isaac W. Wheelwright, s			Bowdoin	1821	1828	1829		
	Lucius Field, s			Williams	1821	1829	1830		
Wellfleet	Caleb Kimball, s			Dartmouth	1826	1832	1834		
	William Withington, s	Dorchester		Harvard	1821	1835			
	Charles S. Adams, s			Bowdoin	1823	Feb. 1, 1835	1838		
	J. H. Avery			Union	1834	Aug. 8, 1838	1839		
Chatham	William Merchant, s					1839	1841		
	William H. Adams			Yale	1834	Sept. 1841			
	Joseph Lord	Charlestown		Harvard	1691	1720		1748	
	Stephen Emery †	Exeter, N. H.		Harvard	1730	1749		May 18, 1782	
Wellfleet	Thomas Roby	Lynn		Harvard	1779	1783	1794		
	Ephraim Briggs	Halifax		Harvard	1764	1796		July 22, 1826	
	Stetson Raymond	Middleboro'		Brown	1814	April 9, 1817	June 24, 1829		
	John F. Stone					Jan. 1831	1833		
Wellfleet	Isaac Briggs †	Halifax		Brown	1795	1834			
	John A. Vinton †	Braintree		Dartmouth	1828	Nov. 27, 1836	1836		
	Charles Rockwell †	Colebrook, Ct.		Yale	1826	March 27, 1838	1838		

[illegible]

NOTES ON THE PRECEDING TABLES.

BARNSTABLE COUNTY, Ms.

BARNSTABLE COUNTY was incorporated in 1685. Barnstable is the county town, and was incorporated Sept. 3, 1639, before which, it belonged to the colony of Plymouth. It is believed that a small number of families, had commenced a settlement previous to this date; but this year, the Rev. Mr. Lothrop, with a majority of his church and society, removed to this town from Scituate. This church was organized in London, in 1616, and Mr. Henry Jacob was chosen pastor, by the suffrages of the brotherhood. He was greatly instrumental in its organization, and his life and character is full of interest. He had been a minister of the Episcopal Church, and had left it in consequence of its corruptions. It is most probable, that under the preaching of the Puritans, he had been brought to the knowledge of the truth, and become attached to their new mode of worship; was desirous to bring together and establish in a church form and order, as many converts as possible, for edification, instruction, and enjoyment of the ordinances of the gospel. Where he was educated, we are not informed; but that he was a man of considerable learning, we must believe, because the Puritan churches, elected none to this high and responsible office, who possessed not this qualification, however pious. Previous to this, Mr. Jacob fled from persecution, and went to Leyden, to confer with Mr. Robinson, the pastor of that church. In 1610, he published a treatise, entitled, "The divine beginning and institution of Christ's true, visible and material church." He returned to England and imparted to the most learned Puritans of those times, his design of setting up a separate congregation. Mr. Jacob, having therefore summoned several of his friends together, obtained their consent to unite in church fellowship, for enjoying the ordinances of Christ in the purest manner, and they laid the foundation of the first independent Congregational church in England. Having observed a day of solemn fasting and prayer, for a blessing upon their undertaking, each of them made open confession of their faith in our Lord Jesus Christ, and then standing up together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had revealed in his word, or should further make known to them. We are not informed what number composed the first Congregational church. Mr. Jacob continued only eight years their pastor. In 1624, in consequence of the violent persecution that raged against him and the church, he was constrained to leave them and his country, and come to America, where he soon died.

The Rev. John Lothrop became the second Pastor, 1625. Mr. Lothrop is mentioned by Anthony Wood, a distinguished historian, as having been a celebrated divine. He was a minister of the church of England, held the living of Egerton in the county of Kent. Embracing the sentiments and views of the Puritans respecting church government, he renounced his orders, came to London, and succeeded Henry Jacob. Being chosen by the church as their Pastor, he became the second independent Congregational minister in England. He continued the duties of the Pastor of this little church, preaching, and administering the ordinances, until April, 1632, when they were discovered by the Bishop's servant, at the house of Mr. Humphrey Barnet, when forty-two of them, with Mr. Lothrop, were apprehended, and cast into prison, where they were confined two years, when they were released upon bail, except their Pastor, for whom this favor could not be obtained. Archbishop Laud, having rejected every petition for his liberty, he petitioned the King, who granted it, on the condition that he should leave the kingdom. He, therefore, came to New England in 1634, with thirty-four of his church and congregation, being all he could collect for this purpose.

Thus the church of Barnstable, then in England, were obliged to worship God, and improve the ordinances of the gospel, in a private and secret way; and when discovered were imprisoned, with their Pastor, for this offence. This was the cause of their emigration to this country, where they might, and have to the present day, sat under their own vine and fig-tree, having none to make them afraid.

During the imprisonment of Mr. Lothrop, his wife died, he having liberty to visit her once in her sickness. Mr. Morton, in his New England Memorial, says, "His children, after the death of their mother, repaired to the Bishop Lambeth, and made known to him their great distress, who showed compassion, and consented that their father should be released from prison."

Another circumstance in the early history of the church of Barnstable, is worthy of note, and which is but little known at the present day. The first Baptist Society in England, sprung up in this church. The historian says, One of the members carrying his

child to be baptized, some of them insisting that it should be baptized, because the other, (i. e.) infant baptism, is not valid. But when the question was put, it was carried in the negative. Upon this, some of the more rigid, and others who were dissatisfied about the lawfulness of infant baptism, desired their dismissal, which was granted them. Mr. *Jaeie*, a man of respectability and learning, became the minister of the Seceders, and the two churches continued to commune together. This was no doubt previous to the imprisonment of Mr. Lothrop and his church, for there is no evidence that Mr. Lothrop's church were collected together, and had the ordinances administered to them in England, after their imprisonment.

Mr. Lothrop was, according to *Neal*, a man of learning, and of a meek and quiet spirit. He was educated at Oxford. Morton, who knew him well, says, "he was a man of an humble and broken heart and spirit, lively in the dispensation of the word of God, studious of peace, furnished with godly contentment, willing to spend and be spent for the cause and church of Christ." He firmly believed and preached the doctrines of divine grace. He came from England with the greater part of his church in 1634, and settled in Scituate, was installed over them and others who united with them. In 1639, he, with a majority of his people, removed to Barnstable, and commenced its settlement. The members of the church who came with him, were

Anthony Annable,
Henry Cobb,
Isaac Robinson,
James Cudworth,
Samuel Fuller,
John Cooper,
Henry Rowley,
George Lewis,
Benjamin Lumbard,
Henry Bourne,
Samuel Hinkley,

Edward Fitzrandal,
William Casely,
Robert Linnett,
Thomas Dimmock,
Henry Ewell,
William Crocker,
Robert Shelley,
Isaac Wells,
Edward Caseley,
1640 William Parker,
1649 John Allen.

Twenty-two, besides the Pastor, their wives, children, and no doubt some of the congregation. The place where they met to transact the civil business of the town, and hold public worship, was, tradition says, near a great rock in the highway, of the then inhabited part of the town. It is still extant, and well known. It is supposed that this is the place where the first sermon was preached, the holy ordinances of the gospel were administered—where the soul of the stranger in the land first eat of the bread of life; and the baptismal font was opened for the infant, and the man of mature age. There, the tear of penitence first stained the ground, and the voice of mercy was heard, 'Son, daughter, be of good cheer, for thy sins are forgiven.' There, the solemn resolution was taken, to spread the gospel among the heathen of the land. How long they worshiped at this place, or when the first meeting-house was erected, cannot be ascertained, or the exact spot on which it was located. The only record made by Mr. Lothrop, and which is handed down to this day, is of the persons whom he baptized after he came to this town, viz. 153.

Four sons came with Mr. Lothrop from England, and two were born here of his 2d wife. Thomas settled in Barnstable, and was distinguished for his talents; and from him descended the distinguished families of this name in Plymouth. Samuel settled in Norwich, Ct., and from him descended the numerous families in that State, New York, Vermont, and in the county of Hampden, Mass. of which was the late venerable Dr. Lothrop, of West Springfield,—father of the Hon. Samuel Lothrop. From Joseph, Barnabas and John, the Lothrop's of Barnstable, and from Benjamin, those of Essex county descended.

Mr. Lothrop died Nov. 8, 1653, in the 14th year of his ministry here, having been Pastor of the church 28 years. Mr. Lothrop is spoken of in the early histories of this country, as distinguished for his talents, learning, piety and zeal. Says one, "Mr. Lothrop, the distinguished Pastor of the church in Barnstable, died this year." And Mather, in his *Magnalia*, ranks him among the first divines of his day.

It cannot be ascertained, what number of members were in the church at this time, but there are circumstances, which lead to the belief, that there were about one hundred. In the time of Mr. Lothrop's ministry, there was a considerable revival of religion, and many were added to the church.

After the death of Mr. Lothrop, in 1653, the church were destitute of a Pastor ten years, during which time they were supplied by Mr. John Mayo, of Eastham, as a teacher. In 1663, they made choice of Rev. Thomas Walley, who was ordained the same year, as Pastor. His native place cannot be ascertained, nor where he was educated. Mr. Walley is several times mentioned by historians of that day, with a high sense of his talents, learning and piety. In the records of the Barnstable church, it is said, "The Lord was pleased to make him a blessed peace-maker, and improved him in the work of his house

here, till March 28, 1678, being Lord's day morning, about forenoon-meeting-time, and then he called him out of his earthly tabernacle, into that house not made with hands." His ministry continued fifteen years, during which, the number admitted to the church was 74, and the baptisms administered, 172. There are several cases of discipline recorded, which shows, that the Pastor and church were not neglectful of this duty. During this time the small pox raged in the town, and days of fasting and prayer were observed, to seek the Lord for deliverance from this great evil. At this time a solemn and full charge was given to those who were chosen deacons of the church, on their induction into this office.

The next Pastor of the church, was the Rev. Jonathan Russell, son of the Rev. John Russell of Hadley, who gave him the charge at his ordination. The sermon was preached by the Rev. Mr. Moody, of Portsmouth, N. H. and the fellowship of the churches expressed by Rev. Mr. Shores, of Taunton. This was five years after the death of Mr. Walley, 1683. Mr. Russell died Feb. 2d, 1711, having labored with them in building the house of the Lord 28 years. Mr. Russell graduated at Harvard, 1675. Dr. Chauncy calls him an eminent and worthy man. He married a daughter of Rev. Mr. Moody, of Portsmouth. He was a pious and learned divine, and God was pleased to answer his prayers, and crown his labors with good success. One hundred and seventy-one were added to the church, during his ministry, and he administered baptism to 452 persons. Good and wholesome discipline was observed in the church. He was succeeded by his son, Rev. Jonathan Russell, as minister of the Barnstable church, who was ordained in 1712. After having labored here forty-seven years, he died Sept. 10th, 1759, at the age of 70. He married the sister of Col. James Otis, a distinguished lawyer and civilian of Barnstable, and father of James Otis, the patriot. Mr. Russell, like his father, was a man of early piety and good talents, and was ardently devoted to the work of the ministry. He labored long and faithfully in that part of the Lord's vineyard, and had many souls, as the seals of his ministry, and the crown of his rejoicing. The number added to the church was 242. Baptisms 563.

In 1716, a movement was made by some of the church and society, to divide the town into two Precincts, but it was opposed by others. This was soon settled by a council, who advised to it, and in 1719, the people of the east and west parts of the town, having built meeting-houses, and the choice being given to Mr. Russell, he chose the west Parish, and preached in the west meeting-house for the first time, Thanksgiving day of that year. He held the records of the church, and continued his ministry, without a new organization, while the members of the east part, sixty-four in number, were, by their own request, regularly constituted as a church, by a council called for that purpose.

In 1759, the original church became destitute of a Pastor by the death of Mr. Russell. Mr. Oakes Shaw, of Bridgewater, was unanimously called, by the church and parish, to settle with them, as their Pastor, and was ordained in August, 1760, and died Feb. 11, 1807. He was the son of the Rev. John Shaw, of Bridgewater—had three brothers, two of whom were ministers of the gospel—Rev. Bezaleel Shaw, of Nantucket, and Rev. John Shaw, of Haverhill. The other brother was a physician. But two of his family still remain. Honorable Lemuel Shaw of Boston, Chief Justice of the Supreme Court of Massachusetts, and Mrs. Temperance Blish, wife of Maj. Joseph Blish, of Barnstable. Mr. Shaw was a man of good talents and learning, and greatly devoted to his holy calling. He indulged but little care for worldly things, was truly orthodox in his faith, faithful in his preaching, and in the discharge of his parochial duties. It has been said, that he wrote more sermons, than almost any other clergyman of his day. There were added to the church, during his ministry, 240—and 366 were baptized. On the whole, his ministry seems to have been more happy and successful, than that of many others in his, or in the present day. He preached faithfully and plainly, the doctrines of the gospel; inculcated experimental and practical religion; and was highly respected and beloved by his people. His ministry continued till 1807, when the church and society were again left without a pastor by his death.

Mr. Allen, late President of Bowdoin College, was heard, and called to settle over them, but declined. After which, Mr. Timothy Davis was heard, but declined. Mr. Enoch Pratt, was then heard, and was unanimously called to settle, by the church and society. After due deliberation and prayer, he accepted the call, and was ordained Oct. 23, 1807. He was dismissed at his own request, in 1835; was their settled pastor 28 years. During his ministry, there were added to the church, 292—380 baptisms. This has been among the largest churches and societies in the State. Mr. Pratt, hopefully experienced religion four years after his settlement.

In 1836, Rev. Alfred Greenwood, of Boston, was called and ordained as pastor of the church—and was dismissed in 1840. Mr. Greenwood had been a number of years a missionary at the West.

In 1840, Rev. Thomas Riggs was ordained, and is still there. Mr. Riggs was previously settled in Gray, Me., 5 years, and in Westmoreland, N. H., 3 years.

There have been several revivals of religion—as in 1811–12, and especially in 1819 and

20—when more than one hundred hopefully experienced religion, and were added to the church.

The whole number of members of the church from the first, is 1,292. Present number, 150. Whole number of baptisms, 2,086.

Second Church in Barnstable.—This church was organized May 12, 1725. That part of the old church, residing in the east part of the town, having resolved for their greater convenience, to build a meeting-house, asked a dismission and recommendation for that purpose, which was cheerfully granted; and after hearing a number of candidates, gave a unanimous call to Mr. Joseph Green, of Boston, who was a member of the Rev. Colton Mather's church. He was highly recommended by them, as a young man of good talents, and distinguished piety. He was ordained on the same day that the church was gathered. Mr. Green was of the same faith of the *Pilgrim Fathers*, and those of his own time. The covenant entered into by the church, was evangelical; embracing the doctrines of grace thoroughly. The number of members, who composed this church, were 22 males, and about 40 females. Mr. Green continued his faithful and affectionate labors, as pastor of the church, 56 years, when he died, and is the only minister who spent his whole life with them.

April 10, 1771, Mr. Timothy Hilliard, was ordained as his successor. He was dismissed at his own request, April 30th, 1783, and was afterwards settled as pastor of the 1st Church in Cambridge. Mr. Hilliard was a man of talents, and ardently devoted to his holy calling. He was succeeded the same year, by Mr. John Mellen, who was ordained Nov. 12, 1783, and was dismissed at his own request, Nov. 3, 1800. Mr. Mellen was much respected, and ardently beloved by his church and people—his example was highly exemplary, and his labors were successful. He removed to Cambridge, where he resided till his death, but was never afterwards settled. Mr. Jotham Waterman was ordained Sept. 30th, 1801, and was dismissed by council, and his authority to preach taken from him, July 13, 1815. Mr. Waterman's course was irregular, and his example such, as prevented any usefulness of which he might otherwise have been the instrument to that people. He died suddenly in Nantucket, while engaged in teaching a school. He was succeeded by Mr. Oliver Hayward, who was ordained Nov. 8, 1815, and was dismissed, at his own request, by vote of the church, Nov. 29, 1818. Mr. Hayward was a man of good talents and considerable learning, and set a good example. He removed back to his native place, and after supplying some of the vacant pulpits in that vicinity a few years, died there. Mr. Edmund Q. Sewall succeeded, a son of Judge Sewall, of the Supreme Court, and was ordained Dec. 22, 1819, and at his request, was dismissed by vote of the church, July 21, 1822. He is now the pastor of the Unitarian Church at Scituate harbor. Mr. Sewall was succeeded by Mr. Henry Hersey, who was ordained Oct. 6, 1824, and at his own request dismissed, by vote of the church, April 1st, 1835, and now resides in Hingham, as a merchant. He was followed by Mr. George W. Woodward, ordained Sept. 27, 1837, and dismissed September, 1839. They are now without a settled pastor.

EASTHAM—This town began to be settled in 1644, and was incorporated in 1646, at which time the church was organized. Thomas Prince, who was afterwards governor of the colony, was for some years the leader of this settlement, and principal founder of the church. The people of this town, were not supposed able to support a settled minister until 1675. John Mayo, of Boston, born in England, labored with them in the ministry, previous to this time, as a teacher. In 1675, Rev. Samuel Treat was ordained as their pastor. He was born in Milford, Conn., and was graduated at Harvard, 1672. He was a great and good man; a faithful and untiring preacher of the gospel, both to his own people, and the Indians who surrounded him. The following inscription is found on his tomb stone in this town. "Here lies the body of the late learned and Rev. SAMUEL TREAT, the pious and faithful pastor of this church, who after a very zealous discharge of his ministry for the space of 45 years, and laborious travail for the souls of the Indian natives, fell asleep in Christ, March the 18, 1716, in the 69th year of his age." Mr. Treat was able, both to read and write the Indian language, with the greatest facility. In 1693, there were within the limits of Eastham, 505 Indians, to whom this venerable man preached the gospel, and taught them to read it. Among them he gathered a church, and many of them were worthy members of it. They loved and respected him as a father. Mather, in his *Magnalia*, says, speaking of Mr. Eliot's fellow laborer, "We love the most active Mr. Samuel Treat, laying out himself to save his generation." He certainly appears to have been an uncommonly holy man—beloved in life, and greatly lamented in death, by his brethren in the ministry, his own people, and the natives to whom he ministered. Mr. Treat was succeeded by the Rev. Samuel Osborn, who was educated at the University of Dublin. He was ordained in 1715, and the next year, the church being divided, Mr. Osborn removed into the south part of the township. He was succeeded by the Rev. Benjamin Webb, who in 1720, was ordained over the

church that remained. He died 1746, aged 51. He was succeeded by Rev. Edward Cheever, who was ordained 1751, died 1794, aged 78. He was succeeded by Rev. Philander Shaw, who was ordained in 1795. He was the son of the Rev. Wm. Shaw, the late pastor of the church in Marshfield—his grand-father, was the Rev. John Shaw, of Bridgewater, who had four sons, three of whom were ministers of the gospel, and the other was a physician. One of these, the Rev. Oakes Shaw, of Barnstable, was the father of our present Chief Justice. Mr. Shaw sustained the pastoral relation to this people, till the spring of the year 1838, a period a little more than 41 years. In the winter of '37 and '38 he represented the town of Eastham in the Legislature of the State. After his dismissal from his pastoral charge, he did not abandon the sacred office, but preached occasionally, and with acceptance, in his own and the neighboring parishes. As a preacher, his voice was strong, and his articulation clear and distinct. His sermons were evangelical, and rich in thought. His last illness was attended with triumphant faith in his Redeemer. "I once thought or feared," said he, "that when I came to my journey's end, I should be down in the valley, but instead of that, I am on Mount Pisgah, looking into the promised land, and waiting my departure." He was succeeded by Rev. Stillman Pratt, who labored with them as a supply, about six months. Rev. Daniel H. Babcock was ordained November, 1839, and was dismissed in 1840. The same year, the Rev. Solomon Hardy, late of South Wellfleet, was employed as a supply, and still continues with them. There have been revivals of religion in this town, but how many have been added to the church, under each minister, cannot be ascertained, as no records are to be found.

ORLEANS.—This town was formerly the south part of Eastham, and was incorporated into a township of this name, in 1797. Mr. Samuel Osborn, who was ordained at Eastham in 1718, was the first minister of this place, removing here the next year, 1719. Whether this branch of the church in Eastham, was organized here, after the separation, cannot be ascertained, nor the number that composed it at that time. Mr. Osburn was a native of Ireland, and educated at the University of Dublin. It is said that he was a man of wisdom and virtue. He contributed much to the prosperity of the people, by introducing new improvements in agriculture, and by setting them the example of industry and economy. He continued about 20 years, when he was dismissed on account of the laxity of his religious sentiments, having embraced the doctrines of Arminius. From this place, he removed to Boston, where he kept a private Grammar school, and died near one hundred years old. He was succeeded by the Rev. Joseph Crocker, who was ordained in 1739, and died in 1772. On his tombstone is found the following inscription, "Here lies Rev. Joseph Crocker, the pious, faithful, and respected pastor of the church in this town, who, willing rather to be absent from the body, and to be present with the Lord, died March the 2d, 1772, in the 58th year of his age, and the thirty-third year of his ministry." He was succeeded, the same year, by the Rev. Jonathan Bascom, who was then ordained—1772. Mr. Bascom was born in Lebanon, Ct., 1740—died March 8th, 1807, in the 67th year of his age, and 35th of his ministry. "He was richly endowed with ministerial graces, fervent in prayer, in doctrine evangelical, in warning faithful, in administering consolation affectionate, instant in season, and in success abundant." At the commencement of his ministry, the number of members of the church was 183, and 236 were added by him. Mr. Bascom, was succeeded by the Rev. Daniel Johnson, of Bridgewater, who was ordained May 11, 1808. He continued the pastor of this church 20 years, and then was dismissed, at his request, believing that it was not best for him to continue any longer. He was a pious, judicious and faithful minister of Jesus Christ. When he was settled, he was a Unitarian, but was soon convinced of the error, and was hopefully converted. During his ministry there were revivals, and 150 were added to the church. Since his dismissal from this people, he has been preaching, with good acceptance and success, in the western part of the State of New York. After the dismissal of Mr. Johnson, in 1828, they were without a settled minister till 1835; during which time they were supplied by the Rev. Messrs. Turner, Scovel, Bartly and Boyter; all of whom were faithful ministers of the gospel; during this time 50 were admitted to the church. The Rev. Stillman Pratt was ordained pastor over this church, April 22, 1835, and was dismissed after four years faithful and successful labor among them, in which time 70 were added to the church. He is now preaching in South Adams, Mass. The present minister, the Rev. Jacob White, has been with them nearly a year, and will probably soon become their regular pastor.

MARSHPEE.—The plantation of Marshpee, contains almost the only remaining vestiges of the native race of Massachusetts. It is an ancient and valuable location, appropriated to the Indians. In addition to the patronage of the government, it has been favored with a continued enjoyment of a regular ministry, under men of eminent piety and worth. The first pastor of the place was the Rev. Richard Bourne, who gathered the church, and was ordained over them in the year 1670. The celebrated Eliot, distinguished for unwearied exertions in christianizing the Indians, assisted on the occasion. Mr. Bourne

died in 1685. He was succeeded by Simon Popmanet, one of the natives. After his death, in 1726, the Rev. Joseph Bourne, son of the first minister of the plantation, was ordained in 1729. He resigned his mission in 1742. Graduated at Harvard University, 1722. The sacred office was then filled by Solomon Briant, one of the Indians, who continued his labors for thirteen years. These Indians preached to their brethren in their own language. The Rev. Gideon Hawley was installed over this church in 1758, and continued in faithful adherence to this obscure but useful service, nearly half a century. He died, Oct. 3d, 1807, aged 80. Mr. Hawley was a native of Connecticut, graduated at Yale, in 1749. He was for some time a missionary among the Indians, in the west part of the State of New York, and for a time a Chaplain in the army, during the French war. The proprietors of the plantation of Marshpee, are much indebted to him for his ministerial labors, and his well directed exertions, for the secure establishment of their civil interests; he faithfully pursued his course, amidst many perplexities, which would have baffled common minds. Mr. Hawley and his predecessors were supported principally from the funds of the Society in England for Propagating the Gospel among the Indians in North America, under the agency of their Commissioners in Boston. The present missionary, Rev. Phineas Fish, succeeded Mr. Hawley, and was ordained Sept. 18, 1812, by the corporation of Harvard College, as trustees of a fund for the support of the gospel among the Indians, given by the last will of the Rev. Daniel Williams, of London, in the early part of the last century. Mr. Fish has also in charge a small settlement of Indians at Herring Pond, between Plymouth and Sandwich. Mr. Fish, when ordained, was a Unitarian, but in a few years became convinced of the error, and of his own personal need of a change of heart, which he had reason to believe, he hopefully experienced. His ministry has been peaceful and successful, until a few years past, since which it has been interrupted by a part of the Indians on the plantation, who are Baptists, and have violently ejected him from the meeting-house. He still preaches in the school-houses, to those of his own denomination, and over whom he was settled, and is much respected and beloved by them.

WELLFLEET.—The first house for public worship was built before the year 1720. They had preaching for more than ten years, by four different ministers, one of whom was Rev. Josiah Oakes, before the church was organized, which was in 1730, when Mr. Isaiah Lewis was ordained. At that time the church had 59 male members. Mr. Lewis continued in the ministry 55 years—during which time 219 were added to the church. He was succeeded by Mr. Levi Whitman, ordained in April, 1785, as colleague with Mr. Lewis, and continued till April, 1808, when he was dismissed, during which time 33 were admitted to the church. He was succeeded by Mr. Timothy Davis, who was ordained Nov. 16, 1803, and was dismissed April, 1830, at his own request; during his ministry 160 were added. He was followed by Rev. Stephen Bailey, who commenced his labors March, 1830, and was dismissed, at his request, in 1838; added 132. This year the Rev. Joseph Merrill commenced his labors, and continued about one year. Feb. 1840, Mr. Wm. H. Adams was ordained; dismissed 1841.

The Second Church was organized Dec. 4, 1833. They have had no ordained pastor over them until the present year. They have been supplied by a succession of ministers. Rev. Timothy Davis, six months; Rev. John Orcutt, two years; Rev. E. Pratt, nine months; Rev. Isaac Jones, three months; Rev. S. Hardy, three years; Rev. Wooster Willey, ten months; Mr. Isaac A. Bassett is now the pastor of this church. He was ordained May 6, 1842. Present number of the church, 155. They have enjoyed revivals of religion at different times.

FALMOUTH, was incorporated in 1686. Mr. Samuel Shiverick labored in this place as a minister, previous to 1700. In 1708, Oct. 10, the following persons, signifying their desire to the church in Barnstable to be dismissed to the work of gathering into a church estate in Falmouth, the church voted, that according to their best observation, their conversation having been agreeable, we do, therefore, recommend them to the great and good work of forming a church, which they are upon, and therein unto the grace of our Lord Jesus Christ, we commend them.

Samuel Shiverick, Sen.,
John Robinson, and Elizabeth his wife,
John Davis, and Hannah his wife,
Moses Hatch, and Elizabeth his wife,
Thomas Parker, and Mary his wife,
Joseph Parker, and Mercy his wife,
Aaron Rowley, and Mary his wife,

Amy, the wife of Joseph Hatch,
Ellis, the wife of Benjamin Hatch,
Mary, the wife of William Johnson,
Hannah, the wife of Benjamin Lewis,
Lidia, the wife of Samuel Hatch,
Bethia, the wife of Joseph Robinson.

Amen.

Jonathan Russell, Pastor,
with consent of the brethren.

Records of Barnstable Church.

The above lived in Falmouth.

The above date, was about the time that the church was organized. Mr. Shiverick graduated at Harvard, 1703. In 1707, he was succeeded by Rev. Joseph Metcalf, who was graduated at Cambridge, and was chosen minister; he died in 1723, having been pastor 16 years, and was succeeded by Mr. Josiah Marshall, who labored for 7 years, when he was dismissed, June 30, 1730. It is believed that neither of the above ministers were ordained over this church.

Nov. 24, 1731, Rev. Samuel Palmer was ordained pastor of the church, and with his ministry the regular church records commence. Mr. Palmer's ministry was continued 45 years. Two hundred and five persons were added to the church under his labors; he died April, 1775, in the 68th year of his age. He was a faithful and laborious minister, much beloved and respected by his people. He was succeeded by the Rev. Zebulon Butler, who was ordained October, 1775, and dismissed in July, 1778. During the three years of his ministry, it does not appear that any addition was made to the church. He was succeeded by the Rev. Isaiah Mann, who was ordained Jan. 19, 1780. During the eight years of his ministry, 29 persons were added to the church. He died April 2d, 1789, in the 30th year of his age. He was followed by the Rev. Henry Lincoln, who was ordained Feb. 3d, 1790—his ministry continued 33 years, and he was dismissed Nov. 26, 1823, during which, 411 were received into the church. In the former part of Mr. Lincoln's ministry, his religious sentiments were lax and Arminian; but in about the year 1811, a great change took place in his views of the doctrines of the gospel, and in his own heart; after which he was a very plain and pungent preacher of the doctrines of grace and experimental religion, and great were the effects on the minds and hearts of his people—revivals of religion were frequent and powerful. After his dismissal, he preached for a time in Dartmouth, but has for a number of years retired from the pulpit, by reason of age, and resides with his children in Nantucket. He was succeeded by the Rev. Benjamin Woodbury, who was ordained June 9, 1824, and dismissed Sept. 19, 1833. During his ministry of nine years, 107 were received into the church. Mr. Woodbury was a laborious and faithful preacher, and God blessed his labors, so that revivals were enjoyed; he is now settled in the State of Ohio. He was followed by Rev. Josiah Bent, who was installed Feb. 5, 1834, and dismissed Feb. 22, 1837; in which time, 59 were added. Mr. Bent had been previously settled in Weymouth, and after leaving Falmouth, in Amherst, Mass., where he died. He was succeeded by the present pastor, Rev. Henry B. Hooker, who was installed in 1838; under whose ministry 20 persons have been added to the church. Whole number admitted, 831.

The Second Congregational Church, Falmouth, was organized June 20, 1821. Mr. Silas Shores was ordained July 31, 1822, and was dismissed June 17, 1828. Mr. Shores had not the privilege of a college education, but was an active and useful minister, and the Lord blessed his labors. This church, which had been a part of the First church, after Mr. Shores, united with them again, and hired two ministers together, until April 22, 1835, when they separated, and Rev. Timothy Davis, late of Wellfleet, was installed, July, 1836, and was dismissed, 1838; when Rev. William Harlow, was employed two years. In Oct. 15, 1840, the Rev. James D. Lewis, the present incumbent, was engaged, and is still with them. Mr. Lewis was ordained over the church in North Reading, June, 1834, and was dismissed, April, 1836; since which, till 1840, he has had charge of a female seminary in the State of New York. This church and society has recently received, by the will of Mr. Shubael Lawrence, \$10,000 for the support of the gospel, besides a sufficient sum to rebuild their meeting-house.

The Third Church in Falmouth, was organized in 1833, composed of members of the First and Second churches, residing in that part of the town. They have had but one settled pastor, the Rev. Paul Jewett, who was installed Aug. 21, 1833, and remained but one year. Mr. Jewett was ordained over the Trinitarian church in Scituate, in July, 1826; dismissed, 1833. He had previously been settled at Fairhaven. He died at Salem in 1841. After Mr. Jewett, Rev. Daniel D. Tappan supplied one year and a half, under whose ministry, in 1835, a powerful work of grace was enjoyed, by which the church was increased, and in 1836, the same blessing was mercifully granted them. Mr. Tappan is now the pastor of the church in Marshfield. The Rev. Gideon Dana, supplied one year. After whom the Rev. John Pike supplied three years, but was not installed. Under his ministry, there was some special attention; he is now settled over the church in Rowley. The Rev. C. C. Beaman is now supplying them.

CHATHAM.—The Congregational Church in this town was organized, and its first pastor, the Rev. Joseph Lord, was ordained by a council convened June 15, 1720. The number of male members was seven. The pastor elect preached the ordination sermon, and as the church was organized on the plan of the half way covenant, two of the members dissented from the provision, but expressed their assent to the rest of the creed. Mr. Lord's native place is not known; he graduated at Harvard. He seems to have been a rigid disciplinarian, extending the watch and censures of the church to the baptized

children. Mr. Lord died, 1748, after a ministry of 23 years, during which, 143 were admitted to full communion, and 13 to the half-way covenant;—492 were baptized. He was succeeded by the Rev. Stephen Emery; who received a call to settle Oct. 12, 1748, and was installed May 17, 1749, having been previously settled in Nottingham, N. H. He died May 18, 1782, after a ministry of 33 years. During this time, 135 were admitted to the church, and 681 were baptized. He was succeeded by Mr. Thomas Roby, who was ordained Oct. 22d, 1783. He was a native of Lynn, whose father was the minister of that place. He was dismissed in 1794, after a ministry of 11 years. He admitted 66 to the church. He was succeeded by Mr. Ephriam Briggs, who was a son of the Rev. Mr. Briggs of Halifax, who had five sons, who were ministers of the gospel. He was ordained in 1796, and died July 22d, 1816, in the 20th year of his ministry. He admitted 91 members to the church—baptized 349. He was succeeded by Mr. Stetson Raymond, who was graduated at Brown University, and ordained April 9, 1817; was dismissed June 24, 1829, after a ministry of 13 years. He admitted to the communion of the church, 107; of these, 46 were the fruits of a revival in 1817 and 1824; baptized 156. He is now the pastor of the Trinitarian church in Bridgewater. After this, the Rev. Mr. Scovel was hired one year. The Rev. Mr. Fletcher also preached there some months. In 1831, Rev. John F. Stone was hired, and labored two years. Eight were admitted to the church. After Mr. Stone, Rev. John A. Vinton, a graduate at Dartmouth and Andover, labored about two years during which time nine were admitted to the church. The Rev. Charles Rockwell, the present pastor, was graduated at Yale, and at Andover; was installed May 27, 1838. In the spring and summer of 1840, there was a partial revival, and a much more general one has since been enjoyed. Mr. Rockwell had been for some time a chaplain in the navy.

SANDWICH.—The settlement of this town was commenced as early as 1637, by a number of families from Saugus or Lynn, with whom came the Rev. William Leveridge. The church was organized 1638. Mr. Leveridge was dismissed, 1645. He was succeeded by Rev. John Smith, who was ordained, 1650, was living in 1694, but the time of his death is unknown. He was succeeded by Rev. Roland Cotton, of Plymouth; graduated at Harvard, 1685; ordained, Nov. 28, 1694; died, March 18, 1722, aged 54. Mr. Cotton was succeeded by Rev. Benjamin Fessenden, of Cambridge; graduated Harvard University, 1718; ordained Sept. 12, 1722; died Aug. 8, 1746, aged 44. Rev. Abraham Williams, of Marlborough, Mass., was ordained June 14, 1749, died Aug. 8, 1784, aged 58. Graduated at Harvard University, 1748. Mr. Williams was succeeded by Rev. Jonathan Burr, of Bridgewater, graduated at Harvard University, 1784; ordained, April 18, 1787; dismissed, Sept. 5, 1811; now living. At this time there was much difficulty between Mr. Burr and a part of his church and society, he having changed his views of the doctrines of the gospel, and also of experimental religion. Mr. Burr was ejected from the meeting house, when he went with a large portion of the people, and a great majority of the church, and opened a meeting in a hall near by. Several ecclesiastical councils were called to settle these difficulties, but without giving satisfaction to either party. Both claim to be the First church. By a decision of the Supreme Court, the party holding the meeting-house were decreed to be the First church, and to hold the funds of that body. March 17, 1813, Rev. Ezra Shaw Goodwin, was ordained in the old meeting-house. Graduated at Harvard University, 1807; died Feb. 5, 1833, aged 46. He was succeeded by Rev. John M. Merrick, of Lynn, who was installed May 1, 1833, and dismissed 1839, and is now settled in Walpole, Ms.

Trinitarian Church.—This church and society, soon erected a new meeting-house, and Mr. Burr continued the pastor till 1817, when he was dismissed at his own request. After Mr. Burr's change of views of the doctrines of grace and experimental religion, he was a very faithful and successful preacher of the gospel; and his labors were greatly blessed; powerful revivals of religion followed, and this church have been thus blessed at different times since. Mr. Burr served in the revolutionary war, and is now, in his old age, enjoying a pension from the Government. The Rev. David L. Hunn, of Long Meadow, succeeded him, and was ordained Feb. 25, 1818, and dismissed in 1830; graduated at Yale, 1813. Rev. Asahel Cobb, Abington, was ordained March 13, 1831, and is the pastor at the present time. Graduated at Hamilton College, 1823.

PROVINCETOWN, was originally a part of Truro. It was incorporated into a township, by this name, in 1727. Mr. Samuel Spear, was the first minister of Provincetown, in the early part of the last century, but little, however, is known of him. He left, 1741. A Mr. Green, and a Mr. Mills were employed to 1769. The church was organized in 1769, and at the same time the Rev. Samuel Parker, of Barnstable, was ordained as pastor. Mr. Parker continued his ministrations till within a few months of his death, which took place April 11, 1811; graduated at Harvard University, 1768. Rev. Nathaniel Stone, of Dennis, son of Rev. Nathan Stone, was installed Nov. 19, 1817, and continued his labors till 1837, when he was dismissed at his own request, and now lives in the State of Maine.

Grad. H. U., 1795. Since the dismissal of Mr. Stone, they have had no settled minister; they have seldom had preaching, and the church and society have become almost extinct. They are now making efforts to revive the church and society, and have engaged a Mr. White for six months.

BREWSTER, formerly the First or North parish of Harwich, was incorporated as a town in 1803, by the name of Brewster, in honorable remembrance of Elder Brewster, distinguished for his virtues among the first settlers of Plymouth colony. The church was organized Oct. 16th, 1700, and on the same day the Rev. Nathaniel Stone was ordained. He continued the pastor of the church till 1755, when he died. Mr. Stone was succeeded by the Rev. Isaiah Dunster, who was ordained colleague pastor, Nov. 2, 1748, and continued in this connection till 1791, fifty-three years, when he died. Rev. John Simpkins, a native of Boston, was ordained Oct. 19, 1791, and continued the pastor till 1831, forty years, when he was dismissed at his own request. He was succeeded by Rev. Samuel Williams, the present pastor, who was ordained April, 1832. Grad. H. U., 1824; a native of Boston.

YARMOUTH, was incorporated in 1639. We have no means of ascertaining precisely the time when the church was organized, but it is probable that it was at, or soon after, the above date. The early records have been lost, to 1677. It is not known whether Mr. Mathews, or Rev. John Miller, was the first minister. Mr. Miller, in Mather's Magnalia, is represented as one of the 77 who had been in the ministry in England, before they came to America. Tradition says, that Mr. Mathews was a school master, but exercised the ministerial function in Yarmouth, after its settlement. He removed to Cape May, and there spent the remainder of his life. Mr. Miller was for a number of years pastor of the church, but died in the ministry at Groton. Rev. Thomas Thornton, fled from the persecution in England, subsequent to the act of uniformity, and was the third minister of this town. In 1692, he removed to Boston, where he spent the residue of his life. He was succeeded by Rev. John Cotton, son of the Rev. John Cotton of Plymouth, and grandson of the Rev. John Cotton of Boston. Graduated at Harvard, 1681, settled 1693, and died 1705. Rev. David Greenleaf was his successor. Grad. H. U. 1699—ordained 1703. After twenty years, he was dismissed, in consequence of the disaffection towards him of one of his influential parishioners; he removed to Boston, but did not preach; died at the age of 82. He was succeeded by Rev. Thomas Smith; grad. H. U. 1720, ordained 1729; in 1754 he was dismissed, for want of support, and was installed as pastor of the church in Pembroke. He was followed by Rev. Grindall Rawson, who was installed, 1755, having been ordained previously as the pastor of the church in Ware. Grad. at H. U., 1728—dismissed 1760. He was succeeded by Rev. Joseph Green, of Barnstable, who was installed 1762. He had been settled in the ministry in Marshfield. Grad. at Harvard, 1746—died 1768, aged 42. Rev. Timothy Alden, of Bridgewater, was ordained 1769. Mr. Alden died Nov. 13, 1828, at the advanced age of 92 years. He had three sons who were ministers. The Rev. Timothy Alden, his son, was settled in Portsmouth, N. H., and was afterwards President of Meadville College, Pa. The present pastor, the Rev. Nathanael Cogswell, was ordained colleague, April 24, 1822. Grad. at Dartmouth, 1819. Present number of this church, 131.

The Second Church in Yarmouth was organized Sept. 30, 1840, composed of 64 members. They have been supplied by a number of ministers in succession, but have not had an ordained pastor over them. Mr. Edward Brown, of Connecticut, is now supplying them. They are feeble, and aided by the Home Missionary Society.

DENNIS.—This town was formerly the eastern part of Yarmouth. It was set off as a separate Parish, in that town, in 1721; and was incorporated into a town, in honor of the first minister, the Rev. Josiah Dennis. The church was organized, and Mr. Dennis was ordained, in 1727. He continued their faithful and successful pastor, until his death, Aug. 31, 1763, in his 69th year. At the gathering of the church, nine male members, with himself, acknowledged and signed the covenant, and at the first communion afterwards, twenty-five females removed their relation from the church in Yarmouth proper. In addition to these, during the ministry of Mr. Dennis, 159 members were admitted, and there were about 560 baptisms. His successor in the pastoral office, was the Rev. Nathan Stone, who was ordained Oct. 17, 1764. He was the son of Rev. Nathan Stone of Southboro'. He continued the pastor of this church until his death, in 1804, a period of forty years. During his ministry, 209 were admitted to the church, and 843 persons were baptized. Between the years 1780 and 1800, 43 members were dismissed and recommended to other churches, 15 to the church in Ashfield, and the others to churches in distant places, where a more fertile soil, than this town is blessed with, had invited them to emigrate. Mr. Stone possessed, in a remarkable degree, that singular influence among his people, which most ministers in his day had. In this, he was aided by the qualities of his personal character. He possessed an even temper; his deportment was dignified and grave; he was

sincere, upright, just and kind, and was calculated to secure all the respect which was readily accorded to the sacred office which he bore. He was succeeded by the Rev. Caleb Homes, who was ordained in January, 1805, and remained in that relation until his death, Nov. 2, 1813. During his ministry 40 were admitted to the church. Baptisms, 111. Many remember him, as a pious and faithful minister and a pleasant companion. He was succeeded by Rev. Joseph Haven, who was ordained July 27, 1814, and retained his connection with this church until the 12th of May, 1826, when, at his own request, he was dismissed. During his ministry, 96 were admitted to the church. Baptisms, 209. Mr. Haven is now the pastor of the Evangelical church in Billerica. He was settled in this place, in the Unitarian faith, but soon became convinced of his error, renounced it, embraced the doctrines of grace, and hopefully experienced religion; and under his new strain of preaching revivals of religion followed. After the dismissal of Mr. Haven, the society, without the concurrence of the church, settled Rev. Daniel M. Stearns, a Unitarian, when the majority of the church withdrew, and was organized as the Third Church in Dennis. Mr. Stearns was dismissed in 1838—and that place is now supplied by the Rev. Robert Walcut, late the pastor of the church in Berlin.

The Second Church in Dennis, was organized June 16, 1817. Rev. John Sanford, was ordained their first pastor, Dec. 30, 1818, and continued till Dec. 30, 1837, when he was dismissed, at his own request, and now resides in Amherst, Mass. At the time Mr. Sanford was settled, the church and society were small and feeble, so that he received a part of his support from the society in Harwich, to whom he preached one fourth of the time, but which before his dismission had become large and fully able to support the gospel. He was succeeded by the Rev. Thatcher Thayer, who was ordained Feb. 13, 1839, and dismissed Oct. 1841, at his own request, and is now installed over the Orthodox church in Newport, R. I. The pulpit is at present supplied by Mr. J. Jennings, from Connecticut.

The Third Church in Dennis was organized March 4, 1829, and the present minister was ordained 1839, previous to whom they had no one ordained over them, but were supplied by a large number of ministers. Two seasons of revival have been enjoyed.

TRURO.—This place began to be settled in 1700. The Indian name was *Pamet*. It was first called Dangerfield, but was incorporated in 1709, by the name of *Truro*. The church was organized Nov. 1st, 1711, with seven members. The Rev. John Avery was the first pastor. He was a physician, as well as pastor, and was greatly beloved by his people. Mr. Avery came to this town as a candidate, in 1709, received a call to settle in 1710, and was ordained Nov. 1st, 1711, and continued in the ministry in this place, about 44 years. His faithful and affectionate labors were blessed, and 367 were added to the church. He died April 23, 1754, aged 69. He was succeeded in the ministry there, by Rev. Caleb Upham, who was ordained in 1755, and died in 1786, aged 63, having labored among them 31 years, during which time 236 were added to the church. He was succeeded by Rev. Jude Damon, who was ordained Nov. 15, 1786, and died Nov. 19, 1828, in the 77th year of his life, and forty-second of his ministry. In this time, 186 were added to the church. Mr. Damon possessed a very peaceful disposition, which he ever manifested in the pulpit, and in his pastoral intercourse; and till near the close of his ministry, lived very happily with his people, who loved and respected him. But his peace was at length interrupted by sectarianism, which alienated many from him. He was succeeded by Rev. Stephen Bailey, who supplied their pulpit about five years, but was not installed over them. Mr. Bailey had been settled in New Hampshire, and Nantucket, and had for some time preached for the Seamen's Friend Society in Boston—after which he labored about five years in Wellfleet. He now resides in Dorchester, and is an agent for the Seamen's Friend Society. During his ministry here, 52 were added to the church. He was succeeded by Rev. Silas Baker, who was ordained 1832, and was dismissed in May, 1834. Mr. Baker was succeeded by Rev. Charles Boyter, the present pastor. He was born in Hull, Yorkshire, England—was a member of the University of Pennsylvania, and graduated at Andover, 1825, was installed March 16, 1836, since which, 52 have been added to the church. There was a revival of religion, in this place, of some extent, in 1822, also in 1835, again in 1839, and there is at the present time a work of grace in progress, about 20 are indulging hope, and many others are under deep and solemn impression. Number of members at the formation of the church, 7. Present number of church, 130. Number of baptisms in the whole time, are 4,075.

HARWICH.—The south precinct in Harwich, was set off from the first precinct in Harwich, (now Brewster,) by an act of General Court, Jan. 16, 1746. The church was organized Nov. 12, 1747, consisting of seven members. The Rev. Edward Pell, the first pastor of the church, was ordained July 12, 1747. At a meeting of the precinct and church, July 6, 1747, voted to give him as his salary, 160 bushels of grain, yearly, viz.: 15 bushels of rye, 10 bushels of wheat, 135 bushels of Indian corn; 16 cords of oak, or 20 of pine wood, to be cut and drawn to his house, and 5 loads of hay, to be carted and

stacked. Also to build a house, and buy land convenient for a parsonage. Mr. Pell continued the pastor of the church till he died, Nov. 24, 1752, aged forty-one. Nothing more of Mr. Pell's history, or the number of the church, can be ascertained. Rev. Benjamin Crocker supplied the pulpit about two years. Rev. John Dennis continued with them four years. Rev. Jonathan Mills was installed over the church in 1766, and continued till May 21, 1773, when he died. His former residence appears to have been Braintree, where he was probably settled. He was succeeded by the Rev. Nathan Underwood, who was ordained Nov. 21, 1792, dismissed by council, April 8, 1823, and died May 1, 1841. Mr. Underwood, while he was a mere youth, enlisted in the army of the revolution, the spirit of which took strong hold of his heart. He was in the Bunker hill engagement, and so ardent was he in the defence of that important post, that he was among the last who left it, when the enemy took possession. He was also in the engagements on Long Island, and at Trenton, where the army under General Washington gained a glorious victory. He commenced a preparation for college, in 1783, and by his own exertions, supported himself, and honorably graduated at Harvard University, in 1788, when he studied for the ministry, and was settled in this town in 1792. For twenty years, every thing between him and his people was prosperous and happy. His salary was small, but by the same economy and labor, by which he paid for his education, he built a good house, purchased land, and was one of the best farmers in the county. When the pension law was passed, for the benefit of the surviving soldiers of the revolution, he obtained it, which was of great use and benefit to him in his old age. Rev. John Sanford supplied this church, after the dismissal of Mr. Underwood, one-fourth of the time, for about four years; after which they were supplied by a number of ministers whose names are given in the table, for about fourteen years, none of whom were ordained over them. When the Rev. J. H. Avery was ordained, but did not continue with them a whole year. Since which, Rev. Wm. Merchant, who had been settled at Centerville, and Rev. Mr. Adams, who is still with them, having been settled in Wellfleet, have supplied them. The number of members who have belonged to this church has not been ascertained. There have been, at different periods, revivals of religion; and the same blessing is now being enjoyed by them.

SOME ACCOUNT OF THE KENTUCKY HISTORICAL SOCIETY.

[By EDWARD JARVIS, M. D., of Louisville, Kentucky.]

In the year 1837, a young man emigrated from Massachusetts, to Louisville, Kentucky. He had been, at home, much interested in the gathering and preserving Historical records, and had also engaged to supply, to some Eastern Collections, the Historical material of Kentucky, and the other Western States. On inquiry, he found no such collections in Kentucky, no public depository for the fleeting records of the passing day, no society devoted to the gathering and keeping them. He proposed, to some men interested in these matters, to form a Historical Society. This proposition was acceptable. A petition was drawn up, and sent to the Legislature, for an act of incorporation, which was granted as follows, without hesitation.

AN ACT, to incorporate the Kentucky Historical Society.

Whereas, the collection and preservation of the antiquities of our country, and of memorials and documents, serving to illustrate its history and institutions, or to mark the progress of society, arts and letters in the United States, have a tendency to enlarge the sphere of human knowledge, aid in the advancement of science, to perpetuate the history of moral and political events, and to improve and interest posterity: Therefore, be it enacted by the General Assembly of the Commonwealth of Kentucky. That John Rowan, George M. Bibb, Henry Pirtle, Geo. D. Prentice, Rev. James F. Clarke, Rev. Benj. O. Peers, Simeon S. Goodwin, George Keats, Professors John H. Harney, James Brown, and Leonard Bliss, Jr., Humphrey Marshall, Sen., Wilkins Tannehill, and Edward Jarvis, M. D., and such others as may associate with them for the purposes aforesaid, be, and they are hereby constituted a society and body politic and corporate in law by the name and style of the Kentucky Historical Society, and that they and their successors and such other persons as shall be legally elected by them, shall be and continue a body politic and corporate by that name forever.

SEC. 2. Be it further enacted, That the members of said society shall have power to elect a President, Vice Presidents, and such other officers as they may determine to be

necessary, and said society shall have one common seal, and the same may break, alter and renew at pleasure, and that the said society by the name aforesaid, as a body politic and corporate, may sue, and be sued, plead and be impleaded in all the courts in this Commonwealth.

SEC. 3. Be it further enacted, That the said Society shall have power to make rules and By-laws for the government of its members, and managing its property, not repugnant to the constitution and laws of this State, and of the United States, and may expel, disfranchise, or suspend any member who by misconduct shall be rendered unworthy.

SEC. 4. Be it further enacted, That the said Society may from time to time establish rules for electing officers and members, and also appoint times and places for holding meetings; and shall be capable in law to take and hold real and personal estate, by gift grant, devise, or otherwise, and the same or any part thereof, to alien and convey; Provided, That the annual income of any real estate held by said Society, shall never exceed the sum of fifteen hundred dollars; and that the personal estate, exclusive of books, papers and articles in the Cabinet of said Society shall never exceed the value of ten thousand dollars.

SEC. 5. Be it further enacted, That said Society may elect honorary and corresponding members, residing in and without the limits of the Commonwealth, and that the Honorable Henry Pirtle, of the city of Louisville, be, and he is hereby authorized and empowered to call the first meeting of said Society, at such time and such place in the city of Louisville as he may designate.

SEC. 6. Be it further enacted, That the Library and Cabinet of said Society shall be kept in the City of Louisville.

Approved February 1st, 1838.

With this authority, the corporators named in the Act, met, on the 22nd day of March, 1838, at the house of Judge Pirtle, in Louisville, accepted of the Act of incorporation, and appointed a Committee to draw up a Constitution, a code of By-laws, and a Circular Address. These were reported and adopted at a subsequent meeting.

CONSTITUTION OF THE KENTUCKY HISTORICAL SOCIETY.

Adopted March 29, 1838.

ART. 1. This Society shall consist of acting, corresponding, and honorary members. The acting members shall be, at the time of their election, inhabitants of the Commonwealth of Kentucky, and shall not exceed fifty in number.

ART. 2. All elections of members shall be made by ballot, at a stated quarterly meeting of the Society, the candidate having been openly nominated at the preceding quarterly meeting, and his name entered in the Society's records, and two-thirds of the members present voting in his favor. No member shall nominate for active membership more than one candidate at a meeting. This article, however, shall not take effect until the number of members shall amount to thirty.

ART. 3. Each acting member shall pay, as an initiation fee, the sum of five dollars, and the sum of two dollars annually. Any member shall, however, be exempted from the annual payment of two dollars, who shall, at any time, pay to the treasurer the sum of twenty dollars.

ART. 4. The officers of the Society shall be chosen annually by ballot, from the acting members and by them, at the annual meeting on the first Monday in October, and shall consist of a President, First and Second Vice Presidents, a Recording and Corresponding Secretary, a Treasurer, and a Librarian, who shall constitute an executive committee.

ART. 5. The Society shall hold an annual meeting in October, and stated quarterly meetings on the first Monday in January, April and July. The President shall, on the application of any five members, call a special meeting by notice in the public prints.

ART. 6. There shall be chosen at the annual meeting, standing committees on the various leading objects connected with the history of Kentucky.

ART. 7. At the request of any four members, the vote upon any motion, or the ballot upon any nomination of a member, shall be deferred to the next quarterly meeting for further consideration.

ART. 8. For the election of members, as well as for making alterations in, or additions to, the By-Laws and Regulations of the Society, it shall be necessary that nine members be present, and that two-thirds vote in the affirmative; but for the transaction of other business, seven members shall constitute a quorum.

ART. 9. This Constitution may be altered and amended as the Society shall deem proper; but no amendment shall be adopted except at the annual meeting in October,

nor unless such amendment shall have been proposed for discussion at a previous quarterly meeting, and entered on the books of the Society.

ART 10. The first election of officers shall be made at the quarterly meeting in April next, or at such time as that meeting shall adjourn to for the purpose: the officers first elected holding their offices until the first annual meeting in October.*

The following is the 7th Article of the By-Laws, adopted March 29, 1838.

ART. 7. There shall be chosen at the annual meeting Standing Committees on the following objects as connected with Kentucky, viz: 1. Agriculture,—2. Commerce,—3. Manufactures,—4. Means of travel and communication, as roads, canals, boats, stages, &c.,—5. Growth of towns and increase of population,—6. Education and Literature,—7. Religion and Morals; and on such other objects permanent or special, as the Society may from time to time designate. And it shall be the duty of these several committees to watch, each over the particular objects assigned to it, to observe the present state and mark the progress thereof, and report on the same to the Society annually; and when approved, these reports shall be adopted by the Society as the history of these objects and deposited in the archives of the Society. These and all other reports shall be made on paper of uniform size, furnished by the Executive Committee, with margins of at least one inch on each side.

The objects of the Society, and the measures adopted to promote them, are set forth in the following Circular Address.

The objects of the Kentucky Historical Society, are the collection and preservation of whatever may relate to the Antiquities, the Natural, Civil, Literary, and Ecclesiastical History of this country, but more particularly the State of Kentucky and the Mississippi Valley. To promote these objects, the Society earnestly solicit the aid of the liberal, the patriotic, and the learned; and request all who feel disposed to encourage their design, to contribute to their Library or Cabinet such books, papers, documents, &c. as the following:

1. Historical works of any description, particularly works relating to American history, or on subjects in any way connected with it.
2. Original letters, documents, and papers, which serve to illustrate in any way the deeds, habits, manners, customs, and pursuits of the pioneers and early settlers of Kentucky and the other Western States.
3. Journals of Public Bodies, Copies of Records, and Proceedings of Congresses, Legislatures, General Assemblies, Conventions, Political, Literary, Benevolent, or Religious, Treaties and Negotiations with the Indian Tribes, or with any State or Nation.
4. Orations, Sermons, Essays, Discourses, Poems, Tracts, delivered, written, or published, which concern any public transaction, remarkable character, or event.
5. Topographical descriptions of Cities, Towns, Counties, and Districts, with Maps and whatever relates to the progressive geography of the country.
6. Statistical Tables, as tables of population, meteorological observations, and facts relating to climate; tables showing the progress of Agriculture, Commerce, Manufactures, &c.
7. Biographical Memoirs and Anecdotes of distinguished persons in America, particularly in Kentucky and the other Western States.
8. Accounts of Universities, Colleges, Academies, and Schools—their origin, progress, and present state.
9. Original Essays and Disquisitions on the Natural, Civil, Literary, or Ecclesiastical History of any State, City, Town, or District.
10. Facts, Anecdotes, Implements, Dress, Ornaments, &c., illustrative of the history, habits, customs, and rites of the Indians of North America.
11. Surveys, Drawings, Descriptions, and Relics, of the Mounds, Fortifications and Barrows of the West, and copies of the Ancient Inscriptions found on rocks in different parts of the country.
12. Magazines, Reviews, Newspapers, and other periodical publications. It is exceedingly desirable, that the Society should possess complete files of all the newspapers printed in this State, and those who may be in possession of files or parts of files, cannot confer a greater favor on the Society, than to place them in the Library.
13. Facts respecting the Navigation of the Western Waters, serving to mark the progressive improvements in boat navigation, its increase, extent, &c.
14. Curious or valuable productions or specimens of Nature or Art.

* In October, 1841, the fourth article of this Constitution was so amended as to include only one Secretary, both for record and correspondence, and only one Vice President, in the list of officers.

The Eighth article was also amended, so as to make five constitute a quorum, for every sort of business.

Books, pamphlets, specimens, &c., designed for the Library or Cabinet of the Society, should be sent to the care of the Librarian. Communications designed for the Society, should be directed to the Corresponding Secretary.

Books, original manuscripts, letters, papers, &c., which would be of value to the Society, but which the possessor does not feel willing, or at liberty to part with, may be made a special deposit, the owner taking of the Librarian a receipt for the books, papers, or other articles so deposited, and having the liberty to withdraw the same at pleasure.

OFFICERS.

<i>President,</i>	John Rowan,	1838—1842	<i>Cor. and Rec. Sec'y,</i>	Daniel C. Banks,	1841—1842
<i>Vice Presidents,</i>	George M. Bibb,	1838—1842	<i>Treasurers,</i>	George Keats,	1838—1841
	Henry Pirtle,	1838—1841		James Speed,	1841—1842
<i>Corres. Secretary,</i>	Leonard Bliss, Jr.	1838—1841	<i>Librarian,</i>	Edward Jarvis,	1838—1842
<i>Recording Secretary,</i>	Wilkins Tannehill,	1838—1841			

MEMBERS.

James Alves,	William H. Field,	Henry Pirtle,
A. J. Bullard,	Francis E. Goddard,	Llewellyn Powell,
Daniel C. Banks,	Simeon S. Goodwin,	George D. Prentice,
Theodore S. Bell,	James Guthrie,	Charles Ripley,
George M. Bibb,	Benjamin Hardin,	John Rowan,
Leonard Bliss, Jr.	John H. Harney,	Lyman Seely,
William P. Boone,	Nathaniel Hart,	Thomas H. Shere,
William L. Breckenridge,	John H. Heywood,	Hamilton Smith,
† James Brown,	Edward P. Humphrey,	* John Speed,
Henry Bullit,	Edward Jarvis,	James Speed,
William C. Bullit,	William Johnson,	† Wilkins Tannehill,
William T. Bullock,	* George Keats,	† Charles S. Todd,
† Mann Butler,	Preston S. Loughboro,	David Trimble,
Noble Butler,	Thomas A. Marshall,	* Robert J. Ward,
† James T. Clarke,	* Humphry Marshall,	George W. Weissenger,
Fortunatus Crosby, Jr.	James B. Marshall,	Robert Wickliffe,
J. J. Crittenden,	John A. McClung,	Frederick A. Wilhard,
John Croghan,	James T. Moorhead,	Lansford P. Yandell.
Garnet Duncan,	† Benjamin O. Peers,	
* Dead.		† Removed from the State.

HONORARY AND CORRESPONDING MEMBERS.

<i>New Hampshire.</i>	<i>South Carolina.</i>	<i>Missouri.</i>
John Farmer.	Francis Leiber.	George Clarke.
<i>Massachusetts.</i>	<i>Louisiana.</i>	<i>Illinois.</i>
John Quincy Adams,	Timothy Flint.	John M. Peck,
Elisha Bartlett,		John Runel.
Caleb Cushing,	<i>Tennessee.</i>	<i>Indiana.</i>
Edward Everett,	Philip Lindsley,	Henry P. Coburn,
Jared Sparks.	J. A. M. Ramsey.	John Law.
<i>Rhode Island.</i>	<i>Kentucky.</i>	<i>Ohio.</i>
George W. Greene,	Henry Clay,	Caleb Atwater,
Asher Robbins.	Robert Davidson,	Stephen T. Baden,
<i>New York.</i>	Daniel Drake,	William H. Harrison.
George Folsom.	Robert B. Wickliffe,	
<i>Pennsylvania.</i>	Alney McLean,	<i>Michigan.</i>
H. M. Brackenridge,	George Robertson,	Henry R. Schoolcraft.
William Croghan,	Joseph R. Underwood.	
J. Francis Fisher.		

Corresponding to purposes of constitution and law, the Society has generally held its stated meetings, and gathered books and pamphlets into the library. But it has published no transactions, and printed no works.* The sixth article of the constitution, and the seventh article of the by-laws, have thus far remained a dead letter. It was originally supposed that, in the execution of these, the society would render the most essential service to history. For thus every year and every month would make its own record; and every interest—every element of society could speak for itself, and transmit its own biography

* The Society celebrated the first settlement of Kentucky with an oration from Rev. Robert Davidson, on the 5th of April, 1840. The oration was printed by the author in a small volume, that contained a notice of the mammoth cave.

to posterity. It is to be hoped that other societies, elsewhere, with more devotion and leisure than this, will avail themselves of this suggestion, and through them, the living record of every year be carried down to the succeeding times.

The men of the Western States are not men of leisure. They are men of the present, not of the past. The cares and interests of *this day* ever press so heavily upon them as to absorb all their attention; and few find time, or wish to look backward. There is not in this valley, as in the older communities, a corps of men whose fortunes are amply secured, or whose situation so far frees them from the anxieties and plans of present being, as to enable them to devote themselves, partially or entirely, to ferreting knowledge out of old oblivion, or to laying up stores of this for those that may inherit their places. This Society began its work with as fair promise as any other; but it was soon found to have but feeble hold on the active interests of this people; and it was difficult to procure even the small quorum required by the constitution, to attend the meetings for business. The constitution was therefore amended, and the number requisite to transact business, reduced to the probable interest in the members.

The library is the only monument of their labors. This contains eight hundred and twenty originally bound volumes, about five thousand pamphlets and one hundred and sixty eight volumes of newspapers. All of the pamphlets are arranged according to their natural affinities, and about one half are bound in two hundred and twenty-six volumes, and nearly half the newspapers are bound. The other pamphlets will be bound, whenever their several subjects shall be completed. Beside these, there are some maps and charts, and a collection of the correspondence of the early settlers and leading men of this country—of Boone, Clarke, Shelby, Gen. Harrison, &c. Mr. Mann Butler deposited in the library, the letters, documents and papers which he had used in the preparation of his history of Kentucky.

By the resolution of Congress, adopted in 1813, relative to the distribution of the national documents, this Society is entitled to one copy of all the journals, reports, laws, &c. printed by the general government subsequent to the date of its incorporation. The Legislature of Kentucky in 1841, granted one copy of all journals, documents, laws, &c. to be printed by the State forever thereafter; and also one copy of all journals and laws of the State then in the library, provided there were at least three copies of the same in that depository. As this State has lost, by fire, two capitols with most of their contents—books, papers, &c., the public library does now not contain a complete set of the journals and laws previous to 1820; nor is there known to be more than one complete collection of these volumes in the State, and this is in the hands of one of the oldest politicians of Kentucky. In consequence of this deficiency at Frankfort, and the very small number of these journals, usually printed by the General Assembly, this Society has not been able to collect many of the early records of the State government.

The library contains many tracts and pamphlets relating to the West. A great many literary and religious periodicals have been started in Kentucky and Ohio, lived a brief space—not flourished, and died. Complete sets of some of these, and partial sets of others are in the library; and also other occasional tracts, reports, discourses, &c. upon religion, education, politics, internal improvement, and other matters. But this pamphlet literature, whether occasional or periodical, is not so common on this side of the mountains as it is east of the Alleghanies. The people do not demand it, writers do not produce it, and it is not printed. The practice of personal electioneering carries directly to the ears of the people much of that political knowledge, which would otherwise find a wider avenue and a more permanent existence in print. It is much the same with other subjects—religion, education, charities, &c., to which their champions wish to call the attention of the people. The literature of the West is more exclusively spoken and not written, than the Eastern. Hence the records of the passing times and their subdivided interests are not to be found in a historical collection here, as full as in other communities.

This State is comparatively new, though the oldest in this valley; yet neither its early nor its present history is fully written. Much of it is yet tra-

ditional. Almost all of the first settlers, those who were actively engaged in, and were eye-witnesses of those intense struggles, between the white and the red man, for possession of the bloody ground, have passed away; but they have left to their children the legacy of the tales of their thrilling adventures. These traditions are sacredly treasured in their families, and transmitted as heir looms from father to son. Some of them are written out in volumes in the "Sketches of Western Adventure,"* "Border Warfare," Notices of Boone, Kenton, Mac Afee, Johnsons, Logan, Kennan and other early settlers, in Metcalf's Indian Wars in the West, the Western Review,† Imlay's Topography of the Western Country, and some other works. These give good accounts of the trials, sufferings and privations of the pioneers in the West. But by far the most graphic account of the early habits and manner of life of the first settlers, is given in Mr. Doddridge's Memoir of the settlement of the West, written from his own personal observation.‡ The two histories of Kentucky, by Humphrey Marshall and Mann Butler, both serve good purposes, as far as they go. The notice of the settlement and early history of Kentucky by James T. Moorhead, is a valuable work. Yet, with all these, the whole of the history of this State is not yet told. Not even the date and place of the first settlement are determined and acknowledged. Boonsboro' and Harrodsburgh both contend for this distinction, and each has had its celebration in honor of the day and place; but neither has established its claim, exclusive of others. It is the hope of this Society to gather facts and proof sufficient from tradition, from early manuscripts, letters, records, &c., now in the old families, to settle this and all other doubtful questions respecting the early history of Kentucky.

It must be confessed, that this library, although in the West, and established to gather Western history, is not rich in the records of its own country. A very great majority of the books and pamphlets come from the eastern States. It is more full of the historical lore of Massachusetts than of any other State. The Society is very greatly indebted to friends in Boston and Concord, Massachusetts, and others in New England. More than one half of the pamphlets, a greater proportion of the newspapers, and one fourth of the volumes, are donations from beyond the mountains. The Secretary of the State of Massachusetts, the Foreign Missionary Society, the American Education Society, the Massachusetts Historical Society, the editors of the Boston Atlas, Courier and Journal, and the late Mr. John Vaughan, of Philadelphia, have made large and generous donations. To these and to all other benefactors of this institution, this Society is very grateful, and hopes to repay them or the world, directly or indirectly, somewhat for all their liberal kindness.

THE OLD PATHS.

To the Editor of the American Quarterly Register.

SIR,—The following document was found in a garret, among the manuscripts of the late Rev. Timothy Dickinson of Holliston, Ms. On the back of it, and in the hand-writing of Mr. Dickinson, is this notice:

"Found among the papers of Dea. Henry Prentiss of Cambridge. *The memory of the just is blessed.* This covenant breathes an excellent spirit. The writer appears to have acted for God. What a blessing was he to society! What a blessing to the church! I will profit by his example."

The document is without date. The church records of Cambridge state that Henry Prentiss was chosen to the office of deacon in 1741, under the ministry of Dr. Appleton. He united with the church some time during the minis-

* Written by John A. M'Lang of Kentucky, and printed in Cincinnati, 1838.

† Published at Lexington, Ky., by Wm. Gibbs Hunt. This is full of the material of the early history.

‡ Memoir of Western Virginia and Pennsylvania from 1763 to 1783, by Rev. Joseph Doddridge, printed at Wellsburgh, Va. This is nearly or quite out of print, and probably would prove profitable for any Eastern publisher to reprint. Certainly it would be a public benefit.

try of Mr. Brattle, who was pastor from 1696 to 1717. Rev. Joshua Prentiss, the second minister of Holliston, was his son. The late Dr. Prentiss of Medfield, was a grandson. The Prentiss family is one of the most ancient and renowned in Cambridge.

It is generally conceded, I believe, that the first two or three generations of Christians who lived in New England, attained a *ripeness* of Christian character, which is not common in our times. It must be instructive to know on what aliment their piety fed, or by what *means and measures* it was nourished up to that mature state. If you think the following paper sheds any light on this important subject, you are at liberty to place it on the pages of your valuable Journal.

Yours Respectfully,

J. S. CLARK.

[DOCUMENT.]

The COVENANT entered into by the persons hereafter named, for y^e reviving the family meeting that has decayed and been almost dropped for some time among us; and is as followeth:

It is manifest that pure religion and undefiled principally moved our fathers to leave their native country and venture over a vast ocean, themselves and familys, into this land then a wilderness not sown; Where the Lord was with them, owned them and made way for them. But that generation and y^e next are gone, having served their generation by the will of God; and left their pious example and solemn charges to their posterity, to fear and serve the Lord God of their fathers. But tis too evident that religion and godliness are withering and dying and dwindled away too much into an empty form, among us their posterity. While they lived they kept it up in the purity and power; but tis manifestly dying with us. We have left our first works, because, tis to be feared, we have left our first love; and the love of many to God and religion waxes cold, because iniquity abounds. The great apostle to y^e Gentiles, by the spirit of prophecy, foresaw and spake of these things—2 Tim. iii. 1—5. In the last days perilous times shall come; men shall be lovers of themselves, having a form of godliness but denying the power thereof.

Now we, judging that the reviving and keeping up a family meeting among ourselves is a good means to revive religion, dying or greatly declining, among us; therefore we have thought it expedient to revive and keep up a family meeting among ourselves. The reasons for it moving us thereunto, are these:

1. Such private meetings were used by the saints of old. Therefore, said David, I will praise thee in y^e assembly of y^e upright: in y^e secret of y^e upright, said y^e original; and therefore our English version turns it private meetings; and a pious, learned anotator, (Mr. Henry,) thereupon notes, that private meetings for devotion should be kept up, as well as public assemblys. It is evident that there were such meetings of old; hence said David, I am a companion of them that fear thee, and of them that hope in thy precepts, Ps. cxix: 65. So again, I have not sate with vain persons, nor gone with dissemblers, Ps. xxvi: 4. So we read that in a time of general apostacy, then they that feared the Lord spake often one to another—Mal. iv. 16.

2. The throwing up such societys has usually been followed with a visible decay of godliness in the power of it. So some have observed that the less these meetings have been loved and used in any place, the less godliness hath thrived and grown in that place.

3. The great apostle to y^e Gentiles deborts from such a thing as utterly leaving such practices—Heb. 10: 25. Not forsaking the assembling of ourselves together, as the manner of some is.

4. Such meetings well managed, are of great use to promote love and unity among Christians, and so a firmness and steadiness of our religious profession—Heb. x: 23—25. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke to love and good works, not forgetting the assembling of ourselves together.

5. Such family meetings greatly conduce as to Christian love, so to Christian zeal and fervor. Christians so meeting in love and God's fear and for religious ends, whet one another and warm one another—Prov. xxvii: 17. As iron sharpeneth iron so a man sharpeneth the countenance of his friend. Good men's gifts and graces are sharpened and increased by conversing in holy dutys. He that walks with wise men shall be wise, Prov. xiii: 2; but he that walks with others will learn their ways and get a snare to his soul.

6. The Lord owns such meetings, and sets a special mark on them and those that conscientiously attend them. Mal. iii: 16—18.

7. The Lord hath promised his presence in and with them—Matt. xviii: 20. Where two or three are gathered together in my name, there am I in the midst of them.

Now, forasmuch as we are very sensible of the languishing of religion among us, and that tis our great duty to endeavor to revive it in ourselves and familys and neighborhood, so far as in us lies, in order thereunto we resolve, by the grace of God, to set and keep up a family meeting, and diligently to attend and continue it, in the hope of the promised presence of Christ, and blessing on us and ours. Accordingly, we do agree, resolve, and engage, each of us for ourselves, and one to another, as followeth, viz:

1. That will meet together every fourth Friday, at about three hours by sun, at least.

2. That we will meet at each other's houses, by turns.

3. That we will spend about two hours in religious exercises, in prayer, reading and singing, unless a sermon be at any time preached to us.

4. That we will pray by turns, and carry on our meeting thus: The member at whose house the meeting is, shall begin with prayer; then he or some other shall read a sermon, after which the man (if present) at whose house the meeting is next to be, shall carry on with prayer, unless some other be desired, and we will conclude with singing a psalm. But if the man at whose house the meeting should be next, be absent and do not send a sufficient reason thereof, we will pass by his house at the next meeting, unto the next of our Society.

5. After the meeting is done, we will either repair home, or spend what time we may in some edifying discourse, carefully avoiding all worldly and unedifying talk, which we have found ourselves too often heretofore carried insensibly into. We will consider what good may be best done to prevent them.

6. Once in six months, or once a year, we will spend some more time than ordinary in prayer to the Lord, as for ourselves and familys, so for the church and town; the rising generation, for this land, and for the church of God in the world.

7. We will walk together in love and peace and unity, shunning whatsoever is sinful, and carefully watching over one another; and if any, through temptation, fall into any sin, we will faithfully reprove him and labor to restore him with a spirit of wisdom and meekness.

8. That we humbly and thankfully take such reproof from the society, or any member of the same.

9. That if any member or members of this society shall any way, by himself or others, go about to break peace or cause any contention or division, and after being admonished thereof, do and shall persist in so doing, or shall refuse a loving reproof, he shall be cast out of this society; we will no more meet at his house, and his name shall be erased out of this covenant.

10. If any shall neglect or refuse to attend the meetings, or shall absent himself two or three times, and, being lovingly reprov'd or admonished of it, shall yet do so, he shall be cast out and his name be dashed out from among us.

11. That none be admitted to join to this society, without he be first propounded to it, and have the free consent of the society, and sign this our covenant.

12. We will endeavor to stir up and encourage one another in the ways of God, and do what in us lies, to promote holiness both in ourselves and others, that God's name may be glorified, and our own salvation promoted; and as much as possible, we will endeavor to set a good example before our children, and leave it with them, that they may learn to know and serve the Lord.

These articles may be altered at any time by the consent of the major part of the society.

RELIGIOUS DENOMINATIONS IN NOVA SCOTIA.

We find the following notices on this subject in a late number of the *Christian Mirror*, furnished by a correspondent.

Hugh Murray, in his *Historical and Descriptive Account of British America*, thus describes the religious denominations of Nova Scotia:

"The religious professions in Nova Scotia, like the classes of the population, are extremely various; and none can be considered as possessing a numerical ascendancy. Complete toleration is granted to all these sects; their members are equally eligible to public offices; none of them are required to contribute to the maintenance of the others; nor is support given to any out of the pro-

vincial revenue. The Church of England, however, is considered as the established one, and derives a portion of its funds through a society incorporated in 1701 [in England] for propagating the gospel in foreign parts. Notwithstanding this title, the object of the corporation in recent times, has chiefly been to supply a body of regular clergy to the members of the Episcopal communion settled in the North American colonies; in aid of which they were wont to receive an annual grant from the Imperial Parliament. Their teachers are termed missionaries, but, generally speaking, do not at all lead the wandering life which the name seems to imply; they are simply parish ministers, though with somewhat extensive charges. The county is divided into thirty-two parishes, and the rectors receive about 700 dollars to 1400 dollars a year from the Society or from the canon; which, with glebes and fees, affords here a comfortable income. In 1787, Nova Scotia was erected into a bishopric, the head of which draws no revenue from the colony, but holds merely a spiritual jurisdiction over the members of his own church."

"The Presbyterian Church, formed chiefly by the great emigration from Scotland, is the most numerous in the colony. The Synod of Nova Scotia is divided into the presbyteries of Halifax, Pictou, and Cape Breton, and consists of seventeen members. They receive no support from government, but have since 1789, derived some aid from a Society in Glasgow, though, as this last demands an entire union with the Church of Scotland, which all are not inclined to yield, some dissension is said to have arisen."

Mr. Murray stated that in 1827 the principal denominations in Nova Scotia were in the following proportions: Church of England, 28; Church of Scotland, 38; Dissenters from the two churches, 5; Roman Catholics, 20; Baptists, 20; Methodists, 9; Lutherans, 3.

The Presbyterians whom he classes under the Church of Scotland, are those united, and those not united with the Church of Scotland; but in what proportion these are to each other, does not appear. In Prince Edward, a large neighboring island, there are ten thousand connected with the Church of Scotland to five thousand not connected; but perhaps the proportion of Seceders is greater in Nova Scotia.

The Seceders form a Synod, called the Synod of the Presbyterian church of Nova Scotia. They held their annual meeting at Pictou, July 13, 1841, and chose Mr. Robert Blackwood, of the second congregation of Tatamagbouche moderator. James Ross is clerk of the Synod. The next meeting of the Synod is to be held at Pictou on the second Tuesday of July, 1842. The minutes of the meeting of 1841, is chiefly occupied with proceedings in regard to a proposed union with the Synod of Nova Scotia in connection with the church of Scotland. The clerk of this Synod, at their meeting in New Glasgow, June 16, 1841, was Donald McIntosh, and the moderator was Rev. Robert Williamson.

This statement is made for the columns of the Mirror, partly with reference to a vote of the General Conference of Maine, June, 1841—"That the Corresponding Secretary communicate with the Moderator of the Presbyterian Synod of Nova Scotia, and also with the Moderator of the Synod of New Brunswick, requesting intercourse between those bodies respectively and the Conference, by the reciprocal appointment of delegates from one body to the other."

The ecclesiastical state of New Brunswick is much like that of Nova Scotia. The attachments of the Presbyterians of Nova Scotia to their ecclesiastical order are very strong; and their sympathies appear to flow out much more freely to the Presbyterians of the United States, than to the Congregationalists. Their connections are also very close with the mother country; and we could enter but very imperfectly into their feelings and views.—While, however, we dissent from their Presbyterian opinions, we cannot but have fellowship with them in their orthodox faith, and their love of Christ and the church.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

UNITED STATES.

WE mentioned, p. 301, vol. xiv. of the Register, that an abridged edition of Robinson & Smith's *Researches in Palestine*, was in the course of preparation by Dr. Robinson. We stated this on what we supposed to be good authority. We learn, however, that it is an error. No such abridgement is in contemplation. We hope, therefore, that our biblical friends, who have not already done so, will hasten to possess themselves of the work. It is certainly indispensable for all who would not teach error in regard to the geography and antiquities of Palestine.

Allen, Morrill & Wardwell, of Andover, have in press a new edition of Noehden's *German Grammar*, with many additions and improvements, by Prof. Sears of Newton. Eight or nine editions of Noehden have been published in London. It has long been considered the best grammar of the German which is to be found in the English language. The author was a man of learning, and of considerable philosophical acumen. Still, there have been many improvements in recent German grammars of which the later editors of Noehden have not availed themselves. The works of Grimm, Becker, and others, have thrown great light on many of the radical principles of the language. The larger and smaller grammars of Becker, (Charles Ferdinand, of Frankfort, born 1775,) are among the best which have appeared in any language. Of these, Dr. Sears avails himself whenever they are needed. From the learning and ability of the editor, we anticipate a very valuable grammar of this most important and difficult language.

Prof. Felton, of Cambridge, has just published a very convenient and accurate edition of the *Clouds of Aristophanes*. The *Gorgias of Plato*, with English notes by Prof. Woolsey, of Yale College, is in the press of James Munroe & Co., of Boston. The five Greek tragedies which have been brought out by the same editor have been well received.

FRANCE.

The brothers Didot, booksellers at Paris, who have been sometime engaged in publishing the great Greek *Thesaurus of Stephens*, are engaged in publishing a new edition of Dufresne's *Glossarium Mediae et infimae Latinitatis*, in a convenient quarto form, with many additions. The editor is a German, G. A. L. Henschel. The same publishers are issuing a collection of Greek writers, in a small and clear type, with a Latin translation, indexes, etc. Dr. Dübner, of Gotha, is the principal editor. He is assisted by the brothers Dindorf, Schneider of Breslau, Voemel of Frankfort, etc. The distinguished orientalist, Quatremère, is about to publish in two quarto volumes, of 800 pages each, a *Syriac-Latin Lexicon*, to contain all the words which are found in the Syriac printed books, and in the MSS. of the royal library. The work will be printed by the Didots, on new type, cast according to the most beautiful model which can be found in the MSS. of the library. The same author is also preparing an *Arabic-Persic-East-Turkish Lexicon*, in three volumes, which will be put to press as soon as a sufficient number of subscribers can be procured.

GERMANY.

In our last No. p. 412, we gave some account of the German Universities. We now add a few notices in regard to the Gymnasias.

In the year 1809, the Prussian Gymnasias were first established on a solid basis. This was through the exertions of Schuckmann, who was connected with the department of public instruction, under the guidance of the ministers Stein and Hardenberg, assisted by Nicolovius, Sövern, William Von Humboldt, and Niebuhr. The universities are under the immediate control of the minister at Berlin. The gymnasias, on the contrary, have more of a provincial character. In the capital of each province (Berlin, Breslau,

Coblentz, Königsberg, Magdeburg, Münster, and Posen) there is a board or commission, called Provinzial-Schulcollegium, that have charge of the discipline and instruction of all the gymnasia of the province. The entire course is divided into three stages: 1. The lower, including the sixth and fifth classes, occupies two years; 2. The middle, (fourth and third classes,) three years; 3. The upper, (second and first classes,) four years. The whole course is thus completed in nine years. Some of the gymnasia have but five classes; others but four. On the contrary a few institutions are provided with a seventh class. The scholars of the sixth class are eight or nine years of age when they commence study. They are employed in German, Latin, penmanship, elements of arithmetic, etc. In this manner a student gradually advances through the higher classes, laying a solid foundation in the knowledge of grammar, for the noble superstructure which is to be erected. In the first class, Plato, Thucydides, Demosthenes, Pindar, and Sophocles are among the authors read. In the earlier stages an entire vocabulary of roots is committed to memory. The ability to write and speak in Latin and Greek, is among the requisitions. Hebrew is taught in the first and second classes, two hours a week, according to the grammar of Gesenius, to those who expect to study theology. The English language is taught in the first and second classes. An extensive and thorough course of religious instruction is adopted. In the second class, the original Greek of the New Testament is studied. In the first class, there is a course of reading and recitation in church history, in Christian doctrines and morals, etc. Indeed, there are no schools in the world where the Scriptures are taught so thoroughly as in the Prussian gymnasia.

The following plan of study at the gymnasium at Merseburg, for one week, will show the proportion of attention which is given to each study. Perhaps this gymnasium is of about medium rank.

STUDY.	I.	CLASSES AND HOURS.			V.	TOTAL.
		II.	III.	IV.		
Latin, ...	7	10	9	8	9	43
Greek, ...	4	6	5	4	2	21
Hebrew, ...	2	2				4
German, ...	4	3	3	3	3	16
French, ...	2	2	2			6
Religion, ...	2	2	4	4	4	16
Mathematics, ...	4	4	4	3	4	19
Natural Philosophy, ...	2			2	2	6
Philosophy, ...	1					1
History, ...	2	2	2	2	2	10
Geography, ...			1	2	2	5
Calligraphy, ...			1	2	3	6
Singing, ...						4
Total, ...	30	31	31	30	31	157

The following table contains the most material facts in regard to the gymnasia in the eight provinces of Prussia. The province of Saxony is to be distinguished from the kingdom of that name. Our authorities are Theobald's Handbuch of the German gymnasia, 1837, and Jahn's Leipsic Jahrbücher for 1840. All the information, except that in the last column, dates in 1832.

PROVINCES.	No. of gymnasia.	No. of inhab.	Scholars.	No. of teachers.	No. who went to univ.	To other employ'm'ts.	No. of students in 1840.
Prussia, ...	15	2,025,927	3,712	160	79	311	3,225
Posen, ...	3	1,056,278	928	42	12	107	1,295
Silesia, ...	21	2,464,414	5,086	197	167	573	4,338
Pomerania, ...	6	912,223	1,518	69	52	130	1,591
Brandenburg, ...	18	1,579,939	4,398	271	61	362	3,877
Saxony, ...	23	1,449,587	3,811	228	91	306	3,296
Westphalia, ...	20	1,261,996	2,094	159	123	264	2,275
Rhine Provinces, ...	18	2,288,596	2,914	208	153	273	3,584
Total, ...	124	13,038,960	24,461	1,334	738	2,326	22,491

In the number of students for 1840, twenty-two progymnasia and high schools are reckoned. We suppose that the same were included in the estimate for 1832. The number of institutions had increased from 124 to 134.

The following is a general view of all the gymnasia in Germany, including the German part of Austria. The list does not include the progymnasia. The statements were published in 1837.

COUNTRY.	No. of gymnasia.	No. of gymnasia to the population.	Teachers.	Scholars.
Austria, (German)	63	1 to 183,000	450	14,112
Prussia, ...	113	1 to 124,762	1,425	22,615
Bavaria, ...	25	1 to 172,000	440	6,400
Hanover, ...	17	1 to 100,000	166	2,200
Württemberg, ...	6	1 to 260,000	105	1,670
Saxony, (kingdom)	12	1 to 137,676	140	1,550
Baden, ...	14	1 to 90,320	104	1,950
Hesse-Homberg, ...	6	1 to 118,928	68	940
Darmstadt, ...	6	1 to 130,000	82	766
Mecklenburg-Schwerin, ...	5	1 to 95,000	53	800
Mecklenburg-Strelitz, ...	4	1 to 21,500	26	324
Oldenburg, ...	4	1 to 64,521	30	300
Schleswig-Holstein, ...	10	1 to 77,400	51	562
Nassau, ...	1	1 to 380,000	14	160
Brunswick, (not incl. the Carolinum)	5	1 to 52,000	68	900
Luxemburg, ...	1	1 to 320,000	17	150
Saxe-Weimar, ...	8	1 to 81,500	83	972
Anhalt, ...	4	1 to 38,700	54	1,195
Schwartzburg, ...	3	1 to 39,000	28	200
Lippe-Detmold, ...	2	1 to 40,000	17	200
Bückeburg, ...	1	1 to 28,000	10	
Waldeck, ...	1	1 to 50,000	8	190
Free Cities, ...	4	1 to 74,250	67	830

The number of students in these gymnasia, at the present time, we cannot supply. At several of them, in the year 1839, the number remained about as in 1835. The whole number of gymnasia in the countries using the German language, appears to be about 300; teachers, 3,300; scholars, 55,000. About 10,000 in addition are reported as belonging to the progymnasia and other high schools.

MISCELLANEOUS INTELLIGENCE. Dr. Tholuck has been appointed court preacher at Berlin. It is supposed that he will accept the appointment. Dr. Harless, of Erlangen, the commentator on the Epistle to the Ephesians, has been called to Rostock. Jahn's *Leipsc Jahrbücher* for 1840, contains a very full account of the schools, colleges, and seminaries of the United States. It is compiled from the work of Dr. Julius, of Hamburg. Prof. Ullmann, of Heidelberg, has received a call to Bonn. In several of the larger cities of Germany, scientific lectures are now delivered before popular audiences. Dr. Siebold's *Bibliotheca Japonica*, is dedicated to the memory of William Von Humboldt. It has 270 plates. Dr. Kern, a distinguished theological professor in Tübingen, and one of the editors of the *Tübingen Zeitschrift for Theology*, died on the 30th of January last, in his fifty-second year.

NOTICES OF NEW PUBLICATIONS.

Hints on the Interpretation of Prophecy, by M. Stuart, Professor in Andover Theological Seminary. Andover: Allen, Morrill and Wardwell, 1842. pp. 146.

The following questions are discussed in this little volume—Whether there is in parts of the prophetical Scriptures an occult, mystical, undeveloped meaning, which occasionally introduces into those Scriptures a double sense? Have some other prophecies a meaning which is so concealed and obscure, that it can never be discovered until the events take place to which they relate? Do the leading designations of time in the Apocalypse and Daniel, viz: a “time, times, and half a time,” and “forty and two months or twelve hundred and sixty days,” comprise the actual period literally named, or 1260 years? Prof. Stuart argues in the negative of the first two propositions, and in respect to the latter, that the period designated is not 1260 years, but an actual, literal time. The appearance of the discussion is very seasonable, as there has been, perhaps, no time when more persons are turning their attention to the prophecies, or when wilder theories in regard to the interpretation were more in vogue. We need say nothing in commendation of the candor, acuteness, and knowledge of the subject with which Prof. Stuart handles the points before him.

The Works of Nathanael Emmons, D. D., late pastor of the church in Franklin, Ms., with a Memoir of his life. Edited by Jacob Ide, D. D. Crocker and Brewster, Boston. 1842. 6 vols. 8vo.

The contents of these volumes are disposed as follows: The first contains the Memoir of the author, in three parts: the Autobiography; Memoir by Dr. Ide; and a Discourse, illustrative of the character of Dr. Emmons, by Rev. Professor Park, of Andover. This is followed in the same volume by a number of sermons on the Christian Ministry, delivered at ordinations, installations, and other public occasions. The sermons in volume second, are on Social and Civil Duties. Volume third contains Instructions to the Afflicted; volumes fourth and fifth, Systematic Theology; volume sixth, miscellaneous subjects. The two volumes of Theology may be obtained separate from the others, by such as cannot afford to possess the entire works. The Autobiography and the Memoir, together with the Discourse of Professor Park, combine to exhibit a full and faithful portraiture of this distinguished minister of Christ. The impression of him which the reader obtains from the whole, is full of interest and instruction. A handsomely engraved likeness accompanies the edition. The mechanical execution of the work throughout, is in the best style of the Boston press.

As there have been few men who while living have made such a deep impression on thinking minds as Dr. Emmons, so there are few who have left behind them in their writings, so much to quicken, invigorate, and guide the thoughts of men on the purest and sublimest themes. Notwithstanding the comparative disadvantage under which his works must now appear, in respect to the full merit of originality which belongs to them, from the fact that the theological firmament is pervaded with the light which his intellect has kindled, yet his sermons will continue to be read with peculiar profit and satisfaction by those who love to look at the most glorious truths in a medium of beautiful transparency, and under a great variety of important relations. In most respects, indeed, the progress of philosophical investigation and evangelical truth, under the influence of the Spirit of God, instead of superseding his labors, will prepare mankind more fully to understand and acquiesce in the reasonings and conclusions of this eminent philosopher and divine.

Sacred Songs for Family and Social Worship ; comprising the most approved Spiritual Hymns, with chaste and popular tunes. Published by the American Tract Society. 12mo. pp. 343.

This book is especially suited to aid the devotions of the family. The form and size of the book, and the arrangement of the hymns and tunes on opposite pages, render it altogether convenient for this purpose. Its publication affords a much greater facility for cultivating and sustaining this delightful part of worship in the family than has hitherto been enjoyed. The compilers acknowledge their indebtedness to Messrs. Thomas Hastings and Lowell Mason, for their assistance given, which is an evidence of the chaste and practical cast of the work. The hymns appear to be of a standard, evangelical character. We have noticed scarcely any among them of the lighter sort ; which are lamentably so popular at the present day. The preface states that the music has been adapted to the hymns, instead of subordinating the poetry to the music. This is accomplished by "setting" a tune to every two of the hymns, and sometimes to a single hymn.

An Historical Account of Massachusetts Currency, by Joseph B. Felt. Boston : Perkins and Marvin. 1839.

Though bearing the date of its first emission, this work has recently been enlarged by a number of plates representing coins and bills of this Commonwealth ; notes, additions, &c., in the Appendix ; and a full Index of persons and things. These additions add much to the value of the book, by rendering the descriptions of coins, stamps, &c., more easily intelligible ; and by bringing the whole mass of facts recorded, under the command of the reader for subsequent reference. Among a commercial people, the questions relating to currency and finances are, of necessity, deeply involved in the political history of the country ; and it is highly instructive, with our author to follow out this distinct department of our annals, and to observe how large a part of our troubles in past years, both national and personal, have been connected with this single subject.

One incident recorded by the author in passing, is so peculiar, that we cannot forbear quoting it in connection with this notice : "It appears that, after a session of sorrowful legislation, with regard to various topics, which were much affected by the embarrassed condition of the currency, the roll of service was made up for our Senators and Representatives. But the word is, There is nothing to pay for their attendance and travel ; the necessities of the Commonwealth have been so urgent that no cash remains to satisfy the dues of its Rulers. They calmly bowed to the exigency and went to their homes. While saying to the people, the treasury is exhausted for you, they did not retain enough to meet their own demands. While giving them precepts on patience, they practised the same self-denial. This is one of the sunny spots as to human character, in periods of prevailing tribulation, on which the mind loves to dwell."

The Four Pillars : Or the Truth of Christianity Demonstrated in four distinct and independent Series of Proofs : Together with an Explanation of the Types and Prophecies concerning the Messiah. By Harvey Newcomb. Boston : Seth Goldsmith, and Crocker & Brewster. 1842. 12mo. pp. 298.

The four pillars of evidence on which the author, in this treatise, has considered the truth of Christianity as resting, are, 1, The Necessity of religion ; 2, The Internal evidence ; 3, The External evidence ; 4, Prophecy. The second and third of these, are comprehensive statements, including several particulars which appropriately belong to them. The fourth branch of the discussion, which treats of the evidence from Prophecy, is much more amplified than either of the others, especially the part in which the predictions and types relating to Christ, are considered. The chapters of the work having originally been prepared and delivered as discourses from the pulpit, are suffered to retain the preacher's concluding reflections, with a design of increasing the practical interest of the book.

Mr. Newcomb is extensively and favorably known to the Christian community through his valuable series of Question Books for the study of the Scriptures in Sabbath Schools and Bible classes, which is now, we believe, coming into very general use in the New England States.

The Philosophy of Popular Ignorance. By John Foster, Author of *Essays on Decision of Character*, &c. Revised by the Author, expressly for the Society for the Promotion of Popular Instruction in Great Britain. Boston: James Loring. 1841. pp. 318.

The name of Mr. Foster, and his reputation as an author, are familiar to most of our readers. Few writers, in modern times, have exerted a more beneficial influence on intelligent and cultivated minds, than this extraordinary man. His writings, if not very extensive, are pure gold, and will continue to be read and admired by the mightiest intellects in remote generations. To a mind of the highest order, he unites a spirit benign and exalted. His thoughts are original and profound, his imagination vigorous and glowing, his diction varied, bold and nervous; and his appeals to the heart and conscience, irresistible.

To read the productions of a mind so comprehensive, so rich, so acute, cannot fail to convince us of the vast inferiority of most of those volumes which are daily teeming from the press. We live in an age when ingenuity seems constantly at work in multiplying materials for publication. Writers, instead of drawing from the resources of their own minds, are contented to clothe the ideas of others in a new form; and often render that tame, obscure, and inconclusive, on which the original had made the noon-day light to shine. Hence much of the literature of the present day is superficial and destitute of originality.

It is scarcely possible to conceive a greater contrast to such ephemeral trash, than the volume which stands at the head of this article. It exhibits a rare union of genius and common sense—embodies principles the most important, and is admirably adapted to discipline and invigorate the mind. This revised edition is distinguished by numerous corrections, principally verbal, which will be gratifying to the intelligent reader. We know that the eminent author of this work has said, that he *should not in any event ever correct it any more*, and we rejoice that it will descend to posterity in so perfect a form.

Twenty-eight Annual Report of the American Baptist Board of Foreign Missions. Boston: 1842.

The number of missions under charge of this Board is 20; stations and out-stations about 100: American missionaries and assistants, including 45 preachers, 99; native preachers and assistants, 111. There are about 44 schools, containing nearly 1,000 pupils; and 77 churches, embracing more than 3,700 members. The number of baptisms reported the past year is 780. The annual receipts were \$52,137 10; the expenditures \$57,793 94. The United States' government have advanced for Indian schools, \$4,040; the American and Foreign Bible Society, \$12,000; and the American Tract Society, \$4,700, exclusive of publications. The Secretaries of the Board are Rev. Solomon Peck, and Rev. Robert S. Pattison, D. D. Heman Lincoln, Esq. is Treasurer.

The Sixteenth Report of the American Home Missionary Society. New York: 1842. pp. 132.

This Society, whose labors are becoming more and more important every year, has in commission 791 Missionaries, being 5 more than were ever in commission on the American field in any one year since its organization. In the Territories of Wisconsin and Iowa, the number of missionaries has been more than doubled during the past year, being 33 in all. In Ohio 66 were employed, Indiana 24, Illinois 50. The number of congregations and missionary districts supplied in whole or in part was 987, and the amount of labor per-

formed was equal to 594 years. The number of pupils instructed in Sabbath schools and Bible classes under the supervision of the missionaries, was about 64,300. In 109 congregations there were special revivals of religion. The number added to the churches on profession of their faith, was not far from 3,446. The resources of the year were \$95,291 43; the expenditures and liabilities \$107, 085 89.

A Discourse, delivered before the New England Society of the city of New York, Dec. 22, 1841. By Charles B Hadduck, Professor of Intellectual Philosophy and English Literature in Dartmouth College. New York: Dayton & Newman. 1842. pp. 24.

This address is mainly devoted to a consideration of some of the principal sources of the character and progress, which it has been the fortune of the American people to present to the study of the historian and the instruction of mankind. The character of our New England ancestors may be resolved, according to the orator, into two principles, a peculiar sense of individuality, and a peculiar feeling of special relationship to God. Thus they brought into immediate contact, and practical harmony, action and submission, freedom and destiny, individuality and dependence. The address of Prof. Hadduck, is marked with all those excellencies which characterize his graceful pen. It is full of just thought, and is in fine keeping with the occasion and the season of the year in which it was delivered.

Ninth Annual Report of the Trustees of the State Lunatic Hospital at Worcester, December, 1841. pp. 102.

In the course of the year there were 399 patients in the hospital; at the commencement of the year, 236; admitted in the course of the year, 163; remained at the end of the year, 232. There were discharged from the hospital during the year, 167. Of these 68 were cases of less duration than one year; 62 recovered, 2 improved, 4 died. Of the 99 that were of longer duration than one year, 20 recovered, 34 improved, 37 were discharged as harmless and for want of room, and 8 died. The receipts into the treasury from all sources were \$31,293 73; expenditures, \$28,847 62. A commodious lot of between six and seven acres has been purchased for the Asylum for \$700. Since the opening of the institution, 1,359 patients have been admitted. The Report of Dr. Woodward, like all the preceding annual documents from his pen, is crowded with interesting facts, well stated, and many of them arranged in a tabular form. The institution is a noble monument of the intelligence and humanity of the people of Massachusetts, as expressed through the acts of their representatives. We are rejoiced to learn that Dr. Woodward is to remain at the head of the institution. The duties of chaplain are very acceptably performed by the Rev. George Allen.

Tenth Annual Report of the Massachusetts Sabbath School Society. May 26, 1842. pp. 80.

The whole number of the Society's publications, including cards and Sabbath school requisites, 475. Of these, 256 are bound volumes, and 25 question books and catechisms. This Society has 8 County auxiliaries not in the State of Massachusetts. The number of schools connected with the Society is 433, teachers and superintendents, 8,753, scholars, 72,985, volumes in the libraries, 130,658. Of the 1,118 scholars reported as having been hopefully converted, more than one half were dedicated to God in infant baptism. Only *seventeen* of all the members of the schools are reported as having commenced preparation for the Christian ministry during the year.

An Address to the Alumni and Students of St. John's College, Annapolis, Md. Feb. 22, 1842. By John Tayloe Lomax, LL. D., of Virginia. 1842. pp. 28.

Mr. Lomax remarks, in his Address, that he graduated at St. John's College about forty-five years ago. This circumstance naturally leads him to speak of the prominent events which have occurred during the last half century, and to suggest such reflections as legitimately grow out of them. We are glad to see frequent and decided expressions

of the value of revealed truth, and of the indispensable importance of making it the guide of the life. Every page almost indicates that Mr. Lomax is an affectionate disciple of Washington.

The Dangers of our Country, and the Means of averting them. A Discourse delivered in Marlborough, Ms. on the day of the annual State Fast, April 7, 1842. By George E. Day, Pastor of the Union Church and Society in that town. Boston: T. R. Marvin. 1842. pp. 17.

The most prominent dangers which threaten our country, are the high-handed violations of common honesty; the general forgetfulness of the public good, in the councils of the nation, under the influence of blind devotion to party interest; an increasing indifference to crime, and an unwillingness to inflict the appropriate penalty which it deserves; and the multiplying evils of negro slavery. The remedies for averting these evils are not a dissolution of the Union, nor the giving ourselves up to the blind impulses of a passionate indignation, nor in forming specific associations, nor the formation of another political party. The true antidote is the universal diffusion of that righteousness which exalteth a nation. Adherence to the unbending precepts of moral and religious obligation constitutes the strength and prosperity of a land. Wide-spread and frequent revivals of religion are the only hope of our land. Such is a brief synopsis of this able and timely discourse.

Forty-third Annual Report of the Massachusetts Missionary Society. May 24, 1842. Boston: T. R. Marvin. 1842. pp. 48.

During some portion of the year, 75 churches have enjoyed the patronage of the Society. Of these, 53 are under the care of pastors; the remaining 22 are statedly supplied, though not in every instance by the continuous labors of the same man. In these churches there are 4,730 members. The additions reported during the year are 482. The 75 congregations are gathered out of 3,000 different families. The average attendance on public worship in the aggregate, has been little short of 10,000. The Sabbath schools and Bible classes furnish instruction to nearly 7,000 pupils. The charitable collections in 61 congregations amounted to \$4,108 13, which was about one half of what they received from the Home Mission treasury.

Proceedings of the Congressional Total Abstinence Society, at a Meeting held in the Hall of the House of Representatives, Washington, Feb. 25, 1842.

This pamphlet contains the speeches of Messrs. Briggs, Gilmer, Marshall, Burnell, Morgan, Wise, members of Congress, and others, on the subject of temperance. The opinions here expressed, coming from such men, must have much weight. We regret that one or two of the gentlemen should have nullified their influence on this subject, by a sad violation of another command of the Almighty.

Proceedings of the American Board of Commissioners for Foreign Missions, at the special Meeting held in New York, January 18, 19, 20; 1842. pp. 27.

It is not necessary for us to give any account of this pamphlet. Its interesting contents have been already widely circulated in the religious newspapers.

Historical Notices of Connecticut, published under the patronage of the Connecticut Historical Society No. 1, Containing Hartford in 1640. By William S. Porter, member of the Society. Hartford: E. Geer. 1842. pp. 12.

This number is designed as the commencement of a series, to be continued monthly, or as often as practicable. Twelve pages in each number will be occupied with genealogical notices of families. The first number contains very interesting matters in relation to the first settlement of Hartford. The editor has long been a zealous antiquarian. We trust that his labors will be duly appreciated and rewarded. He could hardly have begun upon a more interesting town than Hartford. The names of Haynes, Stone, Hooker, Wells, Goodwin, Wylls, Webster, Talcot, Whiting, are widely known and honored.

Faith in the Christian Enterprize of Converting the World. A Sermon preached before the Oneida County Bible Society, at Vernon, N. Y. By Simeon North, President of Hamilton College. Utica. 1842. pp. 24.

The following is an outline of this well constructed and highly instructive discourse. The reasons which justify the belief that the religion of the Bible is destined to become the religion of the world, are, God himself has made it a matter of solemn purpose; it is adapted to the nature and wants of man; the history of the primitive church encourages this belief; the existing state of many of the leading systems of paganism; the recent political changes in heathen countries are favorable to the progress of Christian truth; the great improvements in the arts; and the results of the various means now in operation. These views suggest the remark, that a confident belief in the possibility of converting the world to Christ, is but the exercise of a well-founded and rational faith. While it is regarded as a practicable enterprize, it may also be contemplated as a great and good work. While we are summoned to no common labors and sacrifices, we may yet experience the enjoyment of no common consolation. All Christian disciples should make it a matter of serious inquiry whether they have yet risen to that standard of efforts which is accordant with their obligations.

Twenty-eighth Annual Report of the American Tract Society, Boston. Presented May 25, 1842. pp. 84.

The total receipts of the Society were \$30,354 05. Of this sum, \$21,794 have been paid to the American Tract Society at New York. Of the donations received during the year, \$885 15 were from Maine; \$901 76 from New Hampshire; \$409 30 from Vermont; \$8,667 25 from Massachusetts; \$122 00 from other States. The Report contains a great variety of important facts in respect to the volume circulation in New England. Not far from 12,000 volumes were sold to the members of a part of the Baptist and Orthodox Congregational communities in Boston. The value was about \$1,000.

An Epitome of the History of Philosophy. Being the work adopted by the University of France for instruction in the Colleges and High Schools. Translated from the French, with additions, and a continuation of the history from the time of Reid to the present day. By C. S. Henry, D. D., Professor of Philosophy in the New York City University. New York: Harper & Brothers. 1842. In 2 vols., pp. 311 and 276.

These are very convenient books to serve as the foundation and starting point for oral lectures. The most important facts in the history of philosophy are concisely stated, without particular bias, so far as we can judge, to any of the systems. The editor's additions are important, as they supply a real deficiency in the original work. If they had been more full on the English and German philosophy, and less copious on the French, there would have been more symmetry and completeness in the work. As it is, it will supply a marked desideratum in our schools.

The Great Commission; or, the Christian Church Constituted and Charged to Convey the Gospel to the World. By Rev. John Harris, D. D., President of Cheshunt College, author of "The Great Teacher," etc. With an Introductory Essay by William R. Williams, D. D., of New York. Boston: Gould, Kendall & Lincoln. 1842. pp. 484.

This was a prize Essay for which 200 guineas were received. The second prize of 50 guineas was assigned to the Rev. R. W. Hamilton of Leeds. Another premium was subsequently given to the Rev. John Macfarland of Scotland. The number of competitors was about 40. The adjudicators were the Rev. Drs. Ralph Wardlaw, David Welsh, Jabez Bunting, and Rev. Messrs. Henry Melville and Thomas S. Crisp, representing five denominations of Christians.

Dr. Harris's object is three-fold—an endeavor to show that the church of Christ is aggressive and missionary in its very constitution and design; that it is to look on the whole of this field as one, not regarding the claims of any particular portion as inimical to the interests of any other; and that the entire consecration of all its resources is, for obvious

reasons, made indispensable to success. A great amount of statistical information, as well as of sound arguments, is here brought together in an attractive form. Though the volume has not so much originality as the "Great Teacher," it may, possibly, attain to greater usefulness.

Elements of Scientific and Practical Agriculture; or the Application of Biology, Geology and Chemistry, to Agriculture and Horticulture. Intended as a text-book for farmers and students in agriculture. By Alonzo Gray, M. A., Teacher in the English Department, Phillips Academy, Andover. Allen, Morrill & Wardwell. 1842. pp. 368.

The student as well as the farmer, will find many valuable suggestions in this volume. The author appears to be familiar with the best writers on the subject, and to have condensed in a small space information which is scattered over large volumes.

Twenty-Sixth Annual Report of the American Bible Society, presented May 12, 1842. With an Appendix, containing the Addresses at the Anniversary, and Extracts of Correspondence. New York: D. Fanshaw. pp. 192.

The number of Bibles and Testaments issued from the depository of the American Bible Society, during the year, was 257,067—making a total since the formation of the Society, of 3,052,765. The proportion of English Bibles and Testaments is as follows: Bibles, 94,176. Testaments, 143,148. The number of books printed during the year, 276,000, being an increase of 109,125, over that of the former year. The version which the Society has heretofore circulated in Papal countries, is a translation made from the Latin vulgate. They have resolved hereafter to print and circulate only protestant versions. By a recent vote of the Society, each Life Member is allowed to receive annually for distribution *two* copies of the common minion Bible, or the value thereof in other Bibles and Testaments; and each Life Director is allowed to receive *five* copies of the same Bible, or the value in other kinds, for the same purpose. Since the commencement of the year, 42 Life Directors and 503 Life Members have been obtained. Sixty-seven new Auxiliaries have been added. The income of the year amounted to \$134,357 08.

More Laborers needed for the Gospel Harvest. A Sermon, delivered before the Auxiliary Education Society of Norfolk County, at their Annual Meeting in Wrentham, June 8, 1842. By Samuel W. Cozzens, Pastor of the First Evangelical Church in Milton. Boston: T. R. Marvin.

In an account of the Annual Meeting of the Norfolk Auxiliary Education Society, which will be found in the Journal, we have made a reference to this discourse; which renders a separate notice unnecessary in this place.

A Discourse, delivered at the Anniversary of the Palestine Missionary Society, at North Bridgewater, Ms., First Parish, June 15, 1842. By Rev. Willard Pierce, Pastor of the North Church, Abington. Boston: T. R. Marvin.

The text of this discourse is 1 Kings, xvii: 13. "But make me thereof a little cake first, and bring it unto me; and after, make for thee and for thy son." The author considers the case of the woman of Zarephath, in the light of a sacrifice which she was called upon to make for the cause of God; and one which was adequate to the exigency of the case. The cause of God now, is the evangelizing of the world. The position taken in the sermon, which is illustrated with much force and originality of style, is, that it is the duty of the church of Christ to make sacrifices adequate to the immediate evangelizing of the world. By immediate, the author means to be understood, as soon as the nature of the case will admit; or as the application of a proper cause will produce its legitimate effect.

ANNUAL RECEIPTS OF BENEVOLENT SOCIETIES.

THE following table is taken from the London Missionary Register, with some corrections by the Editor of the Baptist Missionary Magazine.

	<i>Bible.</i>	<i>Year.</i>	<i>Income.</i>
American,		1840-41	\$120,093
American and Foreign, (Baptist,)		1840-41	26,578
British and Foreign,		1840-41	491,413
Edinburgh,		1840-41	14,105
French Protestant,		1840-41	4,401
French and Foreign,		1840-41	20,256
Hibernian,		1840-41	22,016
Merchant Seamen's,		1840-41	3,737
Naval and Military,		1840-41	16,082
Trinitarian,		1840-41	12,835
<i>Education.</i>			
American,		1840-41	63,771
American Presbyterian Board,		1840-41	19,984
Northern Baptist,		1841	6,440
American Sunday School,		1840-41	70,492
British and Foreign School,		1840-41	27,516
Eastern Female Education,		1840-41	8,093
Home and Colonial Infant School,		1840-41	9,241
Irish Sunday School,		1840-41	1,319
Ladies' Hibernian Female School,		1840-41	10,619
Ladies' Negro Child Education,		1840-41	7,883
National Education,		1839-40	91,329
Newfoundland School,		1840-41	20,119
Sunday School Union,		1840-41	52,465
New-England Sabbath School Union,		1841-	8,914
<i>Jesus'.</i>			
London,		1840-41	119,382
Church-of-Scotland,		1840-41	17,411
<i>Missionary.</i>			
American Board, (Congregational)		1840-41	235,189
American Baptist,		1840-41	56,918
American Episcopal,		1840-41	23,864
American Methodist,		1840-41	141,363
American Presbyterian,		1840-41	67,775
American Baptist Home,		1841	43,903
Baptist,		1840-41	129,385
Baptist, (General,)		1840-41	11,011
Berlin,		1839-40	13,636
Church,		1840-41	443,638
Church-of-Scotland,		1840-41	40,329
Dresden,		1839-40	5,573
French Protestant,		1840-41	1,744
German Evangelical,		1839-40	23,910
Glasgow African,		1840-41	7,997
Gospel Propagation,		1840	321,135
Hamburg,		1839-40	3,199
Lausanne,		1839-40	3,616
London,		1840-41	388,488
Netherlands,		1839-40	33,950
Scottish,		1840-41	13,317
United Brethren,		1840	71,715
Wesleyan,		1840-41	437,384
<i>Seamen's.</i>			
American Seamen's Friend,		1840-41	41,982
British and Foreign Sailor's,		1840-41	12,850
Destitute Sailors' Asylum,		1840-41	4,651
Destitute Sailors' Home,		1840-41	29,900
Episcopal Floating Church,		1840-41	1,794
<i>Tract and Book.</i>			
American Tract,		1840-41	99,994
American Baptist Publication,		1841	10,667
American Boston Tract,		1840-41	28,596
Church-of-England Tract,		1840-41	2,077
French Protestant Tract,		1840-41	4,733
Irish Tract and Book,		1839-40	14,666
Prayer-Book and Homily,		1840-41	13,971
Religious Tract,		1840-41	280,429
British and Foreign,		1840-41	19,550
<i>Miscellaneous.</i>			
Aborigines' Protection,		1840-41	1,910
African Civilization,		1839	5,067
American Colonization,		1840-41	59,094
British and Foreign Temperance,		1840-41	2,693
Christian Instruction,		1840-41	6,172
Christian Knowledge,		1840-41	435,326
Church Pastoral Aid,		1840-41	95,779
Clerical Aid,		1840-41	37,917
Colonial Church,		1840-41	8,423
District Visiting,		1840-41	2,229
Foreign Aid,		1840-41	6,197
Hibernian, (London,)		1840-41	45,677
Irish Society of London and Dublin,		1840-41	20,015
Irish Scripture Reader's,		1840-41	12,368
London City Mission,		1840-41	23,390
Lord's Day Observance,		1840-41	4,140
New British and Foreign Temperance,		1840-41	15,939
Peace,		1840-41	7,660
Reformation,		1840-41	8,462
Suppression of Intemperance,		1840-41	3,971

\$5,174,700

Quarterly List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

MAINE.

JOSEPH RICKER, Bap. ord. Evan. Portland, May 12, 1842.
MICAH W. STRICKLAND, Cong. inst. pastor, Aurora and Amherst, June 9.
AMASA LORING, Cong. ord. pastor, Shapleigh, June 15.
JOHN DODGE, Cong. ord. pastor, Waldoboro', June 15.
ELBRIDGE G. CUTLER, Cong. ord. pastor, Belfast, June 15.

NEW HAMPSHIRE.

GEORGE B. ROWELL, Cong. ord. for. miss. Cornish, Oct. 27, 1841.
CHARLES SHEDD, Cong. ord. pastor, Campton, March 24.
JOHN RICHARDS, Cong. inst. pastor, Hanover, April 20.
O. H. WELLINGTON, Unit. ord. pastor, Manchester, July 19.

VERMONT.

SAMUEL R. THRALL, Cong. ord. pastor, Wells River, April 13.
SILAS McKEEN, Cong. inst. pastor, Bradford, May 25.
C. W. PIPER, Cong. ord. Evan. Perkinsville, June 22.
B. B. NEWTON, Cong. inst. pastor, Chelsea, June 28.

MASSACHUSETTS.

SAMUEL S. TAPPAN, Cong. inst. pastor, Bridgewater, March 29.
SAMUEL RICHARDS, Bap. ord. pastor, West Sutton, March 31.
ISAAC A. BASSETT, Cong. ord. pastor, South Wellfleet, April 27.
SERENO HOWE, Bap. ord. Evan. Charlestown, April 30.
DAVID COGGIN, Cong. ord. pastor, Westhampton, May 11.
EDWIN JENNISON, Cong. inst. pastor, Ashburnham, May 12.
WILLIAM BUSHNELL, Cong. inst. pastor, Newton, May 24.
LEWIS F. CLARK, Cong. ord. pastor, Whitinsville in Northbridge, June 1.
DANIEL H. BABCOCK, Cong. inst. pastor, Cohasset, June 9.
AUSTIN ROBBINS, Bap. ord. pastor, Uxbridge, June 22.
NATHAN GALE, Cong. inst. pastor, Ware Village, June 22.
MATTHEW H. SMITH, Cong. ord. Evan. Malden, July 12.

CONNECTICUT.

JAMES W. WOODWARD, Cong. inst. pastor, Columbia, March 23.
ISRAEL P. WARREN, Cong. ord. pastor, Granby, April 20.
JUDSON A. ROOT, Cong. inst. pastor, Westville, in New Haven, April 20.
ELEAZER J. DOOLITTLE, Cong. ord. pastor, Hebron, May 18.
WALTER CLARK, Cong. ord. pastor, Canterbury, May 18.
WILLIAM F. MORGAN, Epis. ord. priest, New Haven, May 18.
JAMES BIRNEY, Cong. ord. pastor, Mt. Carmel in Hamden, June 15.
AARON C. BEACH, Cong. ord. pastor, Wolcott, June 22.
RICHARD WOODRUFF, Cong. inst. pastor, Unionville, June 29.

NEW YORK.

JOSIAH LEONARD, Pres. inst. pastor, Oswego, Jan. 25.
CHARLES CROCKER, Pres. ord. pastor, Friendship, Feb. 9.
PLINY TWICHELL, Pres. ord. pastor, Wyoming, March 16.
WILLIAM HUNTING, Pres. ord. pastor, Greenport, May 3.
EDWARD B. EDGAR, Pres. ord. pastor, Mt. Hope, May 3.
DAVID TESE, Pres. ord. pastor, Mt. Pleasant, May 4.
DANIEL BROWN, Pres. inst. pastor, Peekskill, May 4.
JOHN H. CARLE, Pres. inst. pastor, Rondout, May 5.
JOHN R. KEEP, Cong. ord. pastor, Franklin, May 5.
JOHN C. GULDIN, Ger. Ref. inst. pastor, New York, May 20.
JOHN F. CLARK, Pres. inst. pastor, Cold Spring, Putnam Co., May 24.
SAMUEL C. WILCOX, Pres. inst. pastor, Owego Village, May 24.
JOHN A. CHILDS, Epis. ord. priest, Waddington, May 24.
SIMEON NORTH, Pres. ord. pastor, Winfield, May 26.
H. J. GAYLORD, Pres. ord. pastor, Union, May 26.
HORACE WINSLOW, Pres. ord. pastor, New Windsor, May 28.
C. WRIGHT, Cong. ord. pastor, Coventry, June —.
H. G. LUDLOW, Pres. inst. pastor, Poughkeepsie, June 2.
JOSEPH D. BAKER, Cong. ord. pastor, Hartford, June 8.
SILAS C. BROWN, Pres. inst. pastor, Pembroke, June 23.
CHARLES SPOONER, Cong. inst. pastor, Westport, June 23.
J. H. McILVANE, Pres. ord. pastor, Little Falls, June 28.
JOHN F. PINGRY, Pres. ord. pastor, Fishkill, June 28.
JOHN F. SHERWOOD, Pres. inst. pastor, Mendon, June 29.
ABRAHAM B. VAN ZANDT, Pres. ord. pastor, Malverne, June 29.

NEW JERSEY.

WILLIAM A. MANDELL, Pres. ord. pastor, Bridgeton, April 21.
 RICHARD WALKER, Pres. ord. Evan. Bridgeton, April 21.
 OLIVER S. ST. JOHN, Cong. ord. pastor, Elizabethport, June 15.
 RICHARD W. BADEAU, Pres. ord. for. miss. Woodbridge, June 21.

PENNSYLVANIA.

BENJAMIN M. HOBSON, Pres. ord. pastor, Amelia Co. March —
 WILLIAM L. McALLA, Pres. inst. pastor, Philadelphia, March 24.
 JOSEPH A. MURRAY, Pres. ord. pastor, Chhs. of Monaghan and Petersburg, April 13.
 JOEL PARKER, D. D. Pres. inst. pastor, Philadelphia, May 20.
 WILLIAM S. WALKER, Epis. ord. priest, Williamsport, June 12.
 GEORGE WATSON, Epis. ord. priest, Williamsport, June 12.
 GEORGE W. THOMPSON, Pres. ord. pastor, New Berlin, June 22.

VIRGINIA.

NICHOLAS M. HAVENS, Pres. ord. pastor, Princess Ann Co. March 23.
 ANDREW H. H. BOYD, Pres. inst. pastor, Winchester, May 14.
 WILLIAM KINCKLE, Epis. ord. priest, Staunton, May 22.
 MALCOLM McFARLAND, do. do. do.
 DAVID CALDWELL, do. do. do.
 JOSEPH J. JAMES, Bap. ord. Evan. Halifax Co. May 23.

NORTH CAROLINA.

W. SNOWDON, Epis. ord. priest, Oxford, May 22.
 CHARLES H. DISBROW, do. do. do.

KENTUCKY.

DAVID M. CHANEY, Bap. ord. Evan. Feliciana, Feb. 6.
 S. S. CALDWELL, Bap. ord. pastor, Flower Hill, Warren Co. May 8.

OHIO.

MILLO J. HICKOK, Cong. ord. pastor, Harmar, May 4.
 JAMES R. GIBSON, Pres. ord. pastor, Chhs. of Decatur and Huntingdon, May 11.
 E. R. JOHNSON, Pres. ord. pastor, Carlisle, May 24.
 HENRY SHEDD, Pres. inst. pastor, Lower Liberty, May 27.
 BENJAMIN GRAVES, Pres. inst. pastor, Piqua, May 29.
 E. C. SHARP, Pres. ord. pastor, Atwater, June 1.

INDIANA.

F. T. BLASDEL, Bap. ord. Evan. Ebenezer, Jan. 29.
 DAVID FISHER, Bap. ord. Evan. Wilmington, May 3.
 — WYLLIE, Epis. ord. priest, Bloomington, May 26.
 B. HALSTEAD, Epis. ord. priest, New Harmony, May 29.

ILLINOIS.

HENRY BERGEN, Cong. ord. Evan. Elgin, Jan. 16.
 THOMAS LAURIE, Pres. ord. pastor, Jacksonville, Mar. 6.
 WILLIAM H. WILLIAMS, Pres. inst. pastor, Jacksonville, May 8.

MISSOURI.

E. C. HUTCHINSON, Epis. ord. priest, St. Louis, May 22.

MICHIGAN.

MONTGOMERY SCHUYLER, Epis. ord. priest, Detroit, March 6.
 JAMES DEMAREST, Ref. Dutch inst. pastor, Warwarsing, April 20.

Whole number in the above list, 96.

SUMMARY.

Ordinations.....	67	Vermont.....	4
Installations.....	29	Massachusetts.....	12
	9	Connecticut.....	9
Total.....	96	New York.....	25
		New Jersey.....	4
		Pennsylvania.....	7
		Virginia.....	6
		North Carolina.....	2
		Kentucky.....	2
		Ohio.....	6
		Indiana.....	4
		Illinois.....	3
		Missouri.....	1
		Michigan.....	2
Total.....	96	Total.....	96

OFFICES.

Pastors.....	71
Evangelists.....	10
Priests.....	13
Foreign Missionaries.....	2
Total.....	96

DENOMINATIONS.

Congregational.....	35
Baptist.....	9
Presbyterian.....	36
Episcopalian.....	13
Unitarian.....	1
Ref. Dutch.....	1
German Ref.....	1
Total.....	96

STATES.

Maine.....	5
New Hampshire.....	4
Total.....	96

Quarterly List of Deaths of Clergymen.

MAINE.

DANIEL GOULD, et. 90, Cong. Rumford, May 21, 1842.

NEW HAMPSHIRE.

JOSEPH L. RICHARDSON, et. 40, Meth. Canaan, March 16.
 WILLIAM HUTCHINSON, et. 68, Cong. Plainfield, April 17.

VERMONT.

SILAS DAVIDSON, et. 76, Bap. Waterford, May —
 JAMES MARSH, D. D. et. 47, Cong. Burlington, July 3.

MASSACHUSETTS.

GEORGE WHITNEY, et. 38, Unit. Roxbury, April 3.
 THADDEUS M. HARRIS, D. D. et. 73, Unit. Boston, April 3.
 JOHN PEAK, et. 81, Bap. Boston, April 9.
 EDWARD RICHMOND, D. D. et. 75, Unit. Boston, April 10.
 JAMES MORSE, D. D. et. 62, Epis. Newburyport, April 26.
 LEVI W. WOODS, et. 26, Meth. Walpole, May 2.
 DAVID E. GOODWIN, et. 29, Cong. Williamsburg, May 3.
 LUTHER GODDARD, et. 80, Bap. Worcester, May 25.
 JOSEPH S. ELLIS, et. 31, Meth. Harvard, June 19.

CONNECTICUT.

JAMES COLEMAN, et. 76, Meth. Ridgefield, Feb. 5.

NEW YORK.

ROBERT KENDALL, et. 73, Meth. Centreville, March 22.
 JACOB BERGER, Lutheran, Ghent, April —
 TIMOTHY W. LESTER, et. 31, Pres. Chester, April 5.
 SAMUEL FULLER, et. 74, Epis. Rensselaerville, April 9.
 SAMUEL WHITTLESLEY, et. 66, Cong. New York, April 14.
 DAVID HIGGINS, et. 31, Pres. Bath, June —
 RICHARD M. DAVIS, et. 41, Pres. Bridgewater, June 14.
 DAVID BUTLER, D. D. et. 80, Epis. Troy, July 10.

NEW JERSEY.

ABRAHAM NEWMAN, Meth. Warren Co. Feb. 22.
 THOMAS WARE, Meth. Salem, March 11.
 BENJAMIN TYLER, et. 37, Pres. Greenwich, June 26.
 JOHN T. HALSEY, et. 45, Pres. Elizabethtown, July 2.

PENNSYLVANIA.

EBENEZER KINGSBURY, et. 79, Cong. Harford, March 22.

MARYLAND.

RICHARD WYNKOOP, Ref. Dutch, Hagerstown, April 5.

SOUTH CAROLINA.

JAMES WALKER, et. 25, Associate Ref. Chester District, Sept. 18, 1841.

TENNESSEE.

FELIX EARNEST, et. 79, Meth. Green Co. Feb. 17.

KENTUCKY.

ANDREW A. SHANNON, et. 62, Pres. Shelbyville, Feb. 1.
 ISAAC TAYLOR, et. 68, Bap. Cedar Creek, March 13.

OHIO.

BENJAMIN DOLBEAR, et. 42, Pres. Milford Co. May 28.

ILLINOIS.

J. W. LITTLE, et. 30, Cong. Athens, June 2.

WISCONSIN TERRITORY.

WILLIAM M. ADAMS, Pres. Mineral Point, March 12.

Whole number in the above list, 36.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	1
30 40.....	5	New Hampshire.....	2
40 50.....	5	Vermont.....	2
50 60.....	1	Massachusetts.....	9
60 70.....	4	Connecticut.....	1
70 80.....	3	New York.....	8
80 90.....	4	New Jersey.....	4
90 100.....	5	Pennsylvania.....	1
Not specified.....	5	Maryland.....	1
		South Carolina.....	1
Total.....	36	Tennessee.....	1
Sum of all the ages speci-		Kentucky.....	2
fied.....	1,795	Ohio.....	1
Average age of the 31.....	58	Illinois.....	1
		Wisconsin Territory.....	1
		Total.....	36

DENOMINATIONS.

Congregational.....	7
Baptist.....	4
Presbyterian.....	8
Episcopalian.....	3
Methodist.....	3
Lutheran.....	1
Dutch Ref.....	1
Associate Reformed.....	1
Unitarian.....	3
Total.....	36

DATES.

1841. October.....	1
1842. January.....	3
February.....	2
March.....	10
April.....	10
May.....	40
June.....	28
July.....	2
Total.....	96

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1842.

TWENTY-SIXTH ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

The AMERICAN EDUCATION SOCIETY held its Twenty-Sixth Annual Meeting at the Rooms of the Central American Education Society, in the City of New York, May 12, 1842, at half past 4 o'clock, P. M.

The Rev. EBENEZER CHEEVER, of New-ark, N. J., was called to the chair, and the Rev. JOHN J. OWEN, of New York, was appointed Clerk.

The meeting was opened with prayer by the Rev. ANSEL D. EDDY, of Newark, N. J.

The Minutes of the last Annual Meeting were read by the Secretary.

It being found that there was not a constitutional quorum of the members present,

Voted, That the meeting be adjourned to the time of the public services to be held in the Tabernacle in the evening, at half past 7 o'clock.

The Society met according to adjournment, and the Hon. THEODORE FRELINGHUYSEN, LL. D., an Honorary Vice President, presided on the occasion.

The services were commenced with prayer by Rev. BAXTER DICKINSON, D. D., of Auburn Theological Seminary.

The Report of the Treasurer, he not being present, was read by WILLIAM A. BOOTH, Esq., Treasurer of the Central American Education Society.

An abstract of the Report of the Directors was read by Rev. SAMUEL H. RIDDEL, Secretary.

On motion of Rev. JOSEPH ALDEN, D. D. of Williams College,

Resolved, That the Reports which have now been presented be accepted, and adopted, and be printed under the direction of the Executive Committee.

On motion of Rev. EDWIN HOLT, of New York, seconded by Rev. FRANCIS L. ROBBINS, of Enfield, Ct.,

Resolved, That it is still incumbent on the churches, by suitable means, to raise up suitable men for the sacred ministry.

On motion of Rev. WILLIAM A. STEARNS, of Cambridge, Ms., seconded by Rev. ANSEL D. EDDY, of Newark, N. J.,

Resolved, That it is the duty of the church to select and educate her noblest sons in greater numbers than heretofore for the Christian ministry.

On motion of Rev. LEONARD BACON, of New Haven, Ct., seconded by Rev. THOMAS H. SKINNER, D. D., of New York,

Resolved, That in view of the great moral conflicts of the present and the coming age, the friends of spiritual Christianity are called to increased efforts in the work of raising up an educated ministry, for the defence of the Gospel at home, and for its extension abroad.

Addresses were delivered by Rev. Messrs. ALDEN, HOLT, STEARNS, and BACON.

The public services were closed with the benediction by Rev. JOHN CODMAN, D. D., of Dorchester, Ms..

The officers of the Society for the ensuing year were then chosen, and the meeting adjourned.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice President.

Hon. Samuel T. Armstrong.

Directors.

Rev. Brown Emerson, D. D.
John Tappan, Esq.
Rev. John Codman, D. D.
Rev. Ralph Emerson, D. D.
Rev. Ebenezer Burgess, D. D.
Rev. George W. Blagden.
Rev. Samuel H. Riddel.
Rev. Daniel Crosby.
Rev. Hubbard Winslow.
Ebenezer Alden, M. D.
William W. Stone, Esq.

Secretary.

Rev. Samuel H. Riddel.

Treasurer.

Hardy Ropes, Esq.

Auditor.

Hon. Phiny Cutler.

Executive Committee.

Rev. George W. Blagden,
Rev. Daniel Crosby,
and the Secretary.

Financial Committee.

John Tappan, Esq.
Hon. Samuel T. Armstrong.
Hon. William J. Hubbard,
and the Treasurer.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
Rev. Ashbel Green, D. D., LL. D. Philadelphia.
Rev. Jeremiah Day, D. D., LL. D. Pres. Yale Col.
Rev. Eliphalet Nott, D. D., LL. D. Pres. Union Col.
Rt. Rev. Alexander V. Griswold, D. D. Boston.
Rev. Joshua Bates, D. D. Northboro', Ms.
Rev. Henry Davis, D. D. Clinton, N. Y.
Rev. Daniel Dana, D. D. Newburyport, Ms.
Rev. William Allen, D. D. Northampton, Ms.
Rev. James Richards, D. D. Prof. Th. Sem. Auburn.
Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
Rev. Herman Humphrey, D. D. Pres. Amherst Col.
Rev. Nathan Lord, D. D. Pres. Dartmouth College.
Rev. Francis Wayland, D. D. Pres. Brown Univ.
Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
Rev. James M. Matthews, D. D. New York.
Rev. Sereno E. Dwight, D. D. New Haven, Ct.
Rev. Joseph Penny, D. D. Pres. Hamilton College.
Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
Hon. Theodore Frelinghuysen, LL. D. Ch. N. Y. U.
Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
Rev. George E. Pierce, D. D. Pres. West. Reserve Col.
Rev. Bennet Tyler, D. D. Pres. Connecticut Th. Inst.
Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
Rev. Edward Beecher, D. D. Pres. Illinois College.
Rev. Justin Edwards, D. D. Andover.
Rev. Thomas McAuley, D. D. New York.
Rev. Mark Hopkins, D. D. Pres. Williams College.
Hon. Thomas S. Williams, LL. D. Hartford, Ct.
Henry Dwight, Esq. Geneva, N. Y.
Hon. Charles Marsh, LL. D. Woodstock, Vt.
Hon. Lewis Strong, Northampton, Ms.
Hon. Edmund Parker, Nashua, N. H.
Rev. William Jenks, D. D. Boston.
Rev. William Patton, D. D. New York.

EXTRACTS FROM THE ANNUAL REPORT
OF THE DIRECTORS.

THE last year has been one of much trial and solicitude on the part of the Directors; and of much necessary privation and effort on the part of the young men, whom the Society is endeavoring to sustain in their course of preparation for the ministry. The design of entering into the work of the ministry, when once deliberately and prayerfully entertained, by a youth who is in heart sincerely devoted to the cause of the Redeemer, is not often relinquished, even under the pressure of the most adverse circumstances, without an earnest and protracted struggle to realize its accomplishment. It is not uncommon to find examples, where a purpose of this kind has been adhered to, and the effort for its accomplishment persisted in, almost beyond what would be thought possible to human energy and endurance.

That no valuable benefit will result from these providential trials and embarrassments, is what the Directors feel neither disposed nor constrained to believe. If the means of probation and discipline, which the Society employs, are rendered in some measure difficult of application when its operations are greatly extended; then, in one respect, the necessity of curtailment may do much to assist that precision and vigor of action which this important part of the system requires. If numerous individuals in the community at large, on whose discreet and faithful co-operation the Board must depend, in the matter of the selection and recommendation of candidates, are liable, during a period of prosperity, to grow forgetful of the consequences depending upon the first steps taken in this work; then an important advantage may be expected from that solicitude and reflection, and that quickened sense of individual responsibility, which a period of difficulty and discouragement must excite. If, in consequence of the long continued and regular distribution of its benefactions, the Society may have come to be regarded, by any of the young men who are looking to this source for assistance, in the light of a financial, rather than a benevolent institution; then an interruption of its prosperity will serve to revive a more intimate feeling of dependence on God, in those whose circumstances and prospects must be so deeply affected thereby.

There is also reason to expect that, as the unavoidable result of the existing depression upon this department of Christian effort shall appear more manifest to the friends of evangelical religion, in a dearth of ministers and a famine of the word of life at home and abroad, a revival of interest and zeal in the cause of the Education Society will begin to be realized. The deepest convictions of the mind, which statements and arguments can produce in anticipation of

such an event, are weak in comparison with those which the event itself must produce.

But while the Directors suggest such grounds for the hope that ultimate good may be educed from present evil, they do nevertheless most earnestly deprecate the evil itself. Let fervent and continued prayer be offered, and timely efforts used, that the numerous infant churches of our land, and the missions springing up on every heathen shore, may never be left to suffer disaster of this kind.

Operations of the year.

Although the Directors cannot report a year of great prosperity, yet they would speak with thankfulness of the measure of good which God has enabled the Society to accomplish.

The number of beneficiaries assisted during the year, in different stages of their education, is 615. Of these 396 are connected with the Parent Board, and 219 with the Central American Education Society. In the last mentioned number are included 46 connected with the Education Society of the Evangelical Lutheran Church; and 31 connected with the Board of Education of the German Reformed Church.

The Western American Education Society at Cincinnati, having become an independent society, no account of its beneficiaries is included in this Report. This fact is to be taken into the account in comparing the numbers of the last year with those of the preceding. Making allowance for this difference, it appears that the number assisted during the last year has fallen short of that given in the Report of the previous year, 115.

The whole number received to the patronage of the Society during the year is only 67. The number received is doubtless smaller than it would otherwise have been, in consequence of a change in the Rule of the Board adopted during the year, respecting the terms of admission; extending the time of study previous to an application for patronage. There has been however a considerable decline in this respect every year, for several years past. In 1838, the number received was 203; in 1839, 160; in 1840, 138; in 1841, 121; and this year, as above stated, 67. The Directors would ask the serious attention of the Christian community to the facts here stated. Whatever may be said in regard to the present supply of ministers in this country, there can be no doubt that there will soon begin to be a very alarming decrease in the number entering into the ministry from year to year;—a decrease which, though it will be painfully felt, cannot be speedily arrested.

Receipts and Expenditures.—Some of the Branches not having made their pecuniary returns previous to the auditing of the Treasurer's Report, it does not exhibit a

full statement of the Receipts and Expenditures for the year. The amount of receipts into the Treasury of the Society and its Branches during the year is \$32,352 15. Exclusive of a large legacy which was included in the last Report of the Treasurer, the income of the present year does not vary materially from that of the year preceding. The expenditures for the year have been \$34,491 72, exceeding the amount of the receipts by \$2,139 57.

The amount refunded by beneficiaries during the year is \$4,724 78.

Earnings of the Beneficiaries.—It has been usual to state in the Annual Report the gross amount of the earnings of the beneficiaries during the year; that it may be seen to what extent they have been enabled to procure means for their own support. Those who send their returns to the Parent Board, have earned, during the last year, by teaching, \$9,636; by labor and services of various kinds, \$6,682; Total, \$16,318. The earnings of those who send their returns to the Board of the Central American Education Society, have amounted to \$2,650, making the whole amount \$18,968.

Appropriations withheld.—Early in the year the Directors came to the determination that it was no longer their duty to suffer the debt of the Society to be increased, by allowing the expenditures to exceed the annual receipts. Having regard to this rule, they have been obliged to withhold two quarterly appropriations, from the whole number of the beneficiaries who receive their payments from the Treasury of the Parent Society. This curtailment would have brought the expenditures of the year within the receipts, had it not been for the necessity of paying \$1,962 towards the last appropriation of the previous year; and also a donation of \$1,000 to the Western American Education Society, which had been voted, but was not paid, before the close of that year.

The amount of the Society's debt was stated in the Treasurer's Report last year at \$25,772 74. In the Treasurer's account, heretofore, a balance has not been included, which has been for some years accruing on account of the American Quarterly Register; and which, although advanced from the Treasury to defray the cost of the publication, from year to year, it was expected would have been liquidated from the proceeds of the work, consisting partly in balances due from subscribers.* This sum which had accumulated to \$7,627 50, has been now transferred to the general account,

* About thirty complete sets of the American Quarterly Register, and a much larger number of sets nearly entire, are on hand. The permanent value of this work creates a demand for the back volumes, which is increasing from year to year.

and goes, together with the excess of expenditures for the year now closed, to make the actual debt, at the present time, \$35,539 81.

Permanent Funds.—A part of the permanent funds of the Society, especially of those constituting the Scholarship Fund, consists of Bonds, given by the donors; on which the interest is paid annually into the Treasury. The reverses to which individuals have been subject in their affairs, during a number of years past, together with the depreciation of property in several instances, have occasioned a diminution in the value of these funds; the amount of which had not, before the last year, been definitely ascertained. These losses are now stated in the Treasurer's Report at \$10,834 72; leaving the whole Permanent Fund, which is at present a source of income to the treasury, to stand at \$75,148 08.

It should here be stated, in regard to these bonds, given for the endowment of permanent Scholarships, that they were given under the mutual agreement that they might remain on interest if the donors should think proper, until after their decease. They must be necessarily subject, therefore, in respect to the final payment, to the providential contingencies above referred to.

Organization of the Society.—The American Education Society, from the nature of the duties devolved upon it, requires a well arranged and efficient system of organization. Accuracy and success in the prosecution of its main object can be secured only by great minuteness of attention and detail in several departments of labor. The collection and distribution of funds is but a part, and not by any means the most essential part, of the design contemplated in the relations between the Society and its Branches. The Parent Board, of itself, performs all the functions of the Society within the State of Massachusetts; this being the State where its centre of operations is located. In each of the other New England States, except Rhode Island, there is a thoroughly organized Branch. The North Western Branch, however, embracing Vermont, has been modified in some of its features on account of local considerations. Beyond the bounds of New England, there are Branches, immediately communicating with the Parent Board, in the Western Reserve, Ohio, and in the State of Michigan.

The Central American Education Society, whose seat of operations is the city of New York, by reason of its central position in reference to several other organizations, has been connected with them in the relation of a Parent Society. Thus the Young Men's Education Society of New York City, the Philadelphia Education Society, the Western Education Society, at Auburn,

N. Y., the Utica Agency, the Education Society of the German Lutheran Church, and the Board of Education of the German Reformed Church, communicate directly with the Central American Education Society, at New York; and through this with the Parent Society. This connection however, as it respects the New York Young Men's Society, as also the Lutheran and the German Reformed, is little more than nominal. And the Central American Education Society itself, in its relations with the Parent Board, is constituted with certain independent powers which cause it to differ materially from a Branch, in the ordinary acceptance of the term. The votes of its "Executive Authority upon all applications for patronage, for dismission, or for cancelling obligations of beneficiaries within its limits, and upon all matters relating to the standing of young men under its patronage" are final.

The Western American Education Society, at Cincinnati, which was until the last year, connected with the Central American, in the same manner as the latter is connected with the Parent Board, has become wholly an independent society. No statement, therefore, respecting its operations, or the number of its beneficiaries, is included in this Report.

The Illinois Branch, which about five years ago became connected with the Society at Cincinnati, has, during the last year, ceased to exist as a Branch, either of that or the Parent Society; having been merged in an "Illinois College Education Society," the design of which is to provide means for paying the tuition of indigent students in that Institution, and not confining its patronage to such as are preparing for the ministry.

Of minor Auxiliaries, instituted for the purpose of promoting an interest in the object among the churches, and assisting in the collection of funds, it is not necessary to speak; further than to remark, that, wherever their operations have been conducted with energy, they constitute a very important instrumentality in the work. There are some of this class of associations which had an earlier origin than the American Education Society itself; and which, after its incorporation becoming tributaries to it, have been unwearied in their efforts in support of the cause.

Resignations in the Board.—Two of the members of the Board of Directors, Rev. William Jenks, D. D., of Boston, and Rev. William Patton, D. D., of New York, finding it inconvenient longer to give that attention to the duties of their trust, which, in different situations they would gladly have continued to do, respectively tendered their resignations at the last quarterly meeting of the Board. Each of these gentlemen has served the Society acceptably

and faithfully for a number of years; and their services are gratefully appreciated by those who have been happily associated with them in counsel and in effort.

Agencies.—The Parent Board has employed two General Agents in the New England States, during the greater part of the year. The Rev. Joseph Emerson has been engaged in this service for above five years, and continues to devote his exertions indefatigably to the promotion of the cause. His principal field of labor is Massachusetts; for which, in 1840, he was appointed General Agent.

The Rev. Ansel Nash, who has formerly labored as an Agent of this Society, received and accepted an appointment, in September last, as General Agent for the States of Maine, New Hampshire and Vermont. Circumstances rendered it expedient for him to employ his time, during the winter, in Connecticut; but he has now entered into the field for which it was the intention of the Directors to make provision by this appointment.

Special Objects which the Board have had in view the past year.—The state of public sentiment in regard to this object, has been a matter of inquiry to which the Directors have given their special attention during the year. They can feel no inducement to be in any mistake or uncertainty on this point. They have no interest to maintain, as managers of the trust committed to them, separate from the interest which the churches have at stake in the same object. The Education Society was raised up at the call of the religious portion of the people of this country. It has been long and liberally sustained by them in years past. It is earnestly laboring for the benefit of the whole people, in a department which is second to no other in the number and variety of its relations to the public good. The Institution belongs to the Christian public; and whatever causes of a different kind, may at any time affect its prosperity, it must necessarily flourish or decline in proportion as it shares the confidence of the ministers and members of the body of evangelical churches.

The Directors, have, therefore, noticed with concern, evidences of hesitation and misgiving in the minds of some good men in reference to the duty of extending a continued support to the Education Society. Not often, indeed, has the Society been openly spoken against; much less has the great object to which it is devoted been called in question. But an indefinite impression seems to have sprung up and extended itself in portions of the community, that the importance of this Society, as an auxiliary in promoting the cause of the Redeemer, may not perhaps be so manifest now as it was thought to be in former years. The question has been sometimes asked, Is

the Education Society any longer needed?—Has it not done its work? A feeling of indifference respecting its prosperity would naturally appear in connection with doubts concerning the wisdom of its plan; and the effect has been, so far as this state of feeling has extended, that important resources, on which dependence was placed for enabling the Board to fulfil its engagements with the beneficiaries, have been materially diminished, and in some instances entirely cut off.

Upon this aspect of the cause the Directors have desired to look with the utmost candor and openness of mind. They have wished to learn the exact nature and ground of the dissatisfaction which seemed to be manifesting itself; and to inquire how far it might have arisen from any developments respecting the influence of the system in the community abroad, which, from their position, would not, perhaps, be perfectly obvious to themselves. They have been not only willing, but anxious to discover any oversight in the discharge of their own difficult duties, if such might exist, which could possibly have proved an occasion of complaint. They have, also, wished to ascertain how far any of these unfavorable impressions had grown out of such a misapprehension of facts as would ultimately be removed, when better opportunities of information and reflection should be enjoyed.

The Directors are happy so state, as the result of all the inquiries they have been able to make on this subject, that they find no evidence of a disposition among pastors or people, to any considerable extent, to abandon the object to which the Education Society is devoted. They believe that there are few intelligent Christians who are prepared to express it as their actual belief, that a competent supply of educated ministers will be raised up, in the present state of the world, without the application of some system of charitable effort. The objections which have been made against the Society, have been objections, not so much to any of its principles and rules, as to the liability of a failure in their practical applications. And when it is understood that this liability is not less a subject of solicitude with the Directors and the Executive officers of the Society, than with any portion of the Christian public, the difficulty is not generally deemed sufficient to be insisted on as a ground of refusal to co-operate in its support.

Another point of inquiry to which the special attention of the Board has been directed during the year, is the *present practical operation of the several parts of the system* adopted by the Society. In a long course of years, popular influences may have grown up in the religious world, and causes come into action, which require an appropriate modification of means, to some extent, in all our efforts to do good. No species of benevolent effort is more likely to

feel the effect of changes in the condition and habits of the religious community than this, which depends so much for its success on the developments of character in young men,—in young men, too, at a peculiarly critical stage of their mental and moral discipline. It has been the aim of the Directors in former years, to avail themselves of the lessons which time and experience have yielded in improving the system of Rules by which the operations of the Society are governed. The wise provisions of the system, in regard to the amount of pecuniary aid to be granted, and the conditions under which it is received, were brought into their present shape by several successive improvements, which the results of experience had suggested. This department of the subject seems to have been so thoroughly scanned, and its operations so happily adjusted, in reference to the various objects and interests which it is intended to combine, that a general verdict of approbation, although difficult to be secured in a matter of this kind, has been almost uniformly expressed in regard to it.

In respect to the measures necessary to be taken, in order to maintain a high standard of Christian character and literary qualifications in those to whom patronage may be extended, the Board have been satisfied, after a careful consideration of the subject, that some further provisions were called for. They have thought that the time heretofore required to be spent in classical study, before a young man could be received to patronage, was not sufficiently long to answer the purpose for which it was prescribed. Six months, which was the time of study required before examination, seemed insufficient, in ordinary cases, to test the youthful student's powers of acquisition, and furnish to those who are asked to recommend him to the Examining Committee, a proper basis for the judgment which they are called upon to express. So short a time seemed insufficient, too, for a satisfactory trial of the sincerity of a Christian profession, and especially of those peculiar features of soundness and decision, activity and persevering devotedness, which are justly regarded as essential attributes of the piety of every candidate for the sacred office.

At the Quarterly Meeting of the Directors in November, the Rule of the Society on this subject was changed, so as to require that all young men, making application to be examined for admission to the patronage of the Society, should furnish testimonials, certifying that they have been members of the Church of Christ for *one year*, and that they have been engaged in the study of Latin, or of Latin and Greek, for at least an equal term of time.

One year's application to classical study will furnish a much more decisive test of scholarship than the term before required; not only because it will carry the student

forward to a more advanced stage of his progress, where his powers of invention and acquisition, as well as his industry, will begin to be severely tasked; but, also, because it will give time for the novelty and romance of the undertaking to pass away from his feelings; so that the young man himself can better judge whether it is wise or practicable for him to persevere. A period of trial as great as this, is necessary, in order to prove with greater certainty the strength of the intellectual constitution, and develop its capacity for high improvement.

Another benefit to be expected from this extension of the time of probation previous to admission, is in the relief which it will bring to Examining Committees and to those who are called upon to recommend young men to the patronage of the Society. It has sometimes been objected against the Rules of the Board in relation to the testimonials which applicants are required to bring, that they place ministers, teachers and others who are called upon for such testimonials, in a situation of trying responsibility.—This responsibility is indeed a most important one, as these persons in connection with the Examining Committees stand at the door of admission. And it is one which it seems impossible to dispense with. The pastors of churches, the instructors of youth, citizens of respectability to whom the young men and their connections are known in private life, are the only persons on whose judgment in this matter it can be suitable to place reliance. And it is important that their judgment should be given in the most discriminating and impartial manner. But whatever difficulty or embarrassment attend the faithful discharge of this duty, the Directors feel assured that the change of the Rule now under consideration, will diminish it in no inconsiderable degree. It will make the duties of individuals, who are called upon to recommend and examine, more definite, and at the same time give them increased facilities for the free and intelligent exercise of their judgment.

It has been suggested by some of the friends of the cause, that it might be advisable to carry this limitation in respect to the admission of applicants, still further, and to receive none until they are prepared to enter College. The Directors have been disposed to give a candid consideration to this idea, for the same reasons which led them to adopt the change already made. They preferred, however, for the present, to stop at the intermediate point. The objections which were urged against withholding all assistance from indigent young men until they are prepared to enter College, were such as these: The amount of study required in fitting for College is now so great, that it is perhaps more than would be found practicable for a large class of indigent young men, whom it is desirable that this Society should encourage, to accomplish it

entirely without assistance. So arduous an undertaking, at the period of life to which young men of this class will have generally arrived, before the question respecting their devotion to this work comes up for their decision, it was feared might deter many, even of the most worthy, from entering at all upon a course of study for the ministry. Another unfavorable operation of the measure would be the inducement it would create, beyond what already exists, for a hurried and imperfect attention to the preparatory course. One of the most serious disadvantages under which the beneficiaries of this Society labor, arises from this cause. Either on account of indigence, or the late commencement of their studies, or an eagerness to press forward and enter the field of usefulness, or from all these motives together, they are induced to abridge the time of their preparatory studies, and endeavor to obtain admittance to College on the lowest possible terms. The consequence is, in too many instances, that they are unable to do justice to themselves as scholars, or obtain the highest benefit from their privileges in College, without an intenseness of application which much too severely tasks, and sometimes entirely prostrates, the energies of the physical constitution. These are some of the reasons which influenced the Directors to decide in favor of continuing to receive beneficiaries after a year's study, and to aid them during a part of their preparatory course. Whether these reasons will appear to be sufficient to authorize an adherence to the Rule of the Board as it now stands, is a question which the Directors regard as still open for inquiry.

Importance of maintaining a high standard of character, talent and scholarship.—This Society holds a solemn relation to the Christian ministry. It is not too much to say, that the true honor and influence of the sacred office in this country are concerned in the judicious application of the means which are intrusted to its disposal. It is due to the Christian ministry, therefore, which ought never to be committed to any but "able and faithful men," that the Society should endeavor to maintain an elevated standard of spiritual and intellectual qualifications among the body of its beneficiaries. Its instrumentality can never be acceptable to the American churches, except the ministers whom it brings into the field shall prove to be, as a body, eminently capable, devoted and efficient men. Associations or institutions of any kind, which are intended to give charitable aid to youth preparing for the ministry of the gospel, are, to say the least, not less solemnly bound to be choice in their selection of subjects for their patronage, than an individual would be in applying his own means, in a private way, to the same object. The great end for which these sacred funds are con-

tributed, is the extension and increase of the enlightening and saving influence of the gospel, through the blessing of God upon the labors of the ministry. It is the duty of those to whom their distribution is intrusted, to make them answer this end in the highest possible degree. And it is the duty of all others who have any part to perform, especially of those on whom it devolves to give the first bias to the thoughts of young men on this subject, carefully to regard the same ultimate design. Let none be encouraged to seek the aid of these sacred funds in obtaining an education for the ministry, but such as are possessed of decided piety, and of good native talents; and, unless in instances of uncommon personal merit, of the fruits of good early training in the family and in the primary school. Serious deficiencies in early education often prove like faults in the foundation of a building, hopelessly ruinous to the symmetry and safety of any superstructure which can be raised upon it.

In order to accomplish the important object for which the American Education Society was established, it is necessary that it should not fail to maintain a respectable standard of literary attainments. Aptness to teach, which is an indispensable requisite in a minister of the gospel, will rarely be acquired by such as were never apt to learn. In an age like this, no measure of zeal in a public teacher will supply the place of a well disciplined and well furnished mind. The early ministry of this country possessed, in an eminent degree, the power to do good which is conferred by the union of piety with superior intelligence and sound learning. With the lessons of their example and success before us, joined with the instructions of the Word of God, let it never be said that, by any efforts to supply numbers for the ministry, we have impaired its high pre-eminence in this respect.

Impressed with the force of these considerations, the Directors have inquired whether any thing more needed to be done to guard the Society against the danger of contributing, contrary to its intention, to a result of this kind. Much must always depend on the care with which the excellent system of Rules now in existence shall be applied by those who administer under them; and it was thought that their exertions might be rendered more determinate and effective by one additional direction. The following Preamble and Resolutions, adopted by the Board at their Quarterly Meeting in April, contains, in the first Resolution, the provision to which reference is here made:

"Whereas the American Education Society recognizes the importance of securing, in those who are preparing for the work of the ministry, the possession of such intellectual talents and gifts, and such attainments in classical and sacred learning, as may prepare them, under the influence of devoted piety, to fulfil the duties of this

holy calling with edification and profit to the church of Christ; and, whereas it is especially incumbent upon the officers of this Society to exercise a careful discrimination in the selection of those who are to be assisted by the funds intrusted to their disposal: Therefore,

"Resolved, That it shall be the duty of the Secretary to ascertain the scholarship of each beneficiary at the close of his first year in College, as determined by the character of his daily recitations during the year; and that the Society cease to make appropriations, unless in extraordinary cases, to any who may not, at that period, hold a standing equal to that of the average of the class.

"Resolved, That it ought to be impressed upon those who are setting out to obtain an education for the ministry by the aid of this Society, as a point of great importance, that they should not be induced, either on account of the narrowness of their means, or the length of time required in the classical course, to pass over their preparatory studies in such a hurried and superficial manner, as to incur the disadvantage of being imperfectly fitted to enter College."

Beneficiaries dropped.—Twelve young men during the year have been discontinued from receiving patronage; nine on account of insufficient scholarship, and three for moral delinquency.

The Deserving have a Claim to be Sustained.—The great body of the young men who are preparing for the ministry by the help of this Society, are in all respects deserving of the support which they receive. It was with deep regret that the Directors were obliged to omit two of the quarterly appropriations during the year; thus cutting them off from one half the amount of aid which they had reason to expect. Such a privation must have occasioned very serious embarrassment, and much perplexity of mind. How many of the beneficiaries will find the means of continuing their studies, it is impossible to conjecture. Numbers of them, doubtless, if the embarrassments of the Society continue, must give up the effort in despair. But have not these young men a strong claim upon the Christian community to sustain them in the pursuit of their sacred object? For this object they have given up all the secular plans and enterprises which once invited them to profitable exertion. In obedience to what they were taught to regard as a call of Providence, and in consequence, especially, of the encouragement held out to them by the churches through the medium of the Education Society, they have solemnly devoted their lives to the service of Christ in the ministry, and have entered upon an arduous course of preparatory study. Their whole souls have become absorbed in this comprehensive purpose; and the desire to see it accomplished is, with many of them doubtless, as strong almost as the love of life itself. Now if these beloved young men are left to struggle against the difficulties of their course, without the aid which they were encouraged to expect, and finally fail

of reaching their object, will they not have some reason to feel that they have been hardly dealt with? It ought to be more deeply realized, that the churches cannot afford to spare from the ministry even one of these young men. That this fact is soon to be felt, it is scarcely possible to doubt. From present appearances it is clear that the want of a sufficient supply of ministers is to be one of the greatest moral wants of our country for many years to come. What efforts, then, should those who love the cause of Zion make, to enable this Society not only to sustain all its present beneficiaries, but to hold out every suitable encouragement to others, who by the blessing of the Spirit of God are preparing to become such in future.

Do any say that all who are really fit to be educated for the ministry will find means themselves to obtain an education? There is no danger, perhaps, that this doctrine will find extensive credit; but the feeling is to be deprecated, which the idea, insinuated and half believed, among those who are willing enough to be excused from giving to benevolent objects, is likely to produce between the churches and a class of excellent young men. It was never true, in any age or country, since the time of the Apostles, that all who ought to have been educated for the ministry, could have educated themselves. Nor is it true that provisions for the gratuitous assistance of indigent young men preparing for the ministry are peculiar to the period of Education Societies, even in this country. Long before the plan of operating by the means of such associations for the promotion of any Christian enterprise was taken up among us, the necessity of charitable funds and Institutions, to facilitate education for the ministry, was felt and acted upon. Special exertions and contributions for this object substantially, are of earlier date, probably, in this country, than any other form of religious charity. There is nothing, therefore, to sustain the idea that no young men are warranted in seeking an education for the ministry, except such as are able by their own means or exertions, to sustain all the expenses to be incurred. Nor is it kind or just to intimate that all who have received a measure of assistance in this arduous undertaking, have been wanting to themselves in energy of character, or in high Christian principle. There are extremes on this subject; and it is the great recommendation of the system of the American Education Society, when carried into careful application, that is well adapted to avoid such extremes. It assists the indigent youth in such measure and on such conditions, as may leave him, notwithstanding, under every personal burden and responsibility which it belongs to him as a man, or as a Christian, to sustain.

Prospects of the Society.—The Directors

are still encouraged, notwithstanding present trials, to persevere in the good work in which they are engaged. The Society they believe will be enabled to go forward, and, in some good degree accomplish its design as an instrumentality for promoting the kingdom of Christ. It does not necessarily follow that a temporary limitation of its means, or even a more permanent reduction in the number of its beneficiaries, as the state of the country now is, will ultimately interfere with its sound prosperity. The pecuniary embarrassments of the whole country are still severe. Many benevolent objects demand support. The demands of colleges especially, and of all other objects which have reference to education, by a natural association of ideas, withdraw a much larger proportion from the patronage of this Society than from that of any other. The history of the past has shown that many of the benevolent do regard what they contribute for institutions of learning, and, sometimes, what they expend for the education of their own children, as morally answering the claims of the Education Society. An awakened interest however is manifesting itself throughout the community in behalf of this cause. The Directors are assured by many unequivocal indications that their labors are gratefully appreciated; and that, in proportion to the ability which God giveth, there will be an increase in the contributions of the churches for the support of this object. The importance of the instrumentality which this Institution is intended to exert, in the promotion of every essential interest of religion and learning in our country, is certainly not less at the present time than at any former period since its establishment. The facts which must enforce this consideration upon the minds of Christians at large, though for a season partially obscured, are again coming out to their view with impressive distinctness. The objection, so often met with a year ago, that a surplus of ministers existed in the older parts of the country, is much less frequently repeated in any quarter now; and has, probably, very little weight in the mind of any man whose attention has been turned minutely to the subject. In New England itself there are still many spiritual desolations. Many churches, located among a sparse, though an increasing population, in portions of Maine, New Hampshire and Vermont, are destitute of the stated preaching of the word. In one sense only, and that the lowest sense, is the demand for ministers in any measure supplied in New England. A large proportion of the churches, which remain unsupplied, are perhaps too feeble to sustain the means of grace, even with the assistance which they might expect from the Home Missionary Society; so that, at present, they cannot indeed make a positive demand for laborers; inasmuch as they are unable to provide the necessary means

of their subsistence. There is, however, another and a higher sense, in which these feeble churches do create a demand for ministers. Their spiritual wants in this particular must be supplied. No Christian can admit the thought that, with a population filling up around them, they are to be permitted to remain as perpetual desolations. There is at this moment, therefore, a *demand*, of the most solemn nature, that competent laborers should be raised up as soon as possible, and sent into these long neglected fields. The Education and the Home Missionary Societies must earnestly co-operate in their respective spheres, to give a spiritual teacher to every one of these destitute churches. Our efforts to supply the destitute, in every part of our country, must be in a measure voluntary and aggressive efforts. It will not satisfy the claims of our divine Master, who of his own love for a perishing world came unsolicited to its redemption, that his disciples, with a commission to preach the gospel to every creature in their hands, should wait until a positive demand for their labors comes from those who are perishing in ignorance of their own spiritual wants. The demand itself must be created. And it will be created, and increased, so as to be always in advance of the ability of the churches to furnish the necessary supply.

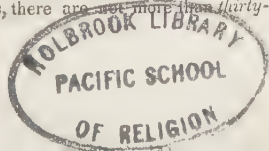
Supply of Ministers for the West.—The efforts of this Society must be considered in reference to the wants of the whole country. The appalling destitution of ministers in the Western States, and, indeed, the urgent demand for them there, is increasing every year. Some of the most affecting statements and appeals on this subject have come to our ears, from that wide field of spiritual destitution, during the past year.

An intelligent writer in the New York Evangelist for March 17, 1842, in the conclusion of an able article on the Qualifications requisite in Western ministers, speaks as follows of the existing destitution of ministers in those States, and of the insufficiency of the means in operation for raising up a supply.

"In a single Synod," he observes, "in the best supplied of the Western States, *one hundred and fifty ministers are wanted now*; in another, *one hundred*; in four States, *four hundred and thirty*, and that *immediately*. Let it be remembered," he says, "that this is only the proportion which the Constitutional Presbyterian Church is bound to furnish; and further, that the four hundred and thirty ministers are needed only for four States; whilst Kentucky, Missouri, Arkansas, Iowa and Wisconsin are equally, and indeed, more destitute."

On the subject of a supply of ministers for these desolations, he remarks:

"Taking the aggregate of all the Senior classes in the Western Constitutional Theological Seminaries, there are *not more than thirty*—



six who, at the close of the present year, may be relied on for this work. The experience of the last few years shows that the majority of those who will this year graduate at Andover, Auburn and New York Theological Seminaries, will settle down at the East; so that we cannot rely on more than sixty new laborers for the Western Valley. This will be only twice as many as are necessary to supply the mere increase of population in four States and Territories, and the demand for laborers already here.

"In view of this," the writer continues, "what is to be done? The reply is made, 'Raise up ministers, and send them forth to reap the perishing harvest.' Very true. But let it be remembered, that if all the members of Western Theological Seminaries, and all the pious members of Western Colleges were now qualified to enter the work, there would not be enough by a great deal to supply the destitution. But it is a grievous consideration, that many of those now receiving education, professedly pious, and of talents adapted to this work, are turning aside to other professions; and many of those who are determined to preach, are obliged to study for years before they can become qualified.

"Finally," his concluding remark is, "should the church come up to its duty in the enterprise of fitting ministers, and exert all its powers in thrusting forth laborers, yet it will take many years for the destitution to be supplied."

It should be known and considered, while we are doing so little for the evangelization of the West, that a sleepless and indefatigable enemy is at work, sowing the seeds of a deadly delusion over the length and breadth of that vast field. By statistical documents of the Romanist church, it appears that there were, in 1841, not less than three hundred priests, in the ten dioceses of that church west of the Alleghany mountains. The Papists have Seminaries also, scattered throughout this whole region, in which there are no less than ninety clerical students. On a comparison of this statement with that of the writer quoted above, in respect to the number of Theological students in the Presbyterian Seminaries at the West, it will be seen that the Papists alone have nearly as many clerical students coming into the field in that region as the Protestants have.

The importance of the American Education Society to the salvation of the West is deeply felt by many of the inhabitants of the great Valley. An appeal to the Parent Board from the Western American Education Society at Cincinnati, which was published in the Journal for November last, has done much, it is believed, to produce a more just impression on this subject than had for some time previously existed. It is certainly the duty of New England, which is blessed with so many flourishing Institutions of learning, to educate many more of her youth for the ministry than are needed to supply the churches within her own borders. Her responsibility in this respect, in view of the wants of our common country, is as solemn as it is honorable. There are moreover, young men in the Institutions at

the West, in a course of preparation for the ministry, who, as the Christian public have been assured in the appeal above referred to, cannot be efficiently sustained without an increased amount of assistance from this Society.

The importance of furnishing an educated and able ministry for the West, need not here be dwelt upon. It is a conviction which rests upon the minds of all intelligent Christians, that if that interesting portion of our country is to be saved from error, fanaticism and misrule, it must be effected by the blessing of God upon the labors of sound, enlightened, and devoted men in this sacred work. Let every thing be done, which it will be possible to accomplish in the period of this generation, and there must still remain a fearful proportion of error, ignorance, infidelity and corruption, to send its blighting influence throughout all the relations of society. Of what incalculable value now is the presence even of a single laborer in that field, who is qualified to appreciate, and to sustain in an able and faithful manner all the responsibilities of his lot!

The heathen world, also, has its claims upon the Education Society. Many of those who are now under its patronage will in due time respond to the cry of those who are perishing for lack of vision; as many have done in past years. No class of young men, it is believed, are more prompt to answer this affecting call than the beneficiaries of this Society. And it is among the most interesting considerations which the Directors are permitted to look back upon in a review of the past, that such a large proportion of those who have gone to proclaim the gospel of Christ in heathen lands, have been chosen from among the number of its beneficiaries. How greatly has the work of missions increased beyond what it could have done if no such effort for the supply of laborers had hitherto accompanied it. May a desire of the same blessed co-operation in the work of a world's conversion to God, continue to animate the zeal of the friends of this cause!

Anniversaries of Societies connected with the American Education Society.

CENTRAL AMERICAN EDUCATION SOCIETY.

THE Annual Meeting of this Society for the election of officers and the transaction of business, was held at the rooms of the Society in New York, May 11, 1842. Hon. Joseph Hornblower, of Newark, N. J., was elected President of the Society, in place of Hon. Theodore Frelinghuysen, resigned. Rev. Eliakim Phelps, Secretary;

William A. Booth, Esq., of New York, Treasurer.

As the American Education Society held its Anniversary this year in New York, the Anniversary exercises of the Central American Education Society were held on the 26th of May in Philadelphia—Ambrose White, Esq., President of the Philadelphia Education Society, presided. The Rev. Zedekiah S. Barstow, of Keene, N. H., opened the meeting with prayer. Rev. Eliakim Phelps, Corresponding Secretary, made a statement of the principal facts embodied in the Annual Report, and followed his statement with an appeal in behalf of the object. Able addresses were delivered by Rev. Joel Parker, D. D., of Philadelphia, and Rev. Ebenezer Cheever, of Newark, N. J.

CONNECTICUT BRANCH.

THE Annual Meeting of this Branch was held at Wethersfield, in connection with the meeting of the General Association, June 21, 1842. The Rev. James Beach, of Winsted, Moderator of the General Association, presided. The meeting was opened with prayer, by Rev. Augustus B. Collins, of Preston. The Reports of the Treasurer and Directors were exhibited. The receipts of the Branch the last year, were \$4,705. Of this sum \$488 has been refunded by former beneficiaries. The number of beneficiaries in the Institutions of the State during the year, has been 83. Only three new applicants for aid have been received. After the subject had been presented by the Secretary of the Parent Society, the meeting was addressed in an impressive and powerful manner, by Rev. Rollin S. Stone, of Danbury; Rev. Professor Goodrich of Yale College; and Rev. Dr. Tucker, of Providence, R. I.

The President of this Branch, is the Hon. Thomas Day, Esq., of Hartford; Francis Fellows, Esq., of Hartford, is Secretary, and Eliphalet Terry, Esq., of Hartford, Treasurer.

MAINE BRANCH.

THIS Branch held its Annual Meeting at Portland, in connection with the meeting

of the General Conference of Maine, May 22, 1842. We have not received a particular account of all parts of the services. The Annual Report was read by Rev. Benjamin Tappan, D. D., of Augusta, the Secretary of the Branch. Addresses were made by Rev. Ansel Nash, General Agent of the Parent Society for Maine, New Hampshire and Vermont, and by Rev. Mr. Stearns, of Newburyport.

Officers.—Hon. Robert P. Dunlap, President; Hon. David Dunlap, Wm. Richardson, Esq., Vice Presidents; Rev. Benjamin Tappan, Secretary; Prof. Wm. Smyth, Treasurer.

From the Report, the following extracts are selected:

Many of those who desire the good work of the Christian ministry, and would gladly endure hardness in it, as good soldiers of the Lord Jesus, God hath chosen from among the poor. How shall they obtain the necessary training? By their own unassisted efforts? Some young men of uncommon energy would, without assistance, work their way through. Others attempting it, would sacrifice health and life in the effort. Others, who if properly educated, would do good service, will conclude, that as Providence does not open their way, they are not called to the sacred office. Let nothing be done in the way of charitable education, thousands will be lost to the church and the world (so far at least as usefulness in the ministry is concerned) who if brought forward by the helping hand of benevolence, might be good ministers of the Lord Jesus Christ.

In every age of the church something has been done towards the education of indigent, pious young men by private munificence, by gift, and loans from individual patrons. A good work of this nature has often been performed by the wealthy and noble.

A much greater amount of good has in our day been effected by the associated charities of the friends of Christ, through the medium of Education Societies. In this way, within the last 20 or 30 years, from one to two thousand men have been brought into the field, including one half the whole number of missionaries domestic and foreign—one fourth at least of the pastors of churches; and many who are doing much for the cause of Christ, and the good of the community, as instructors of youth.

Assuredly the time has not yet arrived, when special efforts to raise up laborers for Christ can safely be dispensed with. And how shall such efforts be made? Will you leave the concern in the hands of individuals, of individual churches? But there is need of some regular, systematic, compre-

hensive, impartial arrangement, by which the necessary amount of aid may be secured for all suitable applicants. And why should it not be accounted the duty and the privilege of all the churches, and of all the members of them (who are above pauperism) to give their aid in this department of Christian benevolence? Why deny to any of Christ's disciples the opportunity of doing their part in this great enterprise?

But perhaps the present system of operation is faulty, and needs amendment. In some respects it has been improved during the past year. It is now required of all young men, applying for the patronage of the American Education Society, to show that they have been members of some Christian church, and have been engaged in classical studies for at least one year. This period of probation will not only lessen somewhat the demands upon the treasury of the Society, but it will furnish a more decisive test of scholarship—of Christian character—and of the steadfastness of desire and purpose in respect to engaging in the work of the ministry.—There will be less danger than before, of mistake on the part of the examining committees, and stronger ground of confidence that no unworthy persons will be received under patronage. Another new regulation provides that “it shall be the duty of the Secretary to ascertain the scholarship of each beneficiary at the close of his first year in college, as determined by the character of his daily recitations during the year, and that the Society shall cease to make appropriations, unless in extraordinary cases, to any who may not at that period hold a standing, equal to that of the average of the class.” The Directors of the Parent Society have passed also the following resolution—“that it ought to be impressed upon those, who are setting out to obtain an education for the ministry by the aid of this Society, as a point of great importance, that they should not be induced, either on account of the narrowness of their means, or the length of time required in the classical course, to pass over their preparatory studies in such a hurried and superficial manner, as to incur the disadvantage of being imperfectly fitted to enter College.” Thus solicitous are those, to whom the direction of this Society is intrusted, to guard against the evil of introducing those into the ministry, whose literary and Christian character does not give fair promise of usefulness.

The whole number of beneficiaries at present in this State, and under the immediate care of this Branch, is 40; 20 in the Theological Seminary; 14 at College, and 6 preparing for College. Within a few years the number of our beneficiaries has been very considerably diminished. The same statement may be made with respect to the Parent Society. The whole number assisted during the last year, was less than that of the

year preceding, by one hundred and fifteen. In the year ending May, 1838, the new applicants received, were 203; May, 1839, 160—1840, 138—1841, 121—1842, 67. If the number of young men in our country preparing for the ministry, without aid from the American Education Society, has been diminished in the same proportion, it portends a very serious calamity—even a famine in the land—not a famine of bread, nor a thirst for water; but a famine of hearing the word of the Lord, more distressing than has yet been experienced. In a few years past, the operations of our benevolent societies have been embarrassed, and the onward progress of the gospel has been retarded by the want of funds. But soon the cry will be for more men—more ministers—more missionaries—and years must elapse, before the needed supply can be furnished.

In order to meet the appropriations made to our beneficiaries during the past year, before any special efforts were made in this State, our Treasurer was obliged to draw upon the Parent Society to the amount of \$1,418. Two of the quarterly appropriations, the directors of the American Society, unwilling to increase the debt of the Society, have withheld—thus cutting off the beneficiaries from one half the amount of aid usually granted them. Shall the embarrassment and distress occasioned by these privations be continued and increased by additional disappointments? The young men were encouraged to expect that, if they sought help from the Education Society, they should continue to receive (while they sustained the character required by its rules) at stated times, loans of definite amount, until their course of education should be completed.—And now shall they be left to encounter the difficulties which lie in their way, without assistance? At this moment, thousands of educated ministers are urgently needed in our country, beyond the number that can possibly be obtained. And is this a time in which to disband your recruits for the ministry, and bid them relinquish the desire which you have encouraged them to cherish, and seek some other employment, than that of preaching the gospel? Oh, there should be a mighty effort not only to sustain those who have already commenced their preparatory course, but to provide for many more. In those glorious revivals, with which these churches have been recently blessed, a large number of young men have been converted to God. Of these, many, without doubt, possess such gifts, as if properly cultivated, would render them eminently useful. If the claims of a dying world and of the Lord Jesus Christ should awaken in their minds the desire to labor as his servants for the salvation of souls, and they should need the assistance of the churches in preparing themselves for the work, ought it not to be afforded them?

Our agent very properly inquires, "how can the church be allowed to forsake this Society, maintaining, as it does, so important a relation to the general welfare of Zion?" All our churches love the Maine Missionary Society; and well they may. They have seen the good accomplished by it: most of them have partaken of its bounty. And there are similar reasons for loving the Education Society.—More than fifty of our churches have been blessed with the labors of its beneficiaries; and some of the most precious revivals in our State have occurred in connection with their ministrations. We have teachers also in Maine, exerting a very salutary influence, who were assisted during their course of education by this same Society. As friends of all other benevolent institutions—more especially of Missions Domestic and Foreign—as lovers of our country and of mankind, we love the Education Society; and we do not believe that this species of agency for the salvation of our country and of the world can safely be given up.

We commend this cause with all its interests to the blessing of Him who still looks upon the multitudes that are perishing as sheep without a shepherd, with infinite compassion; and who cannot but approve every suitable effort to provide for them the instituted means of salvation.

BOSTON AUXILIARY EDUCATION SOCIETY.

THE Anniversary of the Boston Auxiliary Education Society, was held in Park Street meeting-house, on Monday evening, May 23, 1842. Hon. William J. Hubbard, President of the Society, in the chair. The meeting was opened with prayer by Rev. Dr. Jenks. The Annual Report was read by Rev. Nehemiah Adams, Secretary. A brief sketch of the history of the Society was given in the commencement of the Report. This Society was organized Dec. 16, 1816, by a number of young men of this city, and for several years was known as the Boston Young Men's Education Society. In 1832, its organization was modified so as to embrace members of every class indiscriminately, and the name was accordingly changed. This was for a long time a vigorous Auxiliary of the Parent Society; but since the collections for this object, like those for nearly all other benevolent objects, have taken the form of congregational contributions, the agency of this Society in the collection of funds, has been in a great measure superseded. The

Society holds an anniversary in Boston every alternate year, when the Annual Meeting of the Parent Society is held in the city of New York.

The Report stated that the donations from Boston to this cause the past year amounted to \$1,801. A view of the operations of the Parent Society for the year, was given.

On motion of Rev. J. H. Towne, the Report was accepted.

On motion of Rev. Edward Beecher, President of Illinois College,

Resolved, That the object of the Education Society has lost none of its importance; that this object has not been gained; and that its attainment now demands the most vigorous exertion.

On motion of Rev. John W. Chickering, of Portland, Me.,

Resolved, That the objections of some, and the indifference of others, to the claims of the Education Society, call for increased exertions on the part of its friends.

In support of these resolutions respectively, earnest and impressive addresses were made by Rev. Messrs. Beecher and Chickering.

The assembly was then addressed by Rev. Edward N. Kirk, who eloquently enforced the claims of the Education Society to the support of those who love the cause of the Redeemer.

A crowded assembly were in attendance at an early hour, who manifested a deep interest in the exercises of the meeting.

In the course of the exercises, the following hymn, composed for the occasion by Rev. W. B. Tappan, was sung, in music variously adapted and with excellent spiritual effect, by Marcus Colburn, Esq., of Boston.

This earth, to the thorn and the brier now given,
Was meant to show flowers and fruitage for heaven;
Though failing in these, 'tis not hopeless, O no!
Here grain for its Lord may abundantly grow;
Truth's metaphor shines when he calls it a field
That can wheat both for time and eternity yield,—
Yet we've wept, and we've toiled, and what more can we do?
The harvest is plenteous, the laborers are few.

"Too many!"—Yes, one for a destitute world
Were "too many" for him who has o'er it unfurled
His banner of darkness. "Too many" from wo
Eternal its millions to rescue? O no!
Hear Africa, Asia, America cry;
Hear Europe;—we hear, and while hearing, *they die!*
Yet we've wept, and we've toiled, and what more can we do?
The harvest is plenteous, the laborers are few.

Up, Christian, who long in the furrow hast trod;
Up convert, with all your fresh vigor for God;
Up angel, up manhood, up youth, at the call,
Though you rally by thousands, there's labor for all;
That soil you shall vanquish, by faith it is won!
That wheat ye shall gather, by prayer it is done!
Pray ye, therefore, the Master more laborers to send,
Heaven's joy to begin, and Earth's sorrow to end.

NORFOLK AUXILIARY EDUCATION SOCIETY.

THIS Auxiliary held its Annual Meeting at Wrentham, in Rev. Mr. Fisk's meeting-house, June 8, 1842. The President, Nathaniel Miller, M. D., of Franklin, in the chair. The Treasurer, Rev. Dr. Codman, of Dorchester, made his Report, from which it appeared that \$901 83 had been received from the churches in that county during the year. The annual sermon was preached by Rev. Samuel W. Cozzens, of Milton, from Matthew ix : 37, 38. The preacher gave an interesting view of the present state of our country and the world, as indicating a great and increasing demand for ministerial labor. He considered also the kind of ministers needed to supply this demand; the inadequacy of the present supply; and the duty of the church in view of these considerations. The sermon has since been published, by request of the Society, for distribution through the churches of the county. We may present some extracts in a future number of the Journal.

After the sermon, the Secretary of the Parent Society briefly addressed the meeting.

The Society is to meet next year at Randolph, in Rev. Dr. Hitchcock's meeting-house.

Officers.—Nathaniel Miller, M. D., President; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Dea. Jonathan Newcomb, Vice Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D., Treasurer; Mr. Lewis Tucker, Auditor; Gen. Nathaniel Guild, General Agent.

BERKSHIRE COUNTY AUXILIARY.

THE Twenty-fourth Anniversary of the Berkshire Auxiliary Education Society was held June 14, at Canaan, Four Corners. Officers for the present year, Rev. Samuel Shepard, D. D. President; Hon. R. F. Barnard, Vice President; Rev. Joseph Knight, Secretary; Rev. John Todd, Treasurer; Calvin Martin, Esq. Auditor; with ten additional Directors.

Extracts from the Report.

None object to the *object* of the Education Society. This is to bring into the

ministry well educated, well disciplined men, and men of deep toned piety, in such number as that the gospel shall be preached "to every creature," in the least time possible. Should not the Society then receive in greater measure than it has done, the prayers and the contributions of the Christian public?

1. The object of the Society falls directly within the scope of the daily prayers of Christians. One petition, an important petition, in the form of prayer which Christ taught his disciples, was, "Thy kingdom come." This petition the children of God often incorporate into their private, family, and public supplications. This kingdom is the kingdom of grace. It is "righteousness, and peace, and joy in the Holy Ghost." The design of the Education Society, therefore, falls directly within the scope of their daily prayers; and are not Christians ready to carry out their prayers? Will they shrink back when the Almighty calls them to impart of their property for the high and holy purpose of qualifying and sending forth heralds to proclaim salvation to the lost and the dying, throughout the globe? Surely, it is an inconsistency which all Christians must see and feel, to pray, "Thy kingdom come," and then hold back from thrusting laborers into the harvest, so long as the harvest is not supplied with laborers.

2. The call for ministers was never greater, or more urgent. Appeals for ministers, loud, solemn, and oft repeated, come from our western settlements. Listen, also, to the call from the foreign field. Missionaries abroad, by excess of labor, which they cannot avoid, are destroying their health, and sinking into an early grave. It is an alarming fact, that, whilst the fields of evangelical labor are constantly enlarging, the number of laborers is diminishing. Shall it continue to be so? When will the world be converted to Jesus Christ?

3. The ministry is the grand human agency which God has ordained for the conversion of the world. This truth is too plain to be intelligently questioned. Shall this instrumentality then be employed? Who will assume the responsibility of retarding the progress of the gospel, by throwing obstacles in the way of the Education Society?

Some have their hearts warm with love to the Education Society as an important instrumentality in preparing heralds of the cross for the nations of the earth. A letter was put into the hands of your Secretary the day succeeding the last anniversary of this Society, inclosing \$10, in payment of a life membership, from which the following is an extract:—"If there is one of the sisterhood of benevolent societies more dear than all, it is the American Education Society. My father collected an Education flock in 1815. My mother cast into its treasury her jewels. We had a large Female

Education Society, efficient for a time—then a Female Scholarship—all which efforts have ceased; and within a few days I had verily settled down in the sad conclusion, that the ‘Lord of the harvest’ had cast me out of this service. The last mail brought me the May Journal, from some unknown friend. My heart is toward the pastors that have pleaded for its life in this place of my fathers’ sepulchres. ‘Thine are we, and on thy side: peace—peace be unto thee, and peace to thine helpers; for thy God helpeth thee.’” May such friends to the cause be multiplied a thousand fold.

Through lack of funds, the Parent Society has been forced to withhold from the beneficiaries two quarterly appropriations during the past year; the Directors having resolved that they would not increase the indebtedness of the Society. This was a wise movement, although it has thrown the beneficiaries into great embarrassment. This movement has excited inquiry—inquiry which has resulted in deeper conviction than ever before, of the importance of this Society; and a strong determination to lift it from its depression to its proper stand among the benevolent enterprises of the day.

CHESHIRE COUNTY AUXILIARY, N. H.

THE Secretary of this Auxiliary is the Rev. Moses Gerould, of New Alstead. The receipts of the Society last year were \$137 13—In some former years they have been from \$600 to \$860. The following notice of the Anniversary which was held June 15, 1842, is from the editorial columns of the Congregational Journal.

The next meeting was that of the Education Society, before which the Rev. Mr. Jackson, of Walpole, preached from Eccl. 11: 4, “He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap.” As much as to say, “He that is deterred by trifles will never accomplish any thing valuable.”—Applying this sentiment to the cause of the American Education Society, the preacher adverted to some of the adverse winds and dark clouds, which have appeared, suited to deter men from exertion; and the difficulties which have attended the Society. But if we suffer ourselves to be deterred by these, the important cause will greatly suffer, and occasion a famine of the word.

The preacher adverted to the danger of being actuated by selfishness; showed how it might operate upon the ministry to withhold their influence from the cause; and how ready private Christians might be to regard “the winds and clouds” that have appeared, as an excuse for keeping back their money.

He next animadverted upon the mode of calculation by which many had concluded that there was a surplus of ministers already; and offered some suggestions which went to show the mistakes of many that hindered the cause. But he hardly finished his sermon, designing to give the agent, the Rev. Mr. Nash, an opportunity to present the whole subject.

And, we need hardly say, that Mr. Nash spake in a manner worthy of the vast and deeply important claims of the Society, with clearness of views, strength of argument, and power of persuasion. He was altogether happy in his effort. He was followed by remarks from Rev. Messrs. Barstow and Lamson of Keene; and the following resolution was carried with entire unanimity.

“Resolved, That we deeply sympathize with the American Education Society in its depression, and that we will arise with efficiency to aid this great cause of the church, and of human welfare.”

AMERICAN EDUCATION SOCIETY.

THE Quarterly meeting of the Directors was held at the Rooms of the Society, July 13, 1842. Applications for continued assistance were before the Board from 256 young men, not including the beneficiaries who report to the Board of the Central American Education Society, at New York, who are not expected, at present, to receive any part of their support from the treasury of the Parent Society. Of the above mentioned number, 99 are theological students, connected with 6 theological seminaries in New England, and with one in the Western Reserve, Ohio; 136 are in 10 New England colleges, and in the Western Reserve college, Ohio; and 21 are in academies. Three new applicants were admitted to patronage.

It appeared, from the state of the treasury, that the Board would not be able, without going further into debt, to pay more than one half of the sum required for making the usual appropriations to the whole of these 256 young men. It was therefore voted that appropriations be made, this quar-

ter, of half the usual amount ; i. e. \$10 to each theological and college student, and \$7 50 to those in academies. It will be recollected that no appropriation at all was made the previous quarter. The present curtailment, therefore, is the more trying to all concerned. The expectation of the Directors is, that many of the young men will be obliged to desist from prosecuting their studies, at least for the present. From numbers of them they have received assurances to this effect. If there is no evil to result from this, then let it not be lamented. But if there is, then let not the friends of Zion longer be satisfied with lamenting the evil, but arise immediately and prevent it. It would be an easy thing even for those churches which contributed nothing to this object last year, by adding their proportion to the funds of the Society, to enable it to carry on its operations prosperously, upon the present scale.

AMERICAN QUARTERLY REGISTER.

With the present number, the fifteenth volume of this work commences. Our readers will notice the absence from the title page, of the name of the Rev. B. B. Edwards, who is not hereafter to be associated with the Secretary of the Society in the labor of editing the publication. Mr. Edwards has been connected with the American Quarterly Register, as one of its editors, from its first establishment ; and, during several of the first years, the labor of conducting it, including the preparation of a large part of the materials for its pages, was performed by him. Of that labor, which was arduous, the volumes of the series, from the 1st to the 11th especially, will constitute an honorable and lasting monument. After Mr. Edwards was called to Andover, other engagements necessarily occu-

pied the principal share of his attention ; and the established character of the publication having enlisted the co-operation of many learned correspondents, the labor belonging to the editorial department gradually fell more entirely upon the hands of the late Secretary ; by whose persevering exertions the work was in a great measure sustained, during the last few years of his connection with the Society.

Mr. Edwards will still afford occasional assistance in contributing articles for the work ; while the free suggestions of his judgment and experience cannot fail to be of essential service to the editor. The department of Literary and Miscellaneous Intelligence, and a part of the notices of publications, will continue to be supplied by him. But, as he now receives no compensation for editorial services, it is proper, in conformity to his desire, that the public should understand that no responsibility rests upon him in this department, beyond what is implied in the above statement.

THE JOURNAL.

The gratuitous distribution of the Journal of the American Education Society, has been discontinued. It was found that, in the lapse of years, many, who had given their names to the Agents of the Society to receive the Journal, had either deceased or changed their residence ; and, as the publication was gratuitous, neither they, nor postmasters on their behalf, had felt the importance of sending to the Rooms a notice of such changes. Particular inquiry on the subject, has satisfied the Directors that it would not be easy now to rectify the list ; and an aversion to any expenditure which might appear to be of doubtful advantage to the Society, determined them to suspend entirely the gratuitous distribu-

tion. The Journal will continue to be issued, in connection with the American Quarterly Register, and sent to subscribers as heretofore. The editors of religious newspapers are respectfully requested to make such extracts into their columns, from time to time, as they may consider interesting to the public; being assured that the great body of their readers will not have access to the same communications in any other way.

BOARD OF EDUCATION OF THE REFORMED DUTCH CHURCH.

THIS Board has its centre of operations at New York. It has a nominal connection with the American Education Society. It is not however governed by the Rules of the latter in respect to the amount and method of its appropriations to beneficiaries. The Board is created by the General Synod of the Reformed Dutch Church, and is responsible to that body. It has twelve scholarships upon foundations of \$2,000 each. The Annual Report which this Board of Education submitted in June, 1842, is published in the Minutes of the Acts and Proceedings of the General Synod. A brief extract will give a view of its present state.

The number of young men now under our care is thirty-one; and there are some applications for aid, on which the Board felt compelled to decline any action until their exhausted treasury shall be filled. The inability of the Board to pay with promptness the sums which they have appropriated to the beneficiaries, still remains a source of both pain and anxiety. The appeals which have been made to the churches on behalf of this cause, have not met with the response for which we hoped—a general feeling of luke-warmness seems to pervade the entire church on the subject, which demands a change. It has been an exceedingly painful source of regret to the treasurer, that he had it not in his power, with all his exertions, to pay the young men better; and the churches need arousing to this benevolent work hereafter, or the Board must make few, if any new appropriations, until the demands on the treasury can be brought within its resources. Your Board feel that they are not at liberty to doubt that this is the cause of God. He has already owned it—has sustained it against prejudice, and in the midst of pecuniary embarrassment, and

crowned it with his blessing. Under these circumstances, they have no misgivings as to the course which the church ought to pursue; they are persuaded that she ought to come forward and sustain promptly and liberally the young men now under her care, who have commenced their course of study under the assurance that the church will provide for her own sons, while they consecrate themselves to her, and to the cause of her Lord.

PRESBYTERIAN BOARD OF EDUCATION.

THIS Board is an organization of the General Assembly of the Presbyterian Church, and has no connection with the American Education Society. The Corresponding Secretary is the Rev. M. B. Hope. A new and encouraging impulse was given to the operations of this Board the last year. Under an alarming apprehension from the decrease of candidates for the ministry, the General Assembly in May, 1841, recommended to the churches in their connection to set apart the first Monday in November following, as a day of fasting and prayer, to implore the blessing of God upon this object. The day was extensively observed; and such was the effect, that the Assembly at their late session, in a series of resolutions, solemnly recognized the Divine interposition in already bringing a large increase of applicants to the Board of Education; and appointed the first Monday of November next to be observed as a day of united thanksgiving and praise to God for his condescension and grace. The Report says:—

“The number of new candidates is *ninety*. The whole number on the roll of the Board is 300. In the theological course, 109; in college, 122; in school, 50; engaged in teaching, 19. The whole number assisted by the Board up to this date is 1,745. More than half of the ministers who have entered the work in our church within the last eight or ten years, have been assisted by this charity.”

SPIRIT OF THE ANNIVERSARIES.

THE interest which has been manifested at the late anniversary meetings of the American Education Society and of its Branches and Auxiliaries, has been of the most encouraging character. An awakened solicitude for the promotion of the great object of the Society was every where observed. The sentiments of the speakers

were uttered with the earnestness of fresh convictions, and their appeals were carried home with a power of feeling as well as of argument. It is a ground of hope with respect to the return of prosperity to this branch of Christian effort, that present trials are apparently blessed with a softening and spiritual influence, both to those who are called upon to give their money or their advocacy for the support of the cause, and to the young men who are called upon, in circumstances of greater difficulty and uncertainty than heretofore, to devote their time and exertions to the labor of preparing for the sacred ministry. We say the young men are called upon to do this; for doubtless many of them feel, in view of a world lying in wickedness, and of the cry, waxing louder and louder, from heathen lands, and from our own spreading desolations, that the motives which first constrained them to turn their course towards the ministry, bind them with increasing affection and desire to the undertaking. There are those who say with the Apostle, "Woe is me, if I preach not the gospel;" and the fear is, that the increasing difficulties of their course will retard their progress and impair their health, rather than that they will prevent them from ultimately entering upon the work. So far, however, as the spirit of devoted piety and of humble reliance on the blessing of Heaven has been quickened in relation to this object, either among the churches or the beneficiaries, it is matter of gratitude and praise to God.

EXTRACT.

It is due to the serious manner in which the following sentiments were expressed by the last General Association of Connecticut, and published in their Report on the State of Religion, that the extract, though necessarily brief as a part of a comprehensive document, should be transferred to the columns of the Journal. Resolutions of ecclesiastical bodies are often easily obtained and of little effect; but a spontaneous testimony like this, has weight. After speaking of Yale College, the Association say:

In this connection we are constrained to call the attention of ministers and churches

to the necessity of some more adequate provision for bringing forward to the highest advantages which our colleges will afford, those young men in our churches, who are too poor to educate themselves without assistance, and whom God has qualified by the gifts of nature and of grace, for his service in the ministry of the gospel. If our country is to be provided with an educated ministry—if the Bible is to be published, and the gospel is to be preached ere long in every language under heaven—the business of bringing forward in sufficient numbers a ministry thoroughly educated, must be pursued with new vigor, instead of being abandoned or neglected. In whatever form the work may be pursued, the work itself is of unspeakable importance. Of the under-graduates in Yale College, eighty who give hopeful evidence of piety, and most of whom, if not all, are pursuing their studies in the hope of serving God in the ministry, receive some pecuniary aid either from the college treasury, or from certain funds specifically appropriated to that use. To forty-four of these, the American Education Society extends its helping hand. But within the past year, the quarterly appropriations of that Society to its beneficiaries have twice failed—a failure which has compelled some to relinquish their studies, and has placed others in circumstances of increased distress.

THE WEST.

THE Rev. Artemas Bullard, D. D., in a letter addressed to the Boston Recorder and published in that paper July 22d, says:

It seems there are some Christians in the East who really doubt, whether there is any great demand for more educated, pious ministers in the West. Actual observation will speedily satisfy every one who loves the cause of Christ. If only a few influential men in New England could witness what I have seen within the last two months, your whole community would acknowledge the justice of our claim upon many of your best ministers.

I have recently returned from a tour of eleven or twelve hundred miles in the north west part of Missouri. Although I have formerly travelled for six or eight years in succession, 10,000 miles annually, I have never had my spirit so stirred within me in view of the religious destitutions of our country as it has been in view of what I have just seen. It will be impossible for me to give your readers suitable ideas of the importance of that part of our State which borders upon the Missouri river. The Platte country, lying in the north west corner of the State, was five years since purchased from the Indians. Before the purchase, the whites were not allowed to settle in any part of it. It is now more

densely populated than any other portion of the State, except St. Louis county. One county in it, and that the smallest in the State, now numbers 12,000 inhabitants. Two years ago, the steamboats carried produce into the county, now they visit it with very little freight and return loaded down with produce. There are three or four county seats and one large trading town on the river in the Platte purchase—and yet, on the 1st of May last, there was only *one* Presbyterian minister in all that country, which is over 100 miles in length by 60 miles in breadth.

We have eight or ten county seats in the State, containing each from 500 to 1,500 inhabitants, which are entirely without Presbyterian preaching. These county towns only cover one mile square. With a surrounding country as large as most of the towns in New England, the population is double that I have named. In most cases these counties too are entirely destitute of Presbyterian preaching. Some of these towns are only just beginning to be. The first house that was built in them, has not been standing more than two or three years.

Jefferson City, the capital of the State, is anxiously waiting for a Presbyterian minister. The first good man that offers will be engaged.

Now, Mr. Editor, cannot New England do something towards supplying our destitute places? If you were to send us 100 good, pious, efficient ministers to-day, our wants would not be supplied. Ten or twelve men, with talents and piety above mediocrity, can at once be settled in important towns, with a salary of from \$400, to \$600 a year.

FUNDS.

Receipts of the American Education Society, for the July Quarter, 1842.

INCOME FROM FUNDS	161 37
LOANS REFUNDED	555 00

LEGACIES.

<i>New Bedford</i> , Mrs. Rebecca Nickerson, by Mr. Thomas Nickerson, Ex.	121 08
<i>Newburyport</i> , Mrs. Hannah S. Balch, by Mr. Daniel Smith, Ex.	50 00
<i>Waltham</i> , Miss Abigail Warren, to constitute Dea Nathan Warren an H. M. by Rev. J. S. Clark, Boston,	100 00
<i>West Springfield</i> , Rev. Jona. L. Pomeroy, by Hon. Lewis Strong, Ex.	500 00—771 08

AUXILIARY SOCIETIES.

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
<i>Barre</i> , Society of Rev. E. D. Moore,	10 00
<i>Sturbridge</i> , Soc. of Rev. David Austin, \$40 of which to const. Rev. Barnabas M. Fay of Hardwick an H. M.	55 47
Cyrus Merrick, Esq. towards a Temp. Sch.	75 00—130 47
<i>Warren</i> , Soc. of Rev. George Traak, by Mr. J. F. Hitchcock,	46 45—186 92

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Andover</i> , Society of Rev. John L. Taylor, by Dea. M. Newman	55 00
Faculty and Stud. in Theo. Sem.	52 50
Contrib. at Communion in do.	26 00—133 50
<i>Haverhill</i> , Soc. of Rev. Edw. A. Lawrence, of which \$15 is to const. Mrs. David Marsh a L. M. of Co. Soc. and residue in part to const. Mrs. E. A. Lawrence an H. M.	82 34
<i>Bradford</i> , (W.) Soc. of Rev. Nathan Monroe	58 25
<i>West Newbury</i> , Soc. of Rev. J. Q. A. Edgell	49 48—323 57

[Most of the above by Rev. Joseph Emerson, Agt.]

ESSEX COUNTY SOUTH.

[Hon. David Choute, Essex, Tr.]	
<i>Beverly</i> , Ladies' Ed. Soc. Washington St. Cong. by Alice Bridges, Tr.	14 10
<i>Danvers</i> , Soc. of Rev. Milton P. Braman, an individual	1 00
<i>Essex</i> , Soc. of Rev. Robert Crowell	25 87
<i>Hamilton</i> , Soc. of Rev. George W. Kelley	7 48
<i>Manchester</i> , do. Rev. O. A. Taylor	15 03
<i>Middleton</i> , do. Rev. Forrest Jeffries, in part	3 00
<i>Salem</i> , do. Rev. Joel Mann, by Mr. Geo. H. Smith, Tr.	15 25
do. Rev. Dr. Emerson, by Mr. J. G. Sprague	78 83
do. Rev. S. M. Worcester	109 19
do. Rev. A. J. Sessions	15 07—217 84
<i>Wenham</i> , do. Rev. Daniel Mansfield	24 43—308 75

[Most of the above by Rev. J. Emerson, Agt.]

HAMPSHIRE COUNTY.

[Hon. Lewis Strung, Northampton, Tr.]	
<i>Amherst</i> , 1st Parish, a collection	25 73
<i>Northampton</i> , 1st Parish, Benev. Soc. bal. of coll.	1 00
From the disposable fund of the Auxiliary	23 27—50 00

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
<i>Grafton</i> , Fr. Cong. Ch. and Soc. by Mr. E. P. Bigelow, Tr.	60 00
<i>Milbury</i> , Soc. of Rev. Nath. Beach	20 00
<i>Sutton</i> , Soc. of Rev. Hiram A. Tracy	81 67—111 67

MIDDLESEX COUNTY.

<i>Brighton</i> , Ladies of Soc. of Rev. Jno. R. Adams, balance to const. him a L. M. of Co. Soc. by Miss Sarah Worcester	15 00
<i>Charlestown</i> , Winthrop Ch. and Soc. by Dea. E. P. Mackintire	84 37
<i>Medford</i> , Soc. of Rev. Abijah R. Baker, by Mr. Eliza Hayden	24 00
<i>Weston</i> , Mrs. M. T. Bigelow	10 00
<i>Woburn</i> , Soc. of Rev. Geo. P. Smith, an individual	1 00
Soc. of Rev. Joseph Bennett, in part	72 94—73 94—207 31

[Most of the above by Rev. J. Emerson, Agt.]

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
<i>Concord</i> , Soc. of Rev. James Means, bal. to const. him an H. M.	14 92
<i>Marlboro'</i> , Soc. of Rev. George E. Day, bal.	2 65
<i>Northboro'</i> , Evan. Soc. by Rev. Dr. Bates	14 12
<i>Saxonville</i> , Soc. of Rev. Isaac Hosford	6 12—37 81

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
<i>Braintree</i> , Dea. Jonathan Newcomb	10 00
Soc. of Rev. Dr. Storrs, Ladies' Ed. Soc. by Mrs. Ann Storrs, Tr. \$41 43, Mr. Wm. Nuttage \$2, Coll. \$40, of the whole sum, \$80 is to const. L. Members of Co. Soc. Mrs. Cha. French, Mrs. Benj. V. French, Mrs. Jona. Wild, and Mrs. Lemuel Veazie	73 43—83 43
<i>Dedham</i> , Miss Louisa Damon	5 00
Soc. of Rev. Dr. Burgess, a contribution	140 18—145 18
<i>Dorchester</i> , Soc. of Rev. Dr. Codman, contribution	70 00
Ladies of the Soc. by Mrs. Hannah Tolman H. Mrs. Plaised 5,	16 00—86 00
<i>Franklin</i> , Soc. of Rev. Terilus D. Southworth, contribution	35 00
Mrs. Irene Fisher 5, River End Ladies Ch. Soc. 6,	11 00—46 00

<i>Medway, E. Ladies Ed. Soc. in Cong. of Rev.</i>	
Sewall Harding	38 50
<i>Milton, Aux. Ed. Soc. by Rev. Saml. W. Cozens</i>	35 83
<i>Walpole, S. c. of Rev. Asahel Bigelow, contrib.</i>	9 89
<i>Wrentham, Soc. of Rev. Eliza Fisk, Ladies' Ed. Soc. by Miss Whiting, Tr. of which \$15 is to const. L. M. s of Co. Soc. Mrs. M. Louisa Blake, Edward W. Pratt, and Chas. H. Pratt</i>	67 00
Gent. Ed. Soc. by Mr. W. Ide, Tr.	25 25
Individuals, by Rev. Mr. Fisk	25 25—117 50
From Rev. Dr. Codman, particulars to be given in Nov. number	223 81

786 14

Deduct expense paid by Co. Soc. of printing the Sermon of Rev. Mr. Harding at the Annu. in 1841 34 90—751 24

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
<i>Fairhaven, Ladies Ed. Soc. by Mrs. Sarah H. Ayres</i>	21 75

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
<i>Abington, Mrs. Mehitable Hunt, by Rev. Joseph Emerson, Agt.</i>	10 00
<i>Marshfield, Rev. Daniel D. Tappan</i>	1 00
<i>North Bridgewater, Soc. of Rev. D. Huntington</i>	29 62
Do. Rev. Paul Couch	80 90—71 52

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
<i>Boston, Bowdoin St. Society, additional</i>	15 00
East Boston Society, do.	20 00
Essex St. Soc. do.	3 00
A Lady, for 2 yrs. by Mr. A. H. Twombly	10 00
From a 'Friend'	6 00
Rev. Joseph Emerson, Agt. of the A. E. Soc.	30 00—84 00

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]	
<i>Milford, A female friend, by Rev. David Long</i>	4 50
From a 'Friend'	10 00—14 50

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]	
<i>Sterling, Ladies Missionary Society</i>	3 00

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]	
<i>Slater'sville, Mrs. Lucy Grosvenor, by Rev. Mr. Taylor</i>	5 00
	\$3,564 49

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]	
<i>Acton, A friend</i>	1 00
<i>Bethel, Cong. Ch. and Soc. a contribution</i>	12 60
<i>Biddeford, Rev. C. Kimball</i>	5 00
<i>Cherryfield, Friends</i>	4 25
<i>Hallowell, Mrs. Sophia F. Bond, to const. Rev. Eli Thurston an H. M.</i>	40 00
<i>Portland, A friend, to aid beneficiaries of the West. A. E. Soc. by Rev. A. Cummings</i>	5 00
Contribution at annual meeting	27 15
A friend, by Rev. J. C. Lovejoy	3 00
	\$97 40

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]	
<i>Boscawen, W. Evan. Soc. by Jabez Abbott, Tr.</i>	4 25
<i>Mason, Cong. Soc. by Mr. E. D. Boylston, Tr. Hillsboro' Co. Aux. Ed. Soc.</i>	13 92
<i>Pelham, Ladies' Ch. Soc. by do.</i>	12 00
<i>Plymouth, Cong. Ch. and Soc. by William Green, Esq.</i>	6 00
<i>Temple, Mon. Concert, by Mr. Boylston, Tr.</i>	14 80
<i>Wilton, Ladies' Ed. Soc. by do.</i>	12 00
	\$62 75

Clothing.

<i>Boscawen, (W.) Ladies' Ed. Soc. by Mrs. L. E. Price, Tr.</i>	
shirts, pillow cases, collars and socks.	

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]	
<i>Pauliney, Cong. Soc. by Dea. Farnam</i>	11 93
<i>Rutland, East Parish, collection, by Wm. Page</i>	8 85
Gentlemen, do.	6 00
Ladies, do.	17 30—31 65
<i>Royalton, Cong. Ch. and Soc. by Gen. John Francis</i>	20 00
From C. W. Storrs, Esq. Tr. Wash. Co. Aux. Ed. Soc.	90
	\$64 48

Also, 3 pair socks from Mr. Storrs, as Treas.

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]	
<i>Brooklyn, Mrs. Esther Smith, bal. to const. Mrs. Lucy Scarborough an H. M. by Rev. Mr. Tillotson</i>	50 00
<i>Danbury, Coll. in 1st Cong. Ch. and Soc. by Rev. Mr. Stone</i>	26 25
<i>East Haven, Coll. in Rev. Mr. Dodd's Cong. by Pres. Day</i>	6 25
<i>Griswold, Miss Alice Lester, (\$15 before rec'd) to const. herself a L. M. of Ct. Br. and \$1 contr. by Rev. W. H. Jewett</i>	16 00
<i>Hartford, Mr. Ray, 5, Mr. Thatcher 2, Mr. T. Williams 3</i>	10 00
<i>Litchfield, Coll. in Cong. Soc. by Rev. Mr. Brace</i>	25 00
<i>Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr.</i>	37 00
<i>North Guilford, Coll. in Cong. Soc. by Rev. Mr. Whitmore</i>	19 26
<i>North Woodstock, Village Corners, by Rev. Pres. Day</i>	19 75
<i>Northford, Coll. in Cong. Soc. 14 30, Ladies' Union Benev. Soc. 2 50, by Rev. Mr. Boardman</i>	16 80
<i>New London, Ladies, by Thos. S. Perkins, Esq.</i>	29 38
<i>Pettyburg, Ladies' Coll. Soc. by Temperance Bull, Tr.</i>	10 00
<i>South Coventry, Coll. in Rev. Mr. Booth's Cong. by Rev. Mr. B.</i>	9 00
<i>Smybrook, Coll. in 2d Ecc. Soc. by Rev. Mr. Hovey</i>	26 62
<i>Thompson, Soc. of Rev. Daniel Dow</i>	7 50
<i>Upper Middletown, Coll. in Cong. Soc. by Rev. Mr. Crocker</i>	23 00
The following by Rev. Ansel Nash, Agt.	
<i>Clinton, Collection, in part</i>	2 75
<i>Chester, do. do.</i>	6 67
<i>Deep River, bal. to const. Rev. Frederick W. Chapman an H. M.</i>	16 38
<i>East Haven, a collection</i>	37 12
<i>Guilford, do.</i>	24 15
<i>Killingworth, do. in part</i>	8 42
<i>Lyme, do.</i>	35 07
<i>Misford, do. in part</i>	47 25
<i>Madison, do. do.</i>	14 28
<i>North Haven, do.</i>	46 28
<i>Smybrook, do.</i>	42 32
<i>Waterbury, do. in part</i>	18 01
	\$630 51

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]	
<i>Mr. Todd 5, Eliphalet Wicks, Troy, 150, Mercer St. Ch. N. Y., R. T. Haines 25, Anson G. Phelps 25, W. G. Bull 25, Mrs. Rev. Dr. Skinner 5, Dr. A. Peters 5, F. Makoe 10, Poughkeepsie, James Roosevelt 50, 2d Avenue Ch., W. F. Dodge 25, W. J. Armstrong, D. D. 15, Ladies of Bleeker St. Ch. by Mrs. C. N. Tallot 64 50, Ridgely 31 87, Florida 28 75, Freedom Plains 25, Rev. Mr. Wadsworth's Ch. in Troy 33 04; New Preston 17 37.</i>	\$542 03

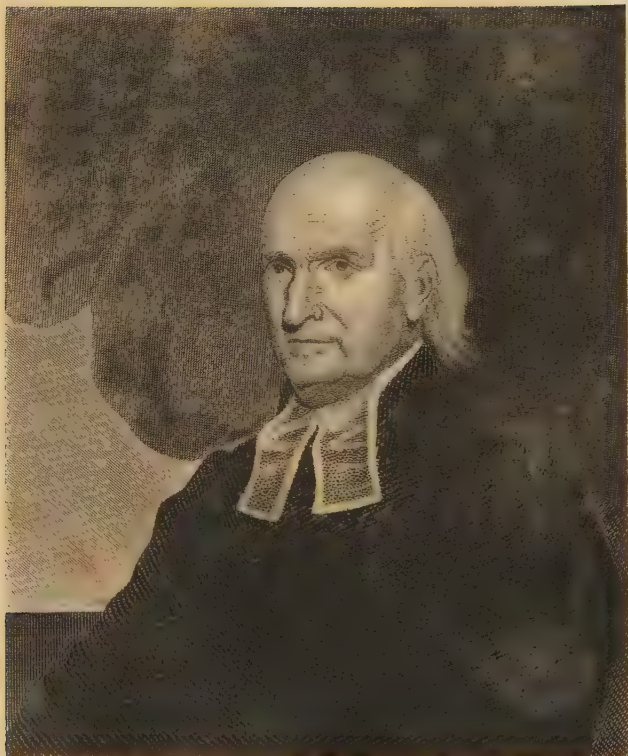
PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]	
<i>New Brunswick, Homer Leet 10, 2d Chh. Orange, N. J. 18, Springfield 55c, Rev. W. Belden, Newark 10, Coll. at Elizabethport 1 87, 1st Ch. Philadelphia, J. B. Lapsley 100, A. P. D. 5, Cash 3, W. Purcees 10, John Lapsley 10, T. M. Mitchell 5, Margaret Toland 1, D. P. Allen 10, 5th Pres. Ch. Phila. H. Sloan 25, Mrs. Falconer 5, Mr. Rynn 5, E. Brown 3, John Neille 3, G. W. McClelland 100, Wm. Worell 50, James Atwood 15, George Henderson 5, W. Coates and wife 20, Jos. Thickmontson 30, Mrs. Molineaux 1, 1st Ch. N. L. Phila. A. W. Campbell 5, Hartsville, Rev. James P. Wilson 3, 1st Ch. in Southwark, Phil. a widow's offering 10.</i>	\$169 59

UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]	
<i>Binghamton, Pres. Ch. 80 87, Cong. Ch. 3 37, Bridgewater 5 58, Coventry 21 08, Coventryville 13, Clinton F. B. Ch. 5, Canastota 4 19, Colchester, Miss S. Downs 25, Cordandville 9 50, Delhi 40, Deposit, Dea. W. Wheeler, in part of L. M. 20, Col. in Pres. Chh. 5 50, Norwich 27 00, Oneonta 8 75, Fly Creek 3 79, Giltersville 2 90, Guilford 8 46, Hamlen 3 40, Homer 38 50, Hamilton 11, Lewis 5, New Hartford 3, New Road 4 50, Oxford 2, Paria 3 47, Syracuse, Pres. Chh. 48 80, Cong. Ch. 13 75, Salina 3 81, Walton 19 96, Whitesboro 13 56, Winfield 6 36.</i>	\$489 70

Whole amount received, \$5,920 75.



Painted by Badger

Engraved by C. Felton

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D. D.

AMERICAN QUARTERLY REGISTER.

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NOVEMBER, 1842.

No. 2.

MEMOIR OF REV. NATHANAEL EMMONS, D. D.,

PASTOR OF THE CHURCH IN FRANKLIN, MS.

[By Rev. A. R. BAKER, of Medford, Ms.]

THE REV. NATHANAEL EMMONS, D. D., was born in East Haddam, Ct., on the 1st of May, 1745. His parents, Mr. Samuel, and Mrs. Ruth Cone Emmons, were professors of religion, and early devoted him to God in baptism; and by their example, prayers, and instruction, endeavored to bring him up in the nurture and admonition of the Lord. He was the youngest of six sons, and of twelve children. His ardent desire for knowledge early disinclined him to agriculture, to which his childhood and youth were devoted, and induced his father to consent to his commencing a course of classical study. In this, his progress was so rapid as to secure for him admission to Yale College, after ten months, in September, 1763, in the nineteenth year of his age. In his class were Joseph Lyman, Samuel Wales, John Treadwell, John Trumbull, and some other of the most favored sons of New England, and of the brightest ornaments of church and state. According to his humble confession, he could by no means equal some of his class-mates, but from their assigning to him at their graduation the Cliosophic oration, the highest honor which it was in their power to confer, it appears, he was not, in their estimation, in the least behind the chief of them.

The period of departure from college is one of great interest to every literary man. He has then laid his foundation, and is about to rear his superstructure. His profession is to be selected, to which he is to devote his talents, acquisitions and life. At such an eventful moment, it is interesting to see this future divine, coming from the groves of Academus, with his books and clothes, but without father, mother or home, with the wide world before him, but without any friendly hand to support or guide him. To that sense of loneliness and want which these circumstances were so well adapted to inspire, and of which he ever cherished a fresh remembrance, may be ascribed in no small degree, the lively interest he felt and manifested in the American Education Society, and in all efforts for the relief of indigent and pious young men, in a course of preparation for future usefulness.

On leaving college, he spent several months in teaching, and then commenced the study of theology with the Rev. Nathan Strong, of Coventry, Ct.,

the father of Rev. Dr. Strong, of Hartford. But he soon put himself under the instruction of the Rev. Dr. Smalley, of Berlin, a man of great logical acumen and extensive knowledge, of whom he always spoke with gratitude and veneration. Here he remained about a year, and by the pungent preaching and faithful instruction of that man of God, his early religious impressions revived and resulted in his conversion.

His religious history, previous to this period, may be most appropriately given in his own language. "When I was quite young, I had many serious thoughts. I remember well that, by reading the life of a pious youth, I was sensibly struck with a conviction of my great guilt, and the awful thought of dying unprepared, which led me for a while to secret devotions. Though I did not long continue in this state of mind; yet I entertained reverential thoughts of religion, and fully resolved to become, some time or other, truly pious. These resolutions were cherished and strengthened by a strong desire to be a preacher of the gospel. I felt a peculiar respect for ministers, and thought I should be extremely happy, if I could be properly qualified to be one myself. When one of my sisters died of a consumption, my fears about myself were again alarmed; and I had some lively apprehensions of the state of the damned, especially of the lake that burneth with fire and brimstone. I used to be much terrified with the prospect of the day of judgment; and my fears constrained me to cry to God in secret, to save me from the wrath to come. But when my fears abated, I soon fell into the neglect of this duty. Such was the general state of my mind, till I turned my attention more directly toward divinity, and began my theological studies. I now had a rational and serious conviction of the great importance of becoming truly religious. Accordingly I began a constant practice of daily reading the Bible and of praying to God in secret.

All this time, however, I had no sense of the total corruption of my heart, and its perfect opposition to God. But one night there came up a terrible thunderstorm, which gave me such an awful sense of God's displeasure, and of my going into a miserable eternity, as I never had before. I durst not close my eyes in sleep during the whole night, but lay crying for mercy with great anxiety and distress. This impression continued day after day, and week after week, and put me upon the serious and diligent use of what I supposed to be the appointed means of grace. In this state of mind I went to Dr. Smalley's, to pursue my theological studies."*

Here he was soon led to see the plague of his own heart, its total depravity, and was brought to the borders of despair, when light suddenly broke upon his darkness, and joy and peace succeeded his sorrow and conflict. He saw and admired the beauty and glory of the divine character, and of the plan of redemption, and was filled with love to God and his church, and with a benevolent regard for mankind. He made a public profession of his faith, in the twenty-fourth year of his age, and united with the church in his native town. From this time he pursued his professional studies from new motives and with fresh delight. "He believed, and therefore knew of the doctrine." He had a witness in his own breast, which bore testimony to the truth, and which said yea and amen to the declarations of Scripture respecting the duties and exercises of experimental piety. Whether he commenced the study of theology from an original fondness for such investigations, or in the hope that they would result in his conversion and his spiritual preparation for the sacred office, we are

* Autobiography, p. 11.

not able to determine. But of this has he often assured us, that he always believed personal piety an indispensable qualification for the gospel ministry.

He was licensed to preach in the autumn of 1769, by the South Association, in Hartford county. In his examination he expressed opinions on the doctrines of depravity, regeneration and human and divine agency, which led to an animated and warm discussion, to a division of the Association into two parties, the old and the new schools, as they were then called in Connecticut, and ultimately to the formation and adoption of a new creed by that body. The part he was compelled to take in that controversy brought him into public notice, but not into public favor; for by many his opinions were considered dangerous innovations upon the old theology. Hence he was viewed with an eye of suspicion. Still it was the means of developing and strengthening two original qualities of his mind, independence in the investigation of truth and fearlessness in proclaiming it. Probably no man ever possessed these traits of character in a higher degree. If as he often affirmed, that controversy made him a "speckled bird," the novelty and variety of the plumage it gave him, arrested the attention of others, and encouraged him to strike notes and reach heights which he might not otherwise have attempted.

After preaching in a variety of places nearly four years, he was ordained April 21, 1773, over the church in Franklin, Ms., then the second church in Wrentham, which had been gathered about thirty-five years, and had enjoyed the labors of two settled ministers. An ordination was at that time a great occasion, which drew together a multitude that could not be accommodated in the house of worship. So it was at the ordination of Dr. Emmons. The people assembled in apostolic style on elevated ground in the rear of the sanctuary, where all could see and hear, and the services were performed, as at the ordination of both his predecessors, in the open air and beneath the broad canopy of heaven. His church, to which nearly one hundred had been added by the great awakening in New England, in 1741, consisted of two hundred members in full communion, and his congregation numbered about four hundred.

Two years after his introduction to the pastoral office, he married Miss Deliverance French, the daughter of Moses French, Esq., of Braintree, Ms. The memory of the aged among us confirms his declaration respecting her. She was a lady of "sprightly mind, pious heart, and most amiable natural disposition," "a pattern of prudence, condescension, benevolence and faithfulness." For a short space the sun of prosperity shone upon his path, and encouraged the expectation of future usefulness and happiness. But it was soon overcast with clouds. A storm gathered, and the thunder and lightning of war terrified the nation. Two days after his marriage, the battles of Lexington and Concord were fought, the opening scenes of the American revolution. This war greatly embarrassed him by preventing the punctual payment of his salary, and by diverting the attention of his people from his preaching and thus compelling him to labor almost in vain; and what was worse and more to be deplored, it alienated some of them from him; for there were among them those who sympathized with the mother country, and took part against the colonies, the cause of which he warmly espoused, and the claims and interests of which he set forth and defended, both in public and in private, with all the ardor of his gifted mind.

While the tempest of war was raging, the hand of divine providence was laid heavily upon him. His wife fell into a decline of which she died after a protracted illness, in June, 1778. But this stroke of affliction, though

severe, was not the only one with which he was visited. In less than two months from her death, his two little sons, the only surviving members of his family, sickened and died in one day. They were laid in the same coffin and buried in the same grave; in their deaths as in their lives, undivided. He alone of all his family remained to tell the story of his affliction, and in his *Autobiography* he has related it with inimitable tenderness. He could say in truth, "All thy waves and thy billows are gone over me;" but he uttered no complaint. The language of his heart was, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." To these scenes of affliction he ever after referred as a school in which he learned many valuable lessons. They taught him to sympathize more tenderly with suffering and sorrow, and to prove himself a son of consolation to the afflicted and distressed.

He remained a widower a year and four months, when he found another companion, Miss Martha Williams, the daughter of the Rev. Chester Williams, of Hadley, Ms. Her amiableness, intelligence and piety, secured for her the confidence and esteem of the people and of all who knew her, and her excellent domestic habits enabled her to relieve him almost entirely of the ordinary cares of his family. By her he had six children, two sons and four daughters. Now the sun of prosperity looked out from behind the cloud, and smiled upon him. The voice of health and joy was heard in his habitation; the evils he had suffered from the war, ceased with the treaty of 1783; and his growing reputation rendered him the idol of his people. His was not that mushroom popularity which springs up in a night, only to perish on the following day; but that lasting renown which real excellence and genius always secure.

Nor was it temporal prosperity alone in which he rejoiced. The Lord lifted upon him the light of his countenance, and sent his Spirit to bless his ministry. A revival generally commences in a church, and especially in the heart of the pastor. The first indications of a revival are commonly to be found there. For eleven years this servant of the Lord labored without many visible tokens of success. There were occasional conversions and additions to the church; the dews gently descended, but there were no showers of grace. During the summer of 1784, his mind was much occupied with the spiritual condition and prospects of his flock, and with the unsuccessfulness of his labors in their behalf. He gave himself to prayer, and no sooner did the fire begin to burn upon his own altar, than its light was seen and its heat felt by them. "Man's extremity is God's opportunity." In his humiliation and entire dependence, he was cheered by indications of special seriousness among his people. These increased till the work extended to every part of the town. It continued nearly a year, animating the piety of the church, converting sinners and triumphing over all opposition. More than seventy, or about one tenth of the non-professors in the town, became hopeful subjects of renewing grace. This spiritual refreshing from the presence of the Lord, greatly improved the character of his church and people, and encouraged him in his work.

There were two other revivals during his ministry, one in 1794, and 1795, when from thirty to forty became hopeful subjects of grace, and another in 1809, when thirty-three were added to the church. Beside these, there were several seasons of unusual attention to religion, which can hardly be called revivals in the present acceptation of the word, though the hearts of a few saints were quickened, and a few sinners were brought to the knowledge of the truth. From the revival of 1794, to the end of his ministry, scarcely a year passed without more or less additions to the

church. Of his mode of laboring in a revival and of receiving members to his church, we shall speak in the sequel. It has often been said by those who love not the doctrines which he preached, that he was never blessed with a revival. The remark is both disingenuous and false. If there has lived a man in New England, within the last century, who merited the appellation of a revival preacher in the best sense, he was that man. Few pastors, during the period in which he lived, were instrumental of the conversion of a greater number of their people.

There was one characteristic of the converts under his ministry, which it would be unpardonable to omit. Unlike many in our day, they did not need to be reconverted the next month, nor the next year. They believed the doctrine of the saint's perseverance, and their lives were a practical illustration of it. We cannot now recollect, and we never heard our fathers mention, a solitary instance of an apostate among them.* They held on their way, and persevered unto the end.

While these showers of divine mercy were descending, his reputation increased, and his influence extended. He humbled himself, and therefore God exalted him. The estimation, in which he was held at this early period, is evinced by the honorary degree of D. D., which he received from Dartmouth College, in 1798, a rare honor at that day. His publications, of which we shall hereafter speak, began to command public attention, and to secure for his talents, learning and piety, the respect even of his theological opponents.

We have now followed him to the meridian of life. We are next to watch his decline, and to see his sun go down amidst occasional clouds and storms, but ever and anon breaking out and shining in the greatness of its strength. Once he had buried his whole family; but God had mercifully given him another, and his children had grown up around him, when he discovered that disease was gradually undermining the constitution of his second daughter. He watched its progress with the solicitude of a father and a Christian; and perceiving, at length, that she must soon die, and apprehending she was yet unconverted, he directed his energies to the preparation of her soul for heaven. He pleaded the precious promise of the covenant, into which he had introduced her, and interested others in prayer in her behalf, while he opened to her view her true condition as a sinner, and besought her to be reconciled to God. The Lord blessed his instructions, and answered his prayers. He saw her a humble penitent, and heard her declare the great things God had done for her soul. She died in peace and triumph, on the third of June, 1813. Her death opened afresh the fountain of his sorrow, but a branch from the tree of life sweetened its bitter waters. True his child was not, for God had taken her; but grace enabled his thoughts to follow her luminous track as she ascended to his God and her God, and to think of her bowing before the same throne, from which he sought for himself, his wife and surviving children, divine consolation.

When one of the objects of our affection is removed, our hearts often cling with increased fondness to those which remain. So it was with the subject of these remarks. He loved his other children more ardently than ever, and if there was one more than the rest to whom the finger of Providence directed him to look for support, it was Erastus his younger son, who remained at home to superintend his father's estate. He looked to him as the staff of his age, a man every way suited to render his declining

* The writer was formerly a parishioner of Dr. Emmons.

years peaceful and happy, and every way worthy of the universal esteem and affection he enjoyed. But here too a mysterious Providence saw fit to disappoint his hopes. Consumption seized this object of his love, and hastened him to the grave. He died on the 13th of March, 1820. But the sorrow of his father and friends, was relieved by the hope that grace preceded the arrow of death. "Just before this son left the world he looked up, and said, 'Father, I am dying.' His father then, in allusion to what he had previously heard him say respecting his submission to God, and hope in his mercy, inquired, if his trust and confidence in his Saviour remained unshaken. He replied in the affirmative. 'Then,' said his father, 'your passage is short, and, if you are not deceived, your rest in heaven will be glorious.' The son expired. Shortly after, the father offered a prayer in the room where lay the remains of his departed son, apparently full of submission and trust in God."*

At this time, his surviving son and two of his daughters were settled remote from the parental mansion. Of course, this death left him but one child at home; and her strength and health were impaired by her constant watchfulness and care of her deceased brother. It was hoped God would spare her life, if not for her own, yet for her parents' sake. His people, whom his preaching and example had taught to sympathize with the afflicted, wrestled in prayer in her behalf. They besought the Lord not to suffer his rod to fall again upon their beloved pastor, while his heart was yet bleeding under its former stroke. God heard and answered their prayers, as he did those of his own beloved Son in Gethsemane, not by withholding, but by sending the dreaded affliction, and granting divine support under it. Here as in the previous loss of his son and daughter, the Lord cheered his despondence, and relieved his sorrow by affording him evidence of his child's conversion; before the vital spark was extinguished. Two years and ten months after the death of his son, Dr. Emmons was called to bury this daughter, on whose arm he had hoped to lean for support, when bowing under the weight of years, and whose hand he had expected would smooth his pillow, and close his eyes in death. Speaking to his people of this and of his previous afflictions, in his sermon on the Sabbath after her funeral, he said: "Your pastor has been a man of sorrows and acquainted with grief. God has bereaved him of father and mother, of brothers and sisters; of one nearer and dearer than either; of several young, tender and fair branches of his family; and of all his contemporary brethren in the work of the ministry. God has called him to bear the yoke in his youth, in his riper years, and now even under the infirmities of old age, He has poured out to him another cup of the wormwood and the gall, while the bitterness of the former cups is still in remembrance. God has recently and prematurely bereaved him of a dear daughter, upon whom it was natural to place some hopes and some dependence; but those hopes and that dependence are now buried with her in the grave. He may now with more propriety, and he hopes with a better spirit, say, as Jacob said, I will go down into the grave unto my daughter mourning. He may be allowed to mourn, but not to murmur. He knows it becomes him to hold his peace, and not open his mouth, because the Lord has done it. But you will permit me to make the same request that Job made on a similar occasion: 'Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.'"† Never shall we forget the manner, in which he uttered those last words. Our youthful eyes beheld him, then in the seventy-eighth year of

* Memoir in his works, vol. I. p. cxv.

† Emmons's Works, vol. III. p. 273.

his age, and in the fiftieth of his ministry, imploring the prayers of his people that he might not sink, while the waves of affliction dashed over him. His eyes ran down with tears; his people wept around him; his swelling grief choked his feeble utterance in almost every sentence, till he was obliged to terminate his discourse. He closed his sermon-book, withdrew his spectacles, wiped off the falling tears, and then, lifting his suffused eyes toward heaven, he said, "Let us find relief in prayer." God strengthened him, and enabled him to lead our devotions with unusual fervor. He prayed for himself, his wife and children, his church and people, like a man who stood on the confines of eternity, like one who stood between the living and the dead. Never before nor since have we seen a Christian assembly so perfectly dissolved in tears. Some wept at the remembrance of those whom God had taken away from him; more by reason of their sympathy with his sorrow, and at the painful apprehension that they would soon hear his voice no more; and others because their hard impenitent hearts were not prepared to offer to God acceptable prayer for their afflicted and beloved pastor. Prayer being ended, a hymn sung, and the benediction pronounced, we retired, wiser and better for the soul-stirring scene.

Many feared he would sink under the weight of these afflictions; but an unseen hand supported him and enabled him to labor as efficiently and successfully as ever, till May, 1827, when he was seized with a fainting fit in the midst of a public discourse, and was carried from his pulpit to his dwelling. He so far recovered as to be able to enter the sanctuary the next Sabbath and complete the delivery of his discourse. It was an unusually powerful production. Never shall we forget the profound silence and undivided attention with which his hearers hung upon his lips during the delivery of that sermon. A general impression seemed to prevail that they were hearing him for the last time; and so the event proved, for on the next Lord's day he sent them a letter, resigning his public charge and requesting them to take immediate measures for the supply of the pulpit; and "to grant or not to grant" him, at their pleasure, a gratuity for the remainder of his days. They complied with his request and granted him an annuity of two hundred dollars, which with the income of his estate, provided for him a comfortable support during the rest of his life. Their better judgment compelled most of them to acknowledge the propriety of his decision. Some however remonstrated with him, and desired him to retain his connection with them, and to perform as much labor as his health would permit, and to allow them to settle a colleague who should perform the remainder. "No—no," said the venerable man, "one ship should never have two captains; and as for me, I never desired to die a lingering death." The persuasion they used, was vain; his purpose was formed, and was unalterable. Still he assured them he had no disposition to have his pastoral relation dissolved. What he desired was to be excused from all ministerial labor, but not from any aid it might be in his power to render them as a counsellor and a friend. While they were destitute of another pastor, he acted as moderator of the church, also united in a few ecclesiastical councils, and took a part in the ordination of one of his colleagues. In his retirement, he devoted most of his time to conversation and reading. It appeared strange to some of his visitors who perceived in his steps the activity of youth, and in his intellect the vigor of manhood, that he should so circumscribe the sphere of his labors. The vividness of this impression, in some instances drew from them expressions of wonder. But they always found a pertinent and often a facetious reply, ready for them. "I should think," said one of them in allusion to the various con-

troversies and commotions of the age, "you could not be silent, and sit still here in your study;" to whom he replied, "There are few men at this day who can sit still, and far less who can sit up straight." To another who expressed his regret that he had retired from the active duties of the ministry, while he had so much apparent ability to perform them, he said, "Any man can lead an army into action, but it requires a skilful and experienced general to make a graceful retreat." Such remarks from him were not the language of ostentation and self complacency; from these no man was ever more free. Dr. Emmons was what he seemed to be, and he always seemed just what he was, modest, sincere, frank and cheerful.

After his resignation, he lived to see two colleagues settled over his people, each of whom speak of their relation to him as a source of improvement and pleasure. He never interfered with their appropriate duties, but freely gave them his advice, and then left them to act for themselves. He was a counsellor and father to them, rather than a critic and dictator. Were all senior pastors like him, the relation of a colleague, instead of being as it too often proves, one of trial and perplexity, would be among the most desirable and happy on earth. When he saw another entering into his labors, his people united and happy, and thought of himself, retired from his official duties to spend the evening of his life in tranquillity, he could say, "My cup runneth over. Surely goodness and mercy have followed me all the days of my life."

But a bitter ingredient was soon cast into that cup of pleasure. His wife who had been his companion for half a century, and had for some years been a cripple, and of whose virtues we have already spoken, died on the second of August, 1829. Of her death he thus speaks in a letter to her brother. "Your loss is great, but mine is irreparable. I am emphatically a pilgrim and stranger on the earth, having neither father, nor mother, nor brother nor sister, nor uncle nor aunt living. I am left alone to bear the heaviest affliction, I have ever been called to bear. You knew the excellent character of your sister, but I knew more of her excellence, worth and importance to me. She was indeed a rich blessing to me, and to her family and to her people, among whom I believe she never had a single enemy. She was eminently a pattern of patience, meekness, and submission during a long life of peculiar trials, bodily infirmities, pains and distresses."*

At this period his situation was peculiarly afflictive. He was in the eighty-fifth year of his age—bereaved of his second wife, and without any child remaining in his dwelling to comfort him. Providence soon brought to his habitation his widowed daughter, whose affliction made a fresh demand upon his sympathy and grief. It sometimes relieves our sorrow to find others who have been similarly afflicted. That mysterious Providence which had so often visited him, had been by similar visitations preparing for him a companion of his old age, the widow of the late Rev. Edmund Mills, of Sutton, Ms. By their marriage, which was solemnized on the 18th of September, 1831, he received his third wife, and she her third ministerial husband. Her fidelity, watchfulness and affection were the means God employed to revive and cheer him. For sometime he enjoyed such health as enabled him to sustain the fatigue of several journeys of considerable length, and to read an amount which would have done honor to a minister in the meridian of life. When he was ninety years of age, and often found it difficult to remember the name of yesterday's visiter, he would relate the

* Works, vol. I. p. cxvii.

contents of the last book he read with surprising accuracy, and would make extemporaneous criticisms upon it, which would have ornamented the pages of a quarterly. His mind seemed never to lose its perfect control of the truths, to which he had devoted his life. In the summer and autumn of 1840, his health gradually declined, and no one could visit him without the conviction that he was on the confines of eternity. The last time the author of these remarks visited him, he received from his lips something like the following charge, when he bade him farewell;—the same for substance which he repeated to many other young clergymen: “You are young, and probably have many years to labor in the vineyard of your divine Master; be faithful, and declare the whole counsel of the Lord; preach the word, especially the doctrines of the gospel. Fidelity to Christ, to your own conscience, and to your fellow men, will be a sweet theme of reflection when you are old, or lie upon the bed of death. I am daily expecting a summons to depart. Remember it is a great thing to die. I cannot say that I fear to be dead, but I dread the agonies of dying. Still I want to be in heaven. I want to see your grandfather and many other members of my church, whom I expect to meet there. I want to see my ministerial brethren who have gone before me, the apostles and prophets of God; and I want to see Paul more than any other man, and Christ my Saviour more than all.”

He spoke with freedom and frequency of his desire to depart and be with Christ, and sometimes uttered a prayer for a smooth and easy passage to the world of spirits. God mercifully granted his request. His last sickness was short, and though his suffering was at times severe, yet an observer assures us that, “just before the closing scene, he was comparatively easy; and when he actually left the world, it was with so little alteration in his appearance, that no one in the room could tell when he ceased to breathe.” He fell sweetly asleep in Jesus, about three o’clock on Wednesday morning September 23d, 1840; thirteen years and four months from his resignation of his public charge, sixty-seven years and five months from his ordination, seventy-one years from the time he was licensed to preach the gospel, and ninety-five years and five months from his birth. His funeral was attended on the following Monday, by a large concourse of clergymen and friends. The sermon on this occasion was preached by Rev. Thomas Williams, from Ecclesiastes xii. 9. “And moreover, because the preacher was wise, he still taught the people knowledge.” Prayers were offered at the house by Rev. Mr. Long, of Milford, and at the meeting-house by Rev. Mr. Fisk, of Wrentham, and Rev. Dr. Codman, of Dorchester. A funeral is always a solemn occasion, but many circumstances conspired to give this that character in an eminent degree. The sight of the old parsonage with its dilapidated buildings which he raised; and of the large trees around it, decaying of very age, which he planted at the commencement of his ministry; and of the sanctuary in which he preached more than half a century, now clad in deep mourning; the sight of the mourners, among whom were his descendants of the third and fourth generations—of the bearers, now bowing under the weight of years, nearly all of whom he baptized in their childhood—of the pall-bearers, the most aged clergymen in the surrounding country, but full a quarter of a century younger than himself—of his church, in which many had passed their eightieth year, but in which not an individual remained, who took an active part in his settlement—of two or three hundred children of his congregation, whose grandparents, he married in their youth, but who had long since been borne in full age to their graves,—the sight of such an assemblage around his coffin

and his grave, was intensely interesting and solemn. The deep feeling which was manifested, showed how sincerely this eminent man of God was loved and respected by those among whom he had labored in the gospel. When he was laid in his narrow house, the following original and appropriate hymn was sung; and then all retired, sensible that a great man had fallen in Israel.

“ Rest, man of God! thy labors cease,
And we, thy sorrowing children, come
To lay thee in the grave in peace,
And sing around thy hallowed tomb.

With all the great and holy dead,
Long since departed to the skies;
Triumphant from this lowly bed,
In equal glory thou shalt rise.

Thou wert our father, friend and guide,
Our faithful shepherd, tried and true;
For all for whom the Saviour died
Thy life a deathless pattern drew.

Though thou dost sleep, thy page shall burn
With untold lustre, ages hence;
Millennial converts yet shall learn
The doctrines of the cross from thence.

Well nigh a century was spent
Amid life's ever varying scenes;
Ah! thou didst know what sorrow meant,
Oft drinking from her bitter streams.

But lo! thy ransomed soul is gone;
Gone to thy Saviour and thy King;
Already hast thou learned the song,
Which angels never, never sing.

And now, while ‘dust to dust is given,’
And farewell sighs are heard from all,
On him, who points our way to heaven,
May thy descending mantle fall.”

We have now followed the subject of these remarks to his rest. It has not been our object to produce a picture of a perfect man; but to give a faithful likeness of our venerable friend, to present briefly the commanding facts of his history nearly in the order of their occurrence, and to leave it principally to our readers to fill up the outline, and to give the whole such shade and color as their taste and judgment may approve. But to aid their imagination and reflection, it is necessary to develop more fully some of his most prominent characteristics, as they presented themselves in his personal appearance, his family, and his study, in his intercourse with his people, in his pulpit, and his publications. Biographical notices, like short interviews with strangers, often decide our judgment of character. First impressions are powerful and abiding. We always form some opinion of men from their personal appearance; and, as Archbishop Whately justly remarks, though it is difficult to analyze that opinion and retrace it to its source, and consequently difficult to defend it, and though a better acquaintance will sometimes modify and correct it, yet it will often be found surprisingly accurate, especially where there is a striking analogy between the body and the mind, the qualities and modes of action in one and those in the other. Seldom has such an analogy been more perfectly exhibited

than in Dr. Emmons. Hence the first impression, made on the mind of a stranger in beholding him, was generally very correct.

His stature was rather below than above the common size. He was but little more than five feet and a half high, and probably never weighed one hundred and fifty pounds in his life. The frame-work of his body was "fitly joined together," and compact; and an observer would at once believe him to be a man of nerve, of keen sensibility, and of bright and active mind, from the sprightliness of his gait; of independence, decision and uprightness, from his firm and erect posture; and of good taste, from his general neatness; and the longer and more critically his personal appearance was inspected, the deeper did it fix this impression in the mind. His open countenance, his penetrating eye, and every motion of his body, increased its distinctness. Even the costume in which he appeared, his three-cornered hat, his single-breasted coat and skirted vest, his small clothes, and the silver buckles on his knees and his shoes, all pronounced him a man of Puritanic mould, whose authoritative voice fashion obeyed, which controls the multitude, and is rarely in subjection to any man; but in him it yielded to personal comfort and convenience, and in this respect, dissatisfied with the maxims of worldly wisdom, he became a law unto himself.

In the various relations of domestic life, no man ever exhibited more of the milk of human kindness. As the head of a family, he "ruled well his own house, having his children in subjection with all gravity." His principles of family government were deduced from the word and the providence of God, and are embodied in his sermon on that subject.* He looked into the government of God, where every Christian parent should look, for the wisdom which is profitable to direct in this important branch of Christian duty. He saw how God governed his children, and he learned by example. In the divine government he never found love alluring to sin, nor undue severity producing discouragement and despair; but on the contrary, affection and authority beautifully blended, reciprocally acting and re-acting upon each other, and making all things work together for the highest general good, because all conspired to enhance the glory of the Supreme. The same economy enters to some extent into every well regulated house, but has seldom been more perfectly realized than in the family of Dr. Emmons. He was affectionate without being criminally indulgent; he exercised firmness without austerity, and uniformity without pertinacity. Like a good charioteer, he governed principally by the reins. Sometimes he acted the part of a child for the amusement of children and youth, and for relaxation from severe study; and thereby showed with how much dignity he could stoop, and with what remarkable facility he could adapt himself to the different ages and conditions of mankind. We select a single paragraph, most happily describing this quality, from his Memoir, by his son-in-law, the Rev. Dr. Ide, to whom the public are much indebted for the late beautiful edition of his works. "Some who have formed their opinion of his character by looking at a few of the sterner features of his theology, have supposed that he must be cold, distant, and unfeeling in his intercourse with his family and friends. But nothing is farther from the truth. He allowed his children to spend a little time with him every day in his study, when he would enter as fully as possible into their feelings; sometimes uniting with them in their childish sports, sometimes conversing with them upon such topics as they chose to introduce, sometimes telling them amusing anecdotes, and at others discussing some more weighty and

* See his Works, Vol. II., Sermon xxxv.

important topics. He always noticed what pleased them, took an interest in their companions, read their books, made remarks upon what they read, and gave them advice in regard to the best means of their improvement. He frequently made himself a companion for his children; and such was his familiarity with them, that they would go to him not only with their more important concerns, but frequently with the little affairs with which they amused themselves. If they were innocent amusements, they knew that he would enjoy them as well as they."*

The reverence of the young for the ancient clergy sometimes degenerated into fear, and it was not always a fear working by love; but if it ever acquired such a direction in the minds of any of the children of his parish, this extract shows that it was for the want of a better acquaintance. There are few points of view in which his private character appears more lovely than in the facts here related, the truth of which our own observation and youthful experience confirm. It is interesting to see him, whose face as he sat by his desk studying, and just before he arose to address a Christian assembly, was often a most perfect picture of abstraction, and whose mind was capable of the nicest discrimination, of profound research, of intense thought and of logical reasoning, relaxing his energies, and condescending to interest himself in the sports of childhood. This was one of his methods of taking physical exercise, and as such deserves notice; or the remark so often ascribed to him, that he never took an hour's exercise in his life, "for the sake of mere exercise,"† may mislead the judgment, and encourage a neglect of what God has rendered essential to the proper development and action of the mind. His example can never be adduced to countenance the neglect of physical exercise. If he took less than other literary men, it was because he was more temperate in meats and drinks, and more careful to avoid excess in labor, excitement and rest; and because he combined with it more interest and pleasure. His exercise and relaxation consisted chiefly of rides in the discharge of parochial and ministerial duties, of a walk in the middle of the day whenever the weather was suitable, and of conversation, enlivened with anecdotes and witticisms, which diverted and invigorated his mind, and often produced laughter that supplied well the place of more violent physical exertion. These, together with his temperate habits, and his mental discipline, kept his intellect so obedient to his will, that it would work when and where and as he directed. Here lay the secret of his power. In other mental endowments and acquisitions, he has been surpassed by divines in our own country. Davies had more versatility of mind, and Dwight more general knowledge; but for the power of concentrated attention to one subject till all its parts and relations were thoroughly examined, he stands without a rival. He was contented to let others soar upon the wings of imagination to ideal worlds, and sport with airy phantoms; but it was his aim to investigate the doctrines of the gospel, to understand and exhibit their harmony and beauty. In the earlier part of his professional career, he was generally directing his attention to one of these doctrines, for his motto was, "One thing at a time;" and he allowed no other subject to consume his energies or his time, till he acquired respecting it all the knowledge in his power. Another of his maxims evinces his estimation of this quality. He often said to young students, "Give me the man in any profession, who can look half an hour at the point of a needle, without moving a muscle; for such obstacles as do not vanish before him, he will surmount, and will in the end be suc-

* Works, Vol. I., p. 108.

† Works, Vol. I., p. 170.

cessful." Nor was his picture too high colored ; it was such as the judgment of the learned and wise approves. Dr. Reid remarks, " If there be anything that can be called *genius*, it seems to consist chiefly in being able to give that attention to a subject which keeps it steadily in the mind, till we can survey it accurately on all sides ;" * and Sir Isaac Newton, whose claim to genius all will acknowledge, observes, " If I have made any improvements in the sciences, it is owing more to patient attention than to any other talent." If the correctness of this definition is admitted, no one can deny that Dr. Emmons was a man of genius. With him such efforts were not tasks, to which he had to lash and goad his reluctant mind ; but a second nature, his life and delight.

He entered his study with as ardent a desire for his books as a florist ever had to examine the plants and flowers in a botanic garden. It was his home, endeared to him by the hallowed associations of Christian friendship, by long intellectual toil, by many conflicts and victories, and by all the communications of light and love which God there made to him. No wonder he loved it, and pronounced it the dearest spot on earth, for there he had held sweet communion with God, and with his tried friends, Hopkins, Edwards, and Smalley. There he had weighed the arguments of the most distinguished English divines of the seventeenth and eighteenth centuries, who still form the brightest constellation in the firmament of the Anglican church. When visitors called upon him, they generally found his study door fastened. On one occasion when the author of these remarks visited him in company with a friend, before we were seated, he pointed to a little hook on the inside of his door, and said, " Do you see that hook ? Both of you are young ministers, and if you have not such hooks on your study doors, I advise you to put them on without delay, for I am more indebted to that hook than to any man on earth ; it has kept me free from many interruptions." Thanking him for his advice, one of us intimated that some ministers might need the hook on the outside of the door. Smiling at the compliment which the remark offered to his superior self-government, he replied, " Then let them put a hook on both sides ; for if they need to be fastened in, they will surely need to fasten the world out." In the latter period of his life, when, if his desire for social intercourse had not increased, he certainly felt himself more at liberty to indulge it, it was truly interesting to visit him in his study, and to see him seated in his arm-chair by the side of his desk, where he had studied more hours daily than many persons are awake, and more years than most men live. No parade of books was to be seen upon his table, and no loose papers fluttering about his room, but every thing presented the appearance of neatness, order and taste. If there was a book in his hand, it was closed and replaced upon the shelf. His book-case, every chair and article of furniture, stood in its proper place, and his hat always hung upon the same nail. His first object when he received a call from strangers, appeared to be to cultivate a personal acquaintance with them, and his second to ascertain the subjects with which they were most conversant, and on which they were most desirous of conversing, for he well knew those would be most likely to engage their attention and excite their interest, and also to prove most advantageous to himself. On whatever the conversation turned, he was communicative, and generally well illustrated the truth of his oft-repeated remark, that a man who has studied one subject thoroughly, commonly knows something of most others. One branch of learning

* See his Works, Vol. IV., p. 26.

thoroughly mastered, is a key with which the temple of science may be unlocked. His thorough study of theology gave him much information on other subjects. Yet he was not what is commonly styled a general scholar. Had his mind diffused its energies over a wider space, it might have scattered a more indiscriminate radiance, but would never have left so deep and permanent an impression, for it is converged thought which takes fire, and the quantity of light and heat it emits, generally bears some proportion to the degree of the concentration. Some have read more books, but none have read so many with so much attention; some have possessed larger libraries, but few have selected books with equal discrimination and wisdom. His library, according to his own confession, consisted of the *best* and the *worst* authors; "that is to say, of those who had written most ingeniously *in favor* of the truth, and *against* it." We may learn his manner of reading and studying, from the rules he has left respecting it.

"1. I made a practice of paying my principal attention to but one subject at a time. . . . I steadily pursued it until I had discovered the truth and formed my decisive judgment.

"2. I accustomed myself to attend to all subjects which appeared to be naturally connected with divinity, and calculated to qualify me for the work of the ministry.

"3. Though I read a variety of books, yet I always meant, if I could, to read the proper books at a proper time; that is, when I was investigating the subject upon which they treated.

"4. Though I was fond of reading, yet I was still more desirous of examining and digesting what I read.

"5. I have endeavored to obtain certainty upon all points which would admit of it.

"6. I have made it my practice to improve every good opportunity of conversing upon theological subjects."

From these rules and his remarks respecting them, we discover his inclination to systematize whatever he undertook. He early settled a few plain principles in theological science, to which he afterwards referred more difficult questions, and by which he decided them. He conversed, wrote, and studied, systematically. Order was his first law. He had a plan, and so have most men. The necessity of order is so obvious, that I imagine there are few, very few scholars, who have not some end in view and some plan for attaining it. Perhaps they pursue it for a month or a year, after which it is interrupted, and the end, however important, sacrificed. They go to their graves, it may be, in full age, but with the main purpose of their lives unaccomplished, and are forgotten because the world is no better for their having lived in it. But he avoided so disastrous a result. He had a plan, and he pursued it year after year, for three-quarters of a century. His example affords a correct solution of the question, what is the first requisite—the second—and the third, for success and eminent usefulness in the ministry? It is *perseverance* in the way of well doing. Long may the light of his example shine!

Before we take our final leave of his study, we must present our readers a copy of the following lines, composed by one of his parishioners, and left in that memorable room shortly after his funeral.

"Breathe softly here! let no irreverent tread
Enter this precinct of the holy dead.
Speak not! his spirit in the viewless air
Is hovering near! lift up a silent prayer.

Speak not ! the visions of the past appear !
 That voice as music floats upon the ear !
 That aged form within that ' old arm chair,'
 Still, still is seen ! it bloomed, it withered there.

Dear, hallowed spot ! here the immortal mind
 Put forth its laurels of the loftiest kind,
 And they will shine, as age on age shall roll,
 To light the eye, and feast the inmost soul.

Our patriarch's gone ! gone as the fading leaf
 Appeared, fit emblem of our life so brief.
 May heavenly comforts soothe that widowed breast,
 While like his sun, she gently sinks to rest.

Cease humble lute ! oh cease thy saddening spell,
 E'en dying winds send out a funeral knell."

Let us next survey him, as he goes forth from his study, to share the joys and sorrows of life with his people. He was not neglectful of pastoral duties, though he discharged them *differently* from most clergymen. Seldom, especially in the latter part of his ministry, did he call upon any of his people, unless they were sick or sent for him. Yet was he minutely acquainted with their private characters and their condition, for he encouraged in them the habit of calling upon him at his study, where he conversed with them freely and personally, or if he chanced to be particularly engaged, they knew his frankness would acknowledge it. By this habit he secured most of the important ends of regular pastoral visits, without that large consumption of his time and mental energy, from which they would otherwise have been inseparable. In his parish, *the people* made most of the pastoral visits. They called on him individually and by families, and spent an hour, an afternoon, or an evening, frequently bringing with them some choice token of their affection, which served the threefold purpose of supplying a want, of expressing and of cultivating mutual love. We think there was more wisdom than some have supposed in this mode of pastoral visitation. It relieved the man of God in his arduous labors, left him more time for study, and aided the formation of a habit among his people of incalculable importance. Doubtless some of the ancient clergy were too much confined to their studies, but is it not time for us to inquire whether many of the modern have not rushed to an opposite extreme ? Ay, and whether they have not carried their people with them, so that they now expect more visiting from their minister than he can perform without a neglect of more important duties ? Preaching is the appropriate and chief work of a minister, and he cannot perform it long with acceptance and profit, without thorough study. His people can neither preach nor study for him, but they can make pastoral visits as here described, and thereby enable him to study more and preach better. Since the public labors of the clergy have now greatly multiplied, we would respectfully submit the inquiry, whether a proper regard for their health and their lives, and therefore for the prosperity of Zion, does not require some such participation in their labors on the part of the church, especially of its deacons and elders. We are not prepared to acknowledge the practice of this venerable patriarch, to which we have just referred, erroneous ; on the contrary, it appears to us truly excellent, and we should rejoice to see every minister and church prepared, in some good degree, to adopt it. We should hail it as a harbinger of future good. Hence we offer no apology for the singularity of this practice ; nay, we rather hold up the bright example of it for admiration, praise and imitation. He

attended punctually and faithfully the catechetical exercises of the children of his church and congregation, and called on his people without regard to rank, age, or station, whenever they were sick and sent for him, or desired a special remembrance in the prayers of the sanctuary. He rejoiced with them that rejoiced, and wept with them that wept. As a son of consolation, we have never seen his superior, and seldom his equal, in the ministry. By the death-bed, at funerals, and among mourners, he spoke like a man taught in the school of affliction; and he would often surprise as well as console, by tracing the relations of divine truth to the various calamities of life. His skill in this department of ministerial labor is not fully exhibited in his funeral sermons, which make up the third volume of his works, for the same reason that the eloquence of Whitefield does not appear in his published discourses, because it was impossible to print his tones and his manner.

He occasionally, especially in a revival, met his people by appointing a lecture at a private dwelling which had been visited with sickness or death, or in which there were some awakened sinners or young converts, where he invited all the neighbors to assemble, and after he had led their devotions and preached them a short extemporary sermon, he conversed with them personally and audibly; by which the providences of God were improved, and the operations of the Holy Spirit rendered a powerful means of quickening the church, and of awakening, convicting and converting sinners. He had, however, no uniform manner of laboring in a revival. Being once asked what measures he thought best to promote a revival, he instantly replied, "None at all." He undoubtedly meant that any settled mode of operation, by inducing dependence upon itself, would defeat its own object, and produce spurious conversions. No man ever was or can be more opposed to moral machinery for doing God's work. He held the doctrine of direct divine agency, and he held it strongly; and with him it was no passive doctrine, but a stimulus to exertion. His dependence on the Spirit enabled him to act with superior safety and wisdom in a revival. He believed that the Holy Ghost was given to guide the Apostles into all truth and duty, and was to abide for the same purpose with their successors in the sacred office and in the church to the end of time. Hence he had no stereotype mode in a revival, but pursued whatever course the providence or Spirit of God seemed to require. In all his pastoral labors and his intercourse with his people, he was most affectionate, sincere, and faithful.

We are next to view him in his pulpit, which was in perfect harmony with his personal appearance, neat and simple, but antique. The sight of it carried one's thoughts back at least half a century. No polished marble, no finely wrought mahogany, nor costly damask there attracted the eye. It was constructed of the same materials, and painted in the same style as the rest of the building. It was on the side of the house, and the top of it nearly on a level with the gallery. Over it hung the old sounding-board, on which our youthful wonder has spent many an anxious thought, lest by some accident it should fall upon his reverend head. He stood in his desk on a pine platform, on which he has left the deep impression of the size and shape of his feet, for his position was fixed and uniform. In his public discourses, his voice assumed a natural tone, and, though small, was so clear and distinct, as to enable all his auditory to hear him with ease. There was but little variety in its intonations, but its volume increased as he advanced in his services. He read his discourses, holding his sermon-book with both hands midway between his desk and his face, and his eyes seldom

glanced from his notes, till he had completed the discussion of his subject and entered upon its application, when he frequently laid them down, raised his spectacles, and assuming an extemporaneous air, spoke with great energy and force. Having driven a nail in a sure place, he clenched it with surprising skill; and his work was often finished before his hearers had time to anticipate its issue. He sent them home not puffed up with vanity, nor animated with self-righteousness, but penetrated with guilt, humbled for their sins, walking carefully before God, and anxiously imploring pardon and divine assistance. His services were generally short, and followed each other in rapid succession. He seldom exceeded eight minutes in his public prayers, and thirty, or at most thirty-five in his sermons. His prayers were devout, but not gifted; a subdued and submissive spirit pervaded them, though they occasionally assumed an appearance of formality, and always closed with the words "everlasting praises," for he never said "Amen," till he pronounced the last word of the benediction. He thought the repetition of it at the close of each part of a public service to be a needless formality. He was no musician, yet he entered with interest into the praises of the sanctuary, but thought it no proper place for instrumental music. This opinion, so different from the sentiment of most in our day, was still prevalent among many of the earlier non-conformists, and probably resulted chiefly from their opposition to the display and the perversion of instrumental music which they had so often witnessed in the papal churches. But it was in his sermons, especially in the concluding part of them, that the impressiveness of his services mainly consisted. When he accumulated his arguments and converged his discourse to the single point he intended to impress upon the mind, he was often powerful beyond almost any man we have ever heard in the sacred desk, and most happily illustrated his own idea of an eloquent preacher—a man who utters great and devout thoughts of God and of his truth in simple language, and without any thing like mannerism. In him, Cowper's idea of the power of the pulpit was realized.

"I say the pulpit, in the sober use
Of its legitimate, peculiar powers,
Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause.
It bears the messenger of truth. It bears
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the gospel whispers peace."

As a preacher, he was eminently bold, fearing none but God, and faithfully reproving wickedness in high places and in low, in individuals and public bodies. His preaching was doctrino-practical. In the forepart of his sermon, which he usually delivered in the morning, he discussed some important doctrine; and in the latter part, which he delivered in the second service, he exhibited its various practical relations. He never preached but twice on the Sabbath, and seldom on other days, except at his preparatory lectures and in revivals. He rarely preached extemporaneously, and still more seldom attempted expository and textual sermons. He first selected a subject, afterwards an appropriate text, and then divided, subdivided and arranged the parts of his discourse with more unity and philosophical accuracy, than an expository or textual sermon often admits.

The object of his discourse was always important ; his plan philosophical, simple, and luminous, and therefore easy to be remembered ; and his style natural, neat, and concise. We know of no sermons in the English language of the class to which his belong, that convey so much important instruction in so few words ; they are among the best specimens of topical discourses. As they came from his pen, they were finished productions, ready for the press, and many of them were actually published without revision. This habit of careful and accurate composition saved him much time and enabled him to publish more during his life than any other American divine. His works, lately presented to the public in six neat octavo volumes of about five hundred pages each, contain, in all, two hundred and twenty-two sermons, most of which are reprints. Beside these, he published more than a hundred articles in reviews and other periodicals, and two polemic dissertations of considerable length, on qualifications for communion. Add to these and to all his ordinary labors as a pastor, his instruction of eighty-six candidates for the ministry, the part he took in nearly a hundred ecclesiastical councils, and his efforts to promote some of the most important benevolent enterprises of his day, and where is the man who has so abounded in the work of the Lord ? None have done more, and few so much for the prosperity of Zion.

In our admiration of the man, the scholar, the divine, we would not forget that he was subject to like infirmities as other men. If his theological views were not altogether free from error, nor his character from blemishes, nor his style from defects, there were certainly less of these than we commonly find ; and we will cheerfully resign the office of pointing them out to the reviewer, to the eagle-eyed critic, to whom it more appropriately belongs, and will account ourselves quite happy that we were born under so luminous a star. Most heartily, but with becoming modesty, would we conclude this article by responding the sentiment of a distinguished jurist,* whose mind, in common with our own, though our senior by full a quarter of a century, reverts to the same town for the scenes of childhood and youth, and whose earliest and most hallowed associations, like ours, in respect to the ministry, gather about the same beloved pastor : “ I desire to be grateful, that in the place of my nativity, such an example of clerical dignity, fidelity, and contempt of the popularity ‘ which is run after,’ was constantly before my youthful eyes.”

* Hon. Theron Metcalf.

Survey of the Congregational Churches in the County of Bennington, Vt.

FROM THEIR ORGANIZATION DOWN TO THE PRESENT TIME.

Compiled by Rev. James Anderson, of Manchester.

FEBRUARY 27, 1842.

Towns and Churches.	Organ-ization.	Ministers.	Native Place.	Born.	Educated.	Grad.	Theol. Education.	Settlement.	Dismission.	Died.
Bennington	1763	Jedediah Dewey	Sandwich, Ms.	1743	Yale	1769	Dr. Bellamy	Aug. 14, 1763	June 17, 1783	Dec. 21, 1778
		David Avery			Yale	1765		May 3, 1780	June 7, 1801	Oct. 20, 1804
		Job Swift, D. D.			Williams	1795		May 31, 1806	Apr. 25, 1820	
		Daniel Marsh			Dartmouth	1816		July 5, 1820	Dec. 14, 1825	
East Village Dorset	1836 1784	Absalom Peters, D. D.	Rahway, N. J. Goshen, Ct. Southampton, Ms.	1779 1794	N. J. Coll.	1808	Andover, Ms.	June 14, 1826	Oct. 12, 1830	Mar. 3, 1840
		Daniel A. Clark			Middlebury	1814	Andover, Ms.	Feb. 22, 1832		
		Edward W. Hooker, D. D.			Williams	1815	Rev. Mr. Gould	Apr. 27, 1836		
		Aretas Loomis			Yale	1748		Sept. 27, 1796	1791	
Manchester	1784	William Jackson, D. D.	Waitsfield, Vt.		Dartmouth	1790	Andover, Ms.	Dec. 12, 1838	Oct. 28, 1841	
		Ezra Jones			Middlebury	1831		Feb. 6, 1805	Sept. 20, 1826	
		Abel Farley			Dartmouth	1798		May 20, 1824	May,	
		Horatio Parsons			Williams	1820		Aug. 12, 1829		
Rupert	1786	James Anderson	Northampton, Ms. Hartford, Ct.	1798			Andover, Ms.	July 12, 1786		
		Increase Graves					Andover, Ms.	Feb. 8, 1798		Feb. 21, 1813
Sunderland, 1st 2d	1765	J. B. Preston	Hebron, N. Y.	1789	Middlebury	1816	Andover, Ms.	May 1, 1832		
		David Wilson			Yale	1784		Mar. 18, 1790		1803
Sandgate Peru	1782 1807	Chauncy Lee, D. D.	Hebron, Ct.	1756	Yale	1759	Rev. Mr. Tufts Rev. Jus. Parsons	Mar. 18, 1790	1800	
		Jacob Sherwin			Yale	1774		Dec. 29, 1813		May 25, 1814
Winhall	1783	James Murdock	Saybrook, Ct. Wardsboro', Vt.				Rev. Jus. Parsons	June 15, 1836		
		Oliver Plympton						Jan. 2, 1793	Oct. 14, 1839	1795
		Thomas Baldwin	Cavendish, Vt.				Rev. Jus. Parsons	June 14, 1837		
		Blackteach Burritt			Yale	1765				
		Asael Nott								

NOTES ON THE PRECEDING TABLE.

THE same year in which the Pilgrims landed at Plymouth, King James of England granted a Patent to the Duke of Lenox and others, dated Nov. 3, 1620, by which they were empowered to purchase and hold lands, appoint officers, and make laws. A *condition* of the Patent was, "the payment to the *crown* a fifth of the gold and silver ore they should find and obtain." Thus early, did a money speculation enter into the history of the country. The territory included in this Patent, was at one time called North Virginia, afterwards *New England*, by royal authority, and from this were derived all the subsequent grants of the territory. Under these grants, settlements were made in New Hampshire as early as 1623. These enlarged slowly at first, but were the successful beginnings of the State which now bears that name.

But that tract of land which lies west of Connecticut river, extending from Massachusetts line north to Canada, remained a wilderness till the year 1750. Ten years previous to this, New Hampshire began to extend her claims westward to the line of New York, or within twenty miles of the Hudson. In 1749, Benning Wentworth, Governor of New Hampshire, granted a township of land on the west and adjoining the State of New York, which he called Bennington. This is the oldest town in Vermont. Its civil and political history is interesting. But it is not thought expedient by the compiler of this narrative to present that history here. The reader will find this department of history respecting all the towns in this State, well supplied in Thompson's *Gazetteer*, a new and enlarged edition of which is soon to be published; and in the Vermont State papers, or in Webster's *History of the United States*.

BENNINGTON. First Congregational Church. Arrangements for the formation of this church, were commenced December 3d, 1762, by the churches in Hardwick and Sunderland, Mass. The basis on which it was formed, was the Cambridge Platform, with the exception of chapter second, ninth paragraph, on the power of the civil magistrate. The church was duly organized by a council convened at Westfield, Mass., August 14, 1763. It appears from the records, that at this time the church in Westfield also became embraced in this organization; and that the first Congregational church in Bennington was, in fact, a Massachusetts church transplanted into Vermont. The Rev. Jedediah Dewey was at this time installed as the pastor of the church. He died Dec. 21, 1778. He is the only person who has died pastor of this church. The length of his ministry was fifteen years. The church was without a pastor one year and five months.

The Rev. David Avery was the second pastor settled here. He was installed May 3d, 1780, and closed his labors June 17, 1783, in accordance with the result of a council which had been convened on the 26th and 27th of May preceding. The length of his ministry was three years. No pastor was settled here till near three years had elapsed.

The Rev. Job Swift, D. D., was the third pastor, installed May 31, 1786. At his own request, he was dismissed June 7, 1801. The length of his ministry was fifteen years.* The church was without a settled pastor about five years, having, however, for some portion of the time, the labors of the Rev. Mr. Spaulding, from Salem, Mass., and Rev. Mr. Davis.

The Rev. Daniel Marsh was the fourth pastor, settled in the autumn of 1806, at which time was dedicated the new meeting-house. Mr. Marsh continued till April 25, 1820, when he took a dismission. The length of his ministry was about thirteen years and a half.

About two months after the dismission of Mr. Marsh, the Rev. Absalom Peters, D. D. was ordained and installed pastor, the fifth in course, July 5, 1820. He resigned his charge to become Secretary of the American Home Missionary Society, and was dismissed December 14, 1825. The length of his ministry was five years and five months. The church remained without a pastor about six months.

The Rev. Daniel A. Clark, the sixth pastor, was installed June 14, 1826. At his own request, he was dismissed, October 12, 1830. The length of his ministry was four years and four months. The church was then without a settled pastor, one year and four months.

The Rev. Edward W. Hooker, the present pastor, was installed February 22, 1832.

The church, at this time, [1842,] has been in existence a little more than seventy-nine years. Within this period it has had seven pastors. It has been visited with revivals of

* Afterwards settled in Addison, and died at Enosburg, while on a missionary tour, Oct. 20, 1804. He was much esteemed and respected as a sound divine and faithful preacher. A volume of sermons, with a sketch of his life and character, was published in 1805.

religion at various times, some of them powerful, by which the church has been built up and increased. During the ministry of Mr. Dewey, fifty-six persons were admitted into the church. Between the ministry of Mr. Avery and that of Dr. Swift, forty-three were added to the church, as fruits of a revival accompanying the labors of Rev. Mr. Wood and Rev. Mr. Burton. During the ministry of Dr. Swift, twenty-seven were added. In 1802, a revival occurred under the ministry of Mr. Spaulding, and Mr. Davis, in which ninety-three were received into the church. Under the ministry of Mr. Marsh, forty-three were added to the church; under the ministry of Dr. Peters, seventy-one; of Mr. Clark, one hundred and twenty-seven. Between the ministry of Mr. Clark and Mr. Hooker, principally as the fruits of a powerful revival in the summer of 1831, one hundred and seventy persons united with the church, and one hundred and fifty-three have been received since the commencement of the ministry of the present pastor.

Till the year 1827, this church was the only regularly organized religious body, of any denomination, in the town. This is to be imputed to the fact, that the first and most influential proprietor of the soil, Col. Samuel Robinson, was accustomed to sell land in Bennington to such persons only as were of the Congregational denomination, selling to others in Shaftsbury and Pownal, according to the cast of their religious predilections. Since 1827, there have been two churches organized, principally with members regularly going out from this church, viz: the Presbyterian church in Hinsdillville, and the second Congregational church in the East Village. Besides these, there have been formed churches of the Baptist, Methodist, and Episcopal denominations, all of which have had and still have in them, members drawn from the ranks of the first Congregational church; so that this is, in point of fact, to a considerable extent, the parent church of the town. This church has been independent in its character, on the same basis with the New England churches generally. It has lent a helping hand in carrying forward the great benevolent enterprises of the day. Two of its members are engaged in the foreign missionary service, under the direction of the American Board. Population, 3,429. [Rev. E. W. Hooker, D. D.]

Second Congregational Church. This church is located in the East Village. It was organized April 27, 1836. The same day the pastor, the Rev. Aretas Loomis, was installed. Mr. Loomis had previously been ordained pastor of a church in Colerain, Mass. He was a native of Southampton; graduated at Williams College; studied theology with Rev. Mr. Gould, late of Southampton. This church was composed of persons who had been members of the first church. The petition for a separate organization was urged on the ground of the inconvenience of attending at the centre village, and also on the ground that the proposed arrangement would afford greater facilities to the children for attending the Sabbath school. Since the organization of this church, the Lord has prospered them, and enabled them to support their pastor, and to erect a neat and convenient place of worship. Sixty-eight have been added to the church—thirty-one by letter, and thirty-seven by profession. Total number, one hundred and twelve. Sixteen have been dismissed, and nine have died; present number, eighty-seven. The church enjoyed a revival in the fall of 1839—thirty converts added to the church as its fruits. Although this church may be considered feeble in respect to pecuniary resources, yet by the grace of God and the aid of his Spirit, they hope to persevere, and to go on from strength to strength. [Rev. Mr. Loomis.]

DORSET. Population, 1,426—1840. The Congregational church in this town was gathered September 22d, 1784, by the Rev. Elijah Sill, he having been pastor of a church in New Fairfield, Ct. Mr. Sill was soon installed pastor of this church, and continued with them about five years. At the settlement of the first pastor, the church numbered about forty members. Rev. William Jackson was ordained pastor September 27, 1796. The church had increased to about eighty. In the autumn of 1837, Mr. Jackson, in consequence of feeble health requested either to be dismissed, or to give up the weight of his pastoral labors to a colleague. Rev. Ezra Jones, previously of a Congregational church in Greenfield, N. H., was installed as colleague pastor, December 12, 1838. The connection of Mr. Jones was dissolved by mutual council, on the 28th of October, 1841. Mr. Jackson has been pastor of this church forty-five years, and their spiritual guide forty-eight years. His health led him to decline the first call for settlement, yet he has been spared to keep his first and only charge longer, by a number of years, than any of his brethren in the State.

Revivals. The first considerable revival was in 1795—church received 22 members. A more general revival, in 1803-4, continued eighteen months—additions to the church, 101. General protracted revival in 1816-17, additions 80. Special season in 1821, added about 20; in 1826, added 22. In three distinct revivals in 1830, '32, and '33, additions 77. In 1841, 8 were added. Present number of resident members, 152; non-resident, 16. Whole number from beginning, 500. Thirteen young men have become preachers of the gospel. Several others are in a course of education. In 1804, by the efforts of the

pastor and leading members of this church, the '*Evangelical Society*,' the first Education Society in the United States, on the plan of giving a public education to pious and indigent youth, was established. The Society aided upwards of fifty young men in their preparation for the ministry. The Congregational meeting-house was accidentally burnt, January, 1832. A new and convenient house was erected and dedicated the year following—February, 1833.

Among the earliest settlers in this town, were two prominent Christians, John Manley, and Cephas Kent, who first lifted up the public standard of religion. They were elected deacons in the church subsequently formed, and stood among its centre pillars till called away, in very advanced life, to their rest in heaven. Deacon Manley had succeeded at times in gathering the scattered settlers for worship on the Sabbath. Deacon Kent arrived soon after with a numerous and gospel-trained family, making the twelfth family in town. These two holy pioneers, on the succeeding Sabbath, established that series of meetings which has continued unbroken for more than seventy years. They lived to see the gospel permanently established, and to enjoy the repeated effusions of the Holy Spirit, which brought into the kingdom most of their descendants. The death of these men was marked with singular repose and triumph. Their last words were characteristic of their strength of feeling, their religious aptness and gospel simplicity. Deacon Kent, in the near prospect of death, being told that numbers were pressing into the kingdom, exclaimed with tears of joy, "I do rejoice and bless God! I am not a bit afraid that heaven will get full before I get there!" Deacon Manley, in his ninety-second year, lying helpless and almost unconscious of all external things, was heard to exclaim—"The brightness of the glory! I feel cooped up in this little body—I want room—I want to see the glorious scene open,"—meaning the great scene of redemption, as disclosed in eternity, which had been the main theme of his life. So live and die, the staunch pioneers of the gospel. Let the Christian emigrant, who must leave his religious home, and is *clearly called* to the wilds of America, *go and do likewise*. [Rev. Dr. Jackson.]

MANCHESTER. Incorporated in 1761. Population, in 1840, 1,594. Some of the original inhabitants of this town were from Connecticut, some from Rhode Island, and others from New York. Among these, were families whose religious sentiments had been formed under favorable auspices, and who exerted a good influence upon the public morals. But previous to the organization of the Congregational church, the morals of the people were deplorable. Horse-racing, Sabbath-breaking, tavern-haunting, gambling, and their kindred vices, were very prevalent. In 1782, the organization of a religious society was commenced under the preaching of the Rev. Mr. Parmalee. He remained about a year, and was succeeded by Rev. Job Swift, afterwards installed at Bennington. A small church was organized in 1784, consisting of seven members. Mr. Swift left after two years; the church declined, and the people became discouraged. From 1784 to 1803, about twenty years, there was no regular preaching, but only occasional supplies. The flock were without a shepherd, and "the ark remained in the wilderness." Church reduced to five members. The Rev. James Davis began to preach at this time. A revival followed, and twelve were added to the church. Mr. Davis remained but a short time, and was succeeded by the Rev. Mr. Whitmore, who declined a call to settle. The first ordained pastor was the Rev. Abel Farley, February 6, 1805. A revival of religion attended his ministry, and about a dozen members were added to the church. He was a pious and useful minister. Dismissed in 1812, for want of adequate support. The Rev. Amos Pettengill succeeded Mr. F., as a supply. He remained two or three years, and a number were added to the church. After this the church had only occasional preaching for one or two years, during which time there was a revival, and thirty or forty members were added. The Rev. Lemuel Haynes supplied the church about four years. His memoirs have since been published. After him the Rev. Edward W. Rosseter supplied about a year. His labors were blessed, and a number added to the church. The Rev. Horatio Parsons was ordained May 20, 1824. Born at Northampton, Mass. Graduated at Williams College, 1820. Andover Theological Seminary, 1823. Dismissed, 20th September, 1826. Removed to the west; has since been silenced. Number of members from 1784 to 1824 was in all about 120. After Mr. Parsons' dismissal there was an interval of about three years, in which there was no stated preaching. Meetings were kept up on the Sabbath, and sermons were read. Meetings well attended. The Rev. James Anderson was ordained August 12, 1829. Sermon by Rev. Dr. Griffin. As the sanctuary was then building, the public services were performed in the open air, under the shade of trees. The weather was pleasant, the congregation large, and the services and music very interesting and appropriate. The first public address upon total abstinence in this town, was given at the close of this service. At this time, 1829, there were about 70 or 80 church members. Since that time, 166 have been added by letter and profession. In November, 1831, 65 were admitted as the fruit of a revival; also 20 in 1839,—making a total since the first organi-

zation, of 240. Present number, 166. The Congregational Society has an income from property bequeathed by the late Mr. Joseph Burr, amounting to \$325, annually. He also left \$10,000 to found a public institution, which has been erected and in operation since May, 1823. It makes provision for the gratuitous instruction of thirty young men. Has been under the charge of efficient and able instructors, sustains a high character among kindred institutions, and is exerting an extensive and salutary influence upon the interests of learning and religion. The Hon. Richard Skinner, Governor of Vermont, and late Chief Justice, was a member of this church, a teacher of a Bible Association, and very useful as a Christian. He was thrown from a waggon while crossing the mountain in the spring of 1833, and so much injured that he survived but a few days. He died May 23, aged fifty-five years.

Originally there was but one religious society in this town. But in consequence of a dispute which arose upon locating the first meeting-house, (the timber of which, having been drawn to a spot about half a mile north of the village, was all taken in the night and brought down to the site of the present house,) a permanent alienation was produced, which resulted in the establishment of a Baptist society, which has since been followed by the formation of an Episcopal church. Besides these, there are small societies of Methodists and Campbellites.

RUPERT. The Congregational church in this town was gathered Tuesday, June 6, 1786, consisting of eight male members. The people in Rupert, were enjoying at this time, the labors of Rev. Increase Graves. Ten days after the church was organized, they voted to give Mr. Graves a call to settle with them in the gospel ministry, which he accepted and was ordained on the 12th day of July following. Mr. Graves continued to labor with this people till May, 1793, when he was dismissed at his own request. From this time the church enjoyed but an occasional supply till Mr. John B. Preston, a candidate for the ministry visited them. July 22, 1797, the church voted unanimously to give him a call to settle with them. The call was accepted, and Mr. Preston was ordained as their pastor, February 8, 1798. Here he continued, till called from his labors on earth to his final reward. The records show that the preaching of the gospel was continued by supply from year to year, till the settlement of the Rev. David Wilson, their present pastor. He commenced his labors in this place in the beginning of the year 1827, and continued as stated supply, for five years. On the 20th April, 1832, the church gave him a call to settle with them, which was accepted, and he was installed on the 1st of May.

From its organization till 1790, there were added to the church, 18 members; from 1790 to 1800, 45; from 1800 to 1810, 116; from 1810 to 1820, 54; from 1820 to 1830, 43; from 1830 to 1839, 149. The whole number which has been received, is 425. Present number, 150. Sixteen young men have received a public education. Three others have completed their college course, and three have commenced studies with a view of obtaining a public education. Ten have entered the gospel ministry; one of whom, and two females, have gone to Asia as missionaries. Population, 1,086. There is a Baptist church in this town. [Rev. D. Wilson.]

SUNDERLAND. There were two Congregational churches at one time in this town. The one, was under the care of the Rev. Dr. Lee, afterwards pastor in Colebrook, Ct., the other under the care of the Rev. Jacob Sherwin. In regard to the first, very little is to be found to illustrate its history. Dr. Lee was ordained over the church in the north part of the town, March 18, 1790. How long he continued pastor is not ascertained; but his ministry was of brief duration. The Rev. Jacob Sherwin was ordained pastor of the south church on the same day that Dr. Lee was ordained over the other. He was born in Hebron, Ct. 1736; graduated at Yale college. Was some time minister in Ashfield, Mass., and died at Sunderland in 1803. This church was gathered February 28th, 1785, and contained 20 members. From this time to February 6, 1791, 19 were added. In 1812, 22 were added, and 3 others in the years 1813-14. From 1817 to 1823, according to the records, the ordinances were administered but three times. And not at all from 1823 to 1841, when the Rev. Jonathan Kitchel took the charge of the little flock, as a stated supply. But two or three members of the church as before organized, now remain. There is some religious interest, however, now reviving. A small house of worship has been erected, and measures are in progress to have the people supplied with the stated means of grace. The cause of the great religious declension will be understood, when it is said that there was an unhappy controversy in this town, respecting a lot of land which had been given for the support of the first settled minister. At the beginning, therefore, two ministers were brought into the field, and two churches were proposed to be established in different parts of the town. The strife now was to see which church should get their minister settled first, as the minister first settled would be entitled to the said lot of land. As the day for ordaining the ministers was the same in both cases, it became a matter of vexatious litigation to decide which was

settled *first*. The matter was continued in the county court for a long time, and a great deal of curious testimony was adduced from the clocks and watches of Sunderland, respecting the point in question. At length, with a discrimination which has seldom, if ever, been equalled, it was decided that the ordination of Mr. Sherwin preceded that of Dr. Lee, about *two minutes*. This settled the matter in respect to the law, but not in respect to the gospel. The expenses of the law suit were heavy, and the alienation such as could not be healed. Some of the best men left the town, among whom was the father of the late Jeremiah Evarts, Corresponding Secretary of the American Board, and the religious prospects of the town were ruined. An awful declension followed, and the moral desolation remains yet to be repaired. Population, 438.

SANDGATE. The exact date of the organization of this church is not known. The Rev. James Murdock, their first settled pastor, was born in Saybrook, Ct., and was graduated at Yale college, sometime before he was twenty-one years of age. He was ordained in January, 1782, and was dismissed in April, 1800, but continued to supply and to act as moderator of the church until 1805. He died at the house of his son, at Crown Point, N. Y., in the 86th year of his age. He sustained a high character as a minister of the gospel, and his labors were much blessed. After him the Rev. Abisha Colton supplied the church and continued about ten years. The next supply was Mr. Daniel Marsh, two years. After him, was a Mr. Dunlap, who continued two years; after him, Rev. Mr. Goddard, the Rev. Mr. Stone, Rev. Brainerd Kent, Rev. Mr. Wheelock, and Rev. Eli Meeker, supplied down to January, 1840, when the Rev. Jonathan Kitchel commenced laboring, who still continues. Owing to defective records, no account of revivals of religion, or of additions to the church, can be given. That revivals have occurred there we have no reason to doubt; but the history of the church at this time has little to give satisfaction in view of the past, or encouragement for the future. Population, 438.

For the above facts, and many of those that relate to Sunderland, the compiler is indebted to Rev. Mr. Kitchel.

PERU. The Congregational church in this town was organized December 23d, 1807, consisting of eight members—four heads of families with their wives. The first settled minister, the Rev. Oliver Plympton, of Wardsborough, was ordained December 29th, 1813, and died May 25th, 1814. He preached a few times previous to his ordination, and two or three times afterwards. But he had engaged to teach a school for the winter, with the intention of returning to his charge in the spring. He died on the day on which he was to have been married, and was buried on the day assigned for his return to Peru. A committee of the church were present at the funeral, having gone to Wardsboro' for the purpose of escorting their pastor to his residence among the people of his charge. Instead of this, they were called to follow his lifeless remains to the grave. He had not a collegiate education; studied theology with the Rev. James Tufts, of Wardsboro'. The church remained without a settled pastor till 1836. Supplied during the interval by missionaries and the neighboring ministers, who administered the ordinances. In the year 1825, Rev. Nathaniel Rawson commenced laboring with this church, and left in 1828, residing a part of the time in town and the other part in Winhall. After him, Rev. Nathaniel Hurd supplied for three years. In the summer of 1834, Rev. Benjamin B. Brown commenced preaching under direction of the Vermont Domestic Missionary Society, and continued four months. The present pastor, Rev. Thomas Baldwin, was settled June 15, 1836, having preached about a year. Mr. Baldwin was born in Cavendish, Vt. Has not received a public education. Studied theology with Rev. Justin Parsons. The Society paid Mr. Hurd \$300, salary. They have never bound themselves to pay any certain sum to Mr. Baldwin, but promised to give a comfortable support. They pay about \$150 in money, furnish fuel, a parsonage, and 28 acres of land. There were revivals during the ministry of Mr. Hurd in 1831-2, and 31 members were added to the church. In the summer of 1834, Mr. Brown being the minister, another revival was enjoyed, and 30 or 40 united with the church. Present number of church members, 100. Population, 578. [Rev. Mr. Baldwin.]

WINHALL. Congregational church organized 1788, October 21st. Rev. Blackleach Burrit was installed January 2, 1793, died 1795. Rev. Asael Nott was ordained pastor June 14th, 1837, and dismissed October 14th, 1839. Present number of members, 50. Revivals have been enjoyed in this place at different times—1791, 1801, 1810, 1827, 1836, and there is now considerable attention to religion. The particulars in the history of this church are not received any further than as stated above. There are two meeting-houses in town, about a mile apart. One of them was erected in 1828, and the other in 1834. Mr. Nott studied theology with Rev. Justin Parsons; was not graduated at any college. After leaving Winhall, he preached at Hinsdillville, Bennington.

A

LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN

NEW ENGLAND, NEW YORK, AND NEW JERSEY,

FROM 1834,

AND AT OTHER COLLEGES IN THE UNITED STATES, FROM THEIR
FOUNDATION TO 1841,*

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE INSTITUTIONS.

By Mellen Chamberlain,

Concord, N. H.

PRESIDENTS.

<i>Inducted into office.</i>	<i>College.</i>	<i>Name.</i>	<i>Vacated office.</i>
1784	Dickinson,	REV. CHARLES NESBIT, D. D.	1804
1801	Franklin,	HON. JOSIAH MEIGS, LL. D.	1811
1802	Jefferson,	REV. JOHN WATSON,	1802
1803	Jefferson,	REV. JAMES DUNLAP,	1811
1804	Univ. N. C.	REV. JOSEPH CALDWELL,† D. D.	1812
1804	Dickinson,	REV. ROBERT DAVIDSON,† D. D.	1809
1804	Union,	REV. ELIPHALET NOTT, D. D. LL. D.	
1809	Dickinson,	REV. JEREMIAH ATWATER, D. D.	1815
1811	Franklin,	REV. JOHN BROWN, D. D.	1816
1812	Univ. N. C.	REV. ROBERT H. CHAPMAN, D. D.	1816
1812	Jefferson,	REV. ANDREW WYLIE, D. D.	1816
1815	Dickinson,	REV. JOHN MCKNIGHT,†	1816
1816	Univ. N. C.	REV. JOSEPH CALDWELL, D. D.	1832
1816	Franklin,	REV. ROBERT FINLEY, D. D.	1817
1817	Jefferson,	REV. WILLIAM M'MILLAN,	1822
1817	Yale,	REV. JEREMIAH DAY, D. D. LL. D.	
1818	Middlebury,	REV. JOSHUA BATES, D. D.	1839
1819	Franklin,	REV. MOSES WADDEL, D. D.	1829
1820	Bowdoin,	REV. WILLIAM ALLEN, D. D.	1839
1821	Williams,	REV. EDWARD D. GRIFFIN, D. D.	1836
1821	Col. D. C.	REV. WILLIAM STAUGHTON, D. D.	
1821	Dickinson,	REV. JOHN M. MASON, D. D.	1824
1822	Jefferson,	REV. MATTHEW BROWN, D. D.	
1823	New Jersey,	REV. JAMES CARNAHAN, D. D.	
1822	H. L. T. I.	REV. NATHAN KENDRICK, D. D.	
1823	Amherst,	REV. HEMAN HUMPHREY, D. D.	
1824	Dickinson,	REV. WILLIAM NEILL, D. D.	1829

* The Triennials of several colleges do not contain the graduating class of 1841. They will be found in the list as follows, viz. Bow. 1840; Bro. 1836; Col. 1836; Dart. 1840; Harv. 1840; N. J. 1840; Ober. 1840; Wat. 1840; W. R. 1836.

† Rev. Joseph Caldwell, D. D. was the first President of the University of North Carolina. He was preceded by the following presiding Professors:—Rev. David Kerr, 1795-6; Rev. Charles W. Harris, 1796; Rev. Joseph Caldwell, D. D. 1796-7, 1799-1804; Rev. James S. Gillespie, 1797-99.

† Dr. Davidson was appointed as President *pro tempore*. Rev. John McKnight was also appointed *pro tem*.

<i>Inducted into office.</i>	<i>College.</i>	<i>Name.</i>	<i>Vacated office.</i>
1824	Nashville,	Rev. PHILIP LINDSLEY, D. D.	
1824	Miami,	Rev. ROBERT H. BISHOP, D. D.	
1825	Rutgers,	Rev. PHILIP MILLEDOLER, D. D.	1840
1827	Brown,	Rev. FRANCIS WAYLAND, D. D.	
1828	Dartmouth,	Rev. NATHAN LORD, D. D.	
1828	Col. D. C.	Rev. STEPHEN CHAPIN, D. D.	
1829	Harvard,	Hon. JOSIAH QUINCY, LL. D.	
1829	Franklin,	Rev. ALONZO CHURCH, D. D.	
1829	Columbia,	WILLIAM A. DUER, LL. D.	
1830	Dickinson,	Rev. SAMUEL B. HOW, D. D.	1832
1830	Wesleyan,	Rev. WILBUR FISK, D. D.	1839
1830	Western Reserve,	Rev. CHARLES B. STORRS,	1833
1831	Univ. N. Y.	Rev. JAMES M. MATTHEWS, D. D.	1839
1832	W. Pa.	Rev. DAVID M'CONAUGHY, D. D.	
1833	Waterville,	Rev. RUFUS BABCOCK, D. D.	1836
1833	Dickinson,	Rev. JOHN P. DURBIN, D. D.	
1834	Western Reserve,	Rev. GEORGE E. PIERCE, D. D.	
1835	Univ. N. C.	Hon. DAVID L. SWAIN, LL. D.	
1835	Hamilton,	Rev. JOSEPH PENNEY, D. D.	1839
1835	Oberlin,	Rev. ASA MAHAN.	
1836	Williams,	Rev. MARK HOPKINS, D. D.	
1836	Waterville,	Rev. ROBERT E. PATTISON, D. D.	
1839	Bowdoin,	Rev. LEONARD WOODS, JR. D. D.	
1839	Hamilton,	Rev. SIMEON NORTH, M. A.	
1839	Univ. N. Y.	Hon. THEODORE FRELINGHUYSEN, LL. D.	
1840	Middlebury,	Rev. BENJAMIN LABAREE, D. D.	
1840	Rutgers,	Rev. ABRAHAM B. HASBROUCK, LL. D.	
1838	Marietta,	Rev. JOEL H. LINSLEY, D. D.	
1841	Wesleyan,	Rev. NATHAN BANGS, D. D.	

EXPLANATIONS.

The following is designed as a continuation of the List of Graduates, prepared for the Register, by the late JOHN FARMER, Esq., in connection with the compiler of this article; and the whole to form a complete list of the graduates of all the Colleges in the United States, from their foundation to eighteen hundred and forty-one. It has been the aim of the compiler to make the list complete and perfect with regard to all the Colleges in the Union; but this has been found impossible. Several Institutions have neither published Triennials nor preserved the names of their graduates; and of course, application to such, has been made in vain. This is especially the case, with regard to the ancient and respectable Institutions of Virginia and Maryland; and for the above mentioned reasons, the names of the graduates at the Colleges of these States are not to be found in the following Index. Many who were educated at those Institutions, did not receive a full course of instruction, and that only, having particular reference to their profession. The records of William and Mary College were destroyed by fire. So this list is not complete. Nor is it in every respect perfect. With regard to Washington College, Pa. it is only known that the persons whose names are given in the Index graduated between 1809 and 1830; but subsequent to this, the Triennial assigns the students to their respective years of graduation. In several catalogues there is nothing by which we can distinguish those who have been ordained clergymen, or held civil offices:—many have only the initial letter of their Christian names given, and some not even that. The following abbreviations have been used, viz:—Amh. for Amherst; Bow. for Bowdoin; Bro. for Brown University; Col. for Columbia College, formerly called King's College; C. D. C. for Columbian College, District of Columbia; Dart. for Dartmouth; Dick. for Dickinson College, Pennsylvania; Frank. for Franklin College, sometimes called University of Georgia, at Athens, Georgia; Ham. for Hamilton College, at Clinton, N. Y.; H. L. T. I. for Hamilton Literary and Theological Institution, Hamilton, New York; Harv. for Harvard University; Jeff. for Jefferson College, Canonsburg, Pennsylvania; Mari. for Marietta College, Ohio; Mia. for Miami University, Oxford, Ohio; Mid. for Middlebury, Vermont; N. J. for the College of New Jersey, Princeton; Ober. for Oberlin Collegiate Institute, Ohio; Rut. for Rutgers College, New Brunswick, N. J.; Un. for Union College, Schenectady, N. Y.; U. N. C. for the University of North Carolina, Chapel Hill, N. C.; U. N. Y. for the University of New York; Wash. for Washington College, Hartford, Ct. W. Pa. for Washington College, Pennsylvania; Wat. for Waterville College, Maine; Wes. for Wesleyan University, Middletown, Ct.; Wms. for Williams College, Ms. W. R. for Western Reserve College, Hudson, Ohio. The most important college and civil titles are appended to the names of graduates. The names of the Presidents of the United States are printed in capitals; Judges of the Supreme Court of the U. S. and Senators in Congress in small capitals. Those who have been Governors of States or Territories have a * prefixed to their names; those who have been Judges of the highest courts in a State or Territory, have a † prefixed, and members of Congress a ‡; ordained ministers are printed in italics. Where a dash precedes a name, it shows that the person was not a graduate at the college named, but received at that college the degree designated. Professors and tutors are respectively distinguished by Prof. and Tut. When the second degree was conferred at any other than the usual time, the date is given.

List of Graduates, &c.

Abbey		Adkins	
1838 Yale	David A.	1839 Mari.	Erastus
Abbot		Agnew	
1835 Harv.	George J.	1798 Dick.	Samuel, Mr., M. D. Jeff. Med. [Coll.
1836 Bow.	Samuel P., Mr.	1823 Dick.	John H., Mr., Prof. at W. Pa.
1836 Bow.	Howard B., Mr.	1829 Dick.	David
1838 Harv.	Samuel L.	1829 Dick.	John R.
1839 Dart.	James J., Tut.	Aiken	
1840 Bow.	Ezra	1838 Dart.	Charles
1840 Bow.	Alexander H.	1839 Dart.	James
1840 Dart.	James A.	Ainsworth	
1841 Un.	Alfred A.	1840 Dart.	Frederick S.
Abbott		Albee	
1835 Yale	Josiah, Mr.	1832 Bro.	Obadiah W.
1835 Yale	John S.	Albertson	
1835 Un.	C.	1837 Yale	Joseph C.
1837 Ham.	Lyman	Alden	
1837 Mid.	Chauncy	1837 Wms.	—Joseph, Mr. and Prof.—Mr. and
1840 Yale	Levi	1839 Amh.	Ebenezer [Tut. N.J.—D.D. Un.
Abel		Alder	
1840 Ober.	Benjamin F.	1839 Wes.	—Robert, D. D. Eng.
Abernathy		Alexander	
1838 Nash.	Gilbert T.	1798 Dick.	John B.
1839 Nash.	Alfred H.	1812 Dick.	Samuel, Mr.
Abert		1816 U. N. C.	William J.
1838 N. J.	James W.	1816 U. N. C.	Lawson H.
Acce		1817 U. N. C.	Richard H.
1827 Frank.	Erasmus L., Mr.	1820 U. N. C.	Cyrus A., M. D.
Acheson		1821 U. N. C.	Nathanael W.
'09, '30 W. Pa.	Alexander W., Mr.	1825 U. N. C.	Charles E.
1833 U. N. Y.	Joseph, Mr.	1825 U. N. C.	Elam
1836 U. N. Y.	P.	1826 Jeff.	James
Acker		1827 U. N. C.	Charles W. H.
1836 Yale	Joel M.	1828 Jeff.	Robert J.
Adair		1831 Jeff.	James, Mr.
1798 Dick.	James	1836 N. J.	—Archibald, Mr., M. D.
1830 Jeff.	William A., Mr.	1836 Yale	Asa G.
1838 Ober.	Samuel L.	1838 N. J.	Samuel D.
Adams		1839 Jeff.	John E.
1819 Jeff.	James	1840 N. J.	Henry M.
1829 Frank.	James, Mr.	Aliger	
1829 Frank.	William E.	1835 Rut.	John B., Mr.
1829 C. D. C.	George F.	Allen	
1831 Jeff.	James, Mr.	1805 Jeff.	Moses, Mr. '23.
1835 Yale	Daniel L., Mr.	1807 Frank.	John
1835 Yale	Ebenezer B., Mr.	1825 U. N. C.	Albert V.
1835 Bow.	George W.	1830 Nash.	George W.
1835 Amh.	Ezra	1830 Jeff.	Bela S.
1836 Wes.	—Charles, Mr., B. A. at Bow.	1832 W. R.	Dudley, M. D.
1836 Bow.	Aaron C.	1834 Mid.	Benjamin B., Mr.
1836 Dart.	Ezra E.	1835 N. J.	William G., Mr.
1837 Harv.	Joseph H.	1835 Wms.	Samuel A.
1837 Ham.	Thomas P.	1835 Harv.	William H., Mr.
1837 Ober.	Charles	1835 Wat.	Lawrence B.
1837 Mid.	John	1835 Bow.	Stephen, Mr.
1838 Yale	John M.	1835 Bow.	Charles E., Mr.
1839 Harv.	John C.	1836 Yale	—Charles, Mr.
1839 Dart.	Ephraim	1836 Amh.	Nathan, Mr.
1839 Mid.	—Charles B., Mr., and at Amh.	1837 Harv.	William
1839 Ham.	Seymour W.	1837 N. J.	Job M.
1840 Mari.	Eli P.	1838 Amh.	Ephraim W.
1840 Ober.	Amos B.	1838 N. J.	—Roderic, Mr.
1841 Un.	James	1838 N. J.	James M.
1841 Wes.	Henry W.	1838 N. J.	William T.
1841 Nash.	Nathan	1838 Ober.	George N.
1841 Yale	Francis M.	1839 Bow.	Charles F.
Addison		1839 U. N. Y.	James H.
'09, '30 W. Pa.	William, Mr., M. D.	1840 Harv.	Joseph H.
'09, '30 W. Pa.	Alexander	1840 Yale	—John W., Mr.
1834 C. D. C.	William M.		

- 1840 Un. J. Boyd
 1841 Amh. Samuel H.
 1841 Mid. Rollin D. H.
 1841 Un. George W.
Alley
 1840 Yale John B.
Allison
 1820 U. N. C. Richard, Mr.
 1824 U. N. C. John, M. D.
 1827 U. N. C. Robert G.
 1834 Jeff. R. H., Mr. '38, M. D.
Allyn
 1841 Wes. Robert
Alston
 1824 U. N. C. Willis W.
 1824 U. N. C. Benjamin H., Mr., M. D.
 1829 U. N. C. Philip W., Mr. '33.
 1838 U. N. C. Kemp P.
Alton
 1838 Wms. Davis
Alverson
 1838 Wes. James L., Mr.
Alves
 1821 U. N. C. Samuel I.
 1825 U. N. C. Walter, M. D.
Alvord
 1835 Un. Fenn C.
 1838 Un. Daniel W.
Alward
 1836 N. J. Jonathan P., Mr.
Ames
 1835 Dart. Charles P.
 1839 Dart. Isaac
Amis
 1801 U. N. C. Thomas E.
Ancrum
 1836 N. J. William A.
Anderson
 1808 Jeff. John, D. D.
 1812 Jeff. Abraham
 '09, '30 W. Pa. A.
 '09, '30 W. Pa. T. L., Mr.
 '09, '30 W. Pa. W. C., Mr. and at Mia. '34.
 1819 U. N. C. Walker, Mr. and Prof.
 1825 U. N. C. W. E., Mr. '29.
 1826 Nash. — Isaac, D. D.
 1833 Mia. Charles, Mr. '39.
 1833 Mia. William
 1834 U. N. C. Albert G.
 1834 Mia. — William C., Mr.
 1834 Jeff. A. Adams
 1835 Yale Edwin A., Mr., M. D.
 1835 Nash. Robert A.
 1835 Mid. — James, Mr.
 1836 W. Pa. John B.
 1836 Dart. — Rufus, D. D., Mr. Bow. '18.
 1836 Nash. Isaac F.
 1837 Mia. James H.
 1837 Wes. William H., Mr.
 1838 Frank. E.
 1838 Frank. L.
 1839 Wms. Alvan S.
 1840 Jeff. J. Patton
 1840 Un. Charles
 1840 Wat. Martin B.
 1841 Frank. A.
 1841 Frank. J.
Andrew
 1837 Bow. John A.
 1839 Yale John T.
 1841 Mid. George L.
Andrews
 1812 Jeff. Wells
 1821 Jeff. Lewis W.
 1826 U. N. C. Silas M., Mr. '31, Tut.
 1835 Jeff. W. E.
 1835 Un. Samuel T.
 1836 Amh. David
 1837 Mia. James H.
 1837 Wms. Israel W., Prof. Mari.
 1837 C. D. C. James G.
 1838 Bow. Dean
 1839 Wms. Samuel J.
 1839 W. R. Claudius B.
Anistaki
 1837 Wash. John
Annan
 1824 Dick. William, Mr.
 1824 Dick. John E., Mr.
Annin
 1839 N. J. Joseph H.
Anthony
 1833 Bro. Henry B.
Applegate
 1837 Un. Josiah H.
 1841 U. N. Y. — Josiah, Mr.
Appleton
 1835 Harv. Benjamin B., Mr., M. D.
 1835 Harv. Edward
Arbuthnot
 1823 Jeff. James, Mr. '28.
Archer
 1835 Wms. Ornon
 1835 N. J. James
 1839 N. J. John G.
Arey
 1840 Dart. Nathanael H.
Argyras
 1840 Yale Basil
Armat
 1827 Jeff. Thomas, Mr. '35.
Armor
 1808 Dick. John W.
Armstead
 1804 U. N. C. Richard
Armstrong
 1823 Dick. Alfred, Mr.
 1825 C. D. C. John, Mr. '29.
 1827 Dick. Richard, Mr.
 1827 U. N. C. James W., Mr. '33.
 1830 Mia. Thomas
 1832 U. N. C. Thomas L., Tut.
 1836 Jeff. — John, Mr., Prof.
 1837 W. Pa. James
 1838 Nash. Josiah N.
Arnell
 1840 Amh. David R.
Arnold
 1832 Bro. Jonathan E., Mr.
 1837 Yale Owen B.
 1839 Wes. Joseph T.
 1841 Yale William W.
Arnot
 1841 Jeff. Moses
Ash
 1839 Amh. George W.
Ashburner
 1840 Yale William E.
Ashby
 1837 Amh. John L.
Ashe
 1832 U. N. C. Thomas S., Mr. '38.

- Ashley**
 1812 Frank. Nathaniel
Ashmun
 1835 Un. Silas H.
Ashworth
 1841 Nash. Jasper R.
Aspinwall
 1838 Harv. William
Aten
 1825 Jeff. Charles M.
Atkerson
 1825 Frank. Edmund, Mr.
Atkins
 1838 Harv. Benjamin F.
 1841 U. N. C. Benjamin F.
Atkinson
 1808 Frank. John
 1838 Harv. William P.
 1838 Dart. Moses L.
 1839 Frank. A.
 1840 Nash. Roger P.
Atwater
 1813 U.N.C. — *Jeremiah*, D. D. Pres. Dick. Coll.
 1836 Yale Edward E., Mr.
 1839 Yale David F.
Atwood
 1840 Yale Garwood H.
Auld
 1835 Col. Jedediah B.
Aurand
 1830 Dick. Henry
Austen
 1841 Yale Phillip H.
Austin
 1839 Harv. Loring H.
 1839 Harv. Henry D.
 1839 Un. James M.
 1840 Jeff. George E.
Averill
 1837 Amh. James
 1841 Un. William J.
Avery
 1823 U.N.C. — *John*, D. D., Mr. at Yale '17.
 1836 Yale Charles P.
 1836 Dart. Thomas B.
 1837 U. N. C. William W.
 1839 U. N. C. Clarke M.
 1839 Amh. William P.
 1840 Yale Edward M.
 1840 Wat. Samuel S.
 1841 U. N. C. Thomas L.
Ayer
 1833 Bro. Darius
 1834 Bro. Oliver
 1839 Bow. Samuel H.
Aylwin
 1840 Harv. Henry
Ayres
 1835 Yale Jared A.
 1837 Yale William O.
 1841 Amh. Rowland
Babb
 1840 Dick. Clement E.
 1840 Dick. Edmund B.
Babcock
 1833 Mid. *Hiram A.*, Mr., W. R.
 1835 Un. B. Pratt
 1836 W. R. William H., Mr.
 1839 Wash. William J.
 1840 Yale James S.
 1840 Ham. John E.
 1841 Un. Theodore
Bache
 1837 U.N.Y. — Alexander D., LL. D.
Bachelor
 1840 U. N. Y. Leonard
Backhouse
 1830 U. N. C. *John A.*, Mr. '32, Tut.
Backus
 1836 Un. William H.
 1836 Yale Franklin T.
Bacon
 1827 Mia. James H., Mr. '31.
 1836 Yale Henry W., Mr.
 1836 Frank. A. O.
 1837 Yale William T.
 1837 Harv. John
 1838 Frank. M.
 1837 U. N. Y. G. F.
 1838 Yale Francis
 1840 Un. John J.
Bacot
 1837 Yale Henry H.
Badger
 1834 U.N.C. — George E., LL. D. and at Yale,
 1839 Dart. Joseph [Mr. '25, Sec. Navy.
 1840 Dart. Samuel
Badeau
 1839 N. J. Richard M.
Bagby
 1839 C. D. C. Richard H.
Bagg
 1837 Yale Moses M.
 1837 Un. James L.
 1839 Yale Matthew D.
 1841 Un. D. Taylor
Bagnall
 1840 Wes. William R.
Bailey
 1813 U. N. C. William E., Mr. '25, Prof. Chas.
 1834 Bro. Silas [Coll. S. C.
 1835 Bow. Edward W., Mr.
 1835 Jeff. F. E., Mr., Dick. '38.
 1836 Yale Thomas
 1836 Frank. James W.
 1837 N. J. Alexander H.
 1839 Yale Samuel
 1839 Nash. David
 1839 Amh. Joseph H.
Bainbridge
 1841 H.L.T.I. Samuel M.
Baird
 '09, '30 W. Pa. William, Mr.
 1822 Jeff. *Thomas D.*, Mr.
 1827 Jeff. *Robert*, Mr.
 1831 Jeff. *Washington*, Mr. '35.
 1834 Jeff. C., Mr.
 1836 N. J. Benjamin R., Mr.
 1837 Dick. William M., Mr.
 1839 Dick. Samuel
 1840 Dick. Spencer F.
 1841 W. Pa. Absalom
Baker
 1824 U. N. C. Daniel B.
 1825 U. N. C. Isaac, M. D.
 1832 Frank. *John W.*, Mr. '35.
 1835 N. J. Richard M.
 1836 Bow. Joseph
 1837 U. N. Y. W. E.
 1837 Wes. — *Osmyn C.*, Mr.
 1839 Harv. Nathaniel B.
 1839 Amh. Joseph D.

- 1839 N. J. Francis A.
 1840 C.D.C. —I., Mr.
 1840 Un. D. Bryan
 1840 Frank. S.
 1841 Dick. Charles J.
 Balch
 1835 Mid. Nathaniel A., Mr.
 Baldridge
 1790 Dick. William
 1826 Mia. Samuel C.
 Baldwin
 1814 Frank. William
 1836 Amh. Lemuel N., Mr.
 1836 Wms. Algernon S.
 1836 Frank. Francis G.
 1837 Un. Lucius D.
 1837 Yale William B.
 1839 Yale —John D., Mr.
 1839 Dart. Cyrus
 1841 Yale Elijah
 1841 Yale William
 1841 H.L.T.I. George C.
 Baldy
 1839 N. J. Edward H.
 Balkam
 1837 Amh. Uriah
 Ball
 1799 Dick. Samuel
 1826 C. D. C. Harvey, Mr. '36.
 1831 C.D.C. —Eli, Mr.
 Ballard
 1836 Harv. James M.
 1836 Bow. Sanford K.
 1837 Dart. Nathan
 1839 Un. Augustus L.
 Ballou
 1832 Bro. Oren A.
 Bancroft
 1835 Amh. David
 1839 Amh. James H.
 1839 Dart. George
 Bangs
 1833 Wes. —William M., Mr., A. B. at Ohio
 1834 Wes. Aaron C. [Univ.
 1835 Wes. Elijah K., Mr.
 Banister
 1835 Amh. Seth W., Mr.
 1840 N. J. John M.
 Banks
 1837 Frank. W.
 1841 Wes. James N.
 1841 Jeff. James A.
 Bannister
 1836 Wes. Henry, Mr.
 1838 Wes. Edward, Mr.
 Barbazet
 1835 Jeff. —John E., Mr. Prof.
 Barbee
 1825 U. N. C. Allen S., M. D.
 Barber
 '09, '30 W. Pa. D. L., Mr.
 1835 Jeff. R. B.
 1837 Amh. Lucien
 1838 Amh. Luther H.
 Barcalow
 1835 Rut. Farrington, Mr.
 Bardwell
 1839 Wms. David M.
 1840 Amh. Horatio F.
 1840 Mari. Augustine
 Barker
 1834 Wat. Francis, Mr.
 1837 Bow. Benjamin F., Mr.
 1838 Bow. Amander
 Barkley
 1840 N. J. James J.
 Barksdale
 1838 U. N. C. John N.
 Barlow
 1810 Frank. —Joel, LL. D., Mr. at Yale '78.
 Barnard
 1823 Frank. Timothy G.
 1837 Un. Robert
 1837 Yale Thomas A.
 1841 Yale Joseph F.
 1841 Frank. S.
 Barnes
 1831 W. R. George W.
 1836 Amh. Erastus
 1836 Harv. William D.
 1838 Harv. Edward F.
 1839 Yale William
 1840 U. N. C. David A.
 Barnet
 1837 Jeff. William G.
 Barnett
 1839 Mia. James
 Barnum
 1841 Yale Samuel W.
 Barr
 1805 Dick. William
 1824 Frank. —William H., D. D., Mr.
 1827 U. N. C. Absalom K., Mr. '32.
 1830 W. R. Joseph W.
 1835 W. R. Thomas H., Mr.
 1840 Mia. John
 Barrett
 1835 Mid. Edward S.
 1836 Yale Newton, Mr. '40.
 1837 Un. William
 1838 Dart. James, Mr.
 Barringer
 1826 U. N. C. Daniel M., Mr.
 Barrington
 '09, '30 W. Pa. S., M. D.
 Barron
 1834 Frank. M. L.
 Barrow
 1816 Nash. David
 1826 Nash. Washington
 1839 Wat. Lewis
 Barrows
 1834 Wat. Allen, Mr.
 1839 Bow. William G.
 1840 Amh. George
 1840 Amh. William
 Barry
 1829 Jeff. William P.
 1841 Yale William T. S.
 Barstow
 1836 Amh. Julius S.
 1839 Dart. Ezekiel H.
 1841 Yale Ephraim T.
 Bartlett
 1835 Wms. —Hubbard, M. D.
 1835 Dart. Frederick, Mr.
 1835 Dart. Joseph, Mr. Tut.
 1836 Dart. Samuel C., Tut.
 1836 Harv. Robert, Tut.
 1837 N. J. —William H. C., Mr., Prof. at
 1838 Ober. Enoch N. [West Point.
 1838 Yale John K., M. D.
 1839 Amh. Ellis
 1840 Un. George

- Bartly**
 1829 Jeff. Thomas W., Mr. '33.
Bartol
 1832 Jeff. James L., Mr. '36.
Barton
 1830 Dick. —Edward H., Mr., M. D., U. Pa.
 1838 Mid. Nathan
Bartow
 1835 Frank. Francis S.
Bascom
 1830 W. R. Ellery, Mr.
 1838 Mid. William F., Mr. Tut.
 1838 Wes. —Henry B., D. D., Prof. at Augusta Col. Ky.
- Bass**
 1834 Nash. —John M., Mr.
Bassett
 1838 Bow. Elbridge G.
Batchelder
 1840 Amh. James L.
 1841 Un. George H.
Batcheller
 1835 Dart. Breed, Mr.
Bate
 1838 Harv. Gerard B.
Bates
 1833 Mid. John C., Mr.
 1835 Mid. Prentiss, Mr.
 1835 Mid. —Merritt, Mr.
 1836 Un. Henry H.
 1836 Wes. Dwight E., Mr.
 1837 Mid. Sheridan F.
 1837 Mid. Sylvanus
 1837 Mid. William, Mr.
 1838 Un. John S.
 1839 Wes. Francis A.
 1839 Dick. Daniel E. M.
 1840 Ober. Henry
Battell
 1839 Yale Robbins
Battin
 1839 Wash. Stephen H.
Battle
 1820 U. N. C. †William H.
 1828 U. N. C. Richard H.
 1835 U. N. C. Christopher C.
Baughner
 1826 Dick. Henry L.
Baxter
 1812 U. N. C. George A., D. D., Pres. Wash.
 1840 Frank. A. [and Un. Theo. Sem.
- Bayley**
 1835 Wash. James R.
 1837 Amh. Calvin C.
Beach
 1835 Yale Aaron C., Mr.
 1836 Yale William
 1838 Un. John H.
 1838 N. J. Bloomfield J.
 1838 N. J. Zenas L.
 1839 Yale John S.
 1839 N. J. Horatio
 1841 Wash. Alfred B.
Beal
 1823 Frank. Thomas N., Mr. '28.
 1830 Frank. Benjamin B.
 1835 Harv. Joseph S.
Beaman
 1837 Amh. Warren H.
 1840 Un. John B.
- Beane**
 1836 Dart. Samuel, Mr.
Beardslee
 1837 Ober. Julius O.
Beardsley
 1835 N. J. John C.
 1836 Un. Samuel R.
 1839 N. J. Charles S.
 1839 Yale —Wells, M. D.
Beasley
 1840 Yale Peter R.
Bebee
 1839 Un. Z. Lawrence
Beck
 1824 Frank. David
 1835 Rut. —Theodorick R., LL. D., M. D.
 1839 N. J. Alfred J. [Mr. and at Un.
- Becket**
 '09, '30 W. Pa. J. B.
Beckwith
 1836 Ham. —George D., Mr.
 1839 Un. Henry W.
 1840 Mid. Julius A.
Bedell
 1830 Dick. —Gregory T., D. D., A. B. at Un.
 1840 U. N. Y. —G. Thurston, Mr. [1811.
- Bedford**
 1831 Nash. Robert W.
 1833 Nash. Charles R.
 1840 Nash. John R.
Beebee
 1837 Ham. —Pierre O., Mr.
 1838 Ham. Samuel J. M.
Beecher
 1823 Jeff. Jacob, Mr. '28.
 1838 Un. C.
 1841 Yale Luther F.
 1841 Mari. —Edward, D. D. Pres. Ill. Coll.
- Beers**
 1839 Amh. George W.
 1839 U. N. Y. Henry N.
 1839 Wash. George W.
Beeson
 1839 W. Pa. C. H.
Begg
 1833 Jeff. William
Beir
 1836 Jeff. Thomas
Beirne
 1840 Yale Christopher J.
Belcher
 1831 Frank. Robert
 1837 Harv. Clifford
Belden
 1835 Un. Henry
 1836 Un. —William, B. A.
 1841 Yale Ebenezer B.
Belknap
 1836 N. J. Aaron B.
Bell
 1802 Dick. Samuel
 1814 Nash. John
 1823 U. N. C. Samuel S.
 1828 Jeff. James S., Mr. '35.
 1830 Dick. James
 1831 Dick. James W.
 1836 Wms. Hiram
 1836 W. Pa. William G., Mr.
 1838 Mia. John W.
 1838 Dart. Christopher T.

1839 Harv. Charles E.
 1841 Jeff. Henry R.
 Bellamy
 1835 Mid. Rufus K., Mr.
 Bellowes
 1838 N. J. Charles T.
 Bellville
 1840 Mia. William
 Belser
 1836 N. J. Junius J., Mr.
 Belt
 1812 Dick. Addison
 1827 U. N. C. Thomas W., M. D.
 Belville
 1839 N. J. James
 Bement
 1841 Wes. Samuel S.
 Bemis
 1835 Harv. Charles V., M. D.
 1835 Harv. George
 Benedict
 1837 Wms. Lewis
 1837 Ham. Edwin
 1837 Rut. Nathan D., Mr.
 1839 Ham. Lewis
 1840 Yale Theodore H.
 1840 Wms. Edmund A.
 1840 Un. William C.
 1841 Rut. Thomas N.
 Benham
 1837 Ham. John M.
 Benjamin
 1839 Bow. Samuel E.
 Benneham
 1801 U. N. C. Thomas D.
 Benners
 1837 U. N. C. Augustus
 Bennet
 1827 Jeff. Isaac, Mr. '33.
 Bennett
 1836 Bro. Edward A.
 1839 Mia. Martin C.
 1839 Un. Hiram
 Benning
 1834 Frank. Henry L.
 Benton
 1836 Mid. Samuel A., Mr.
 Bergen
 1840 Wms. Henry
 Berrien
 1806 Frank. Thomas M., Mr. '23.
 1838 N. J. James L.
 Berrier
 1840 Rut. J. Van Dyke
 Berry
 1826 Mid. Joshua D., Mr.
 1839 Dart. Charles T.
 1839 Dart. Nehemiah C.
 Berryhill
 1835 W. Pa. John, Mr.
 Berryman
 1840 C. D. C. F. W.
 Best
 1806 Frank. — William, D. D.
 Bethune
 1823 Dick. George U., Mr., M. D. Penn.
 1823 Frank. James N., Mr.
 Betton
 1835 Dart. George O.

 Betts
 1837 Rut. — Samuel R., LL. D.
 1838 W. R. Alfred H., Mr.
 1839 Wms. Charles D.
 Bevan
 1823 Frank. — Joseph V.
 Beverly
 1812 Dick. William B.
 1813 Dick. James B.
 Bibb
 1828 Nash. Thomas
 Bickford
 1841 Wat. Calvin
 Bicknell
 1838 Ham. George F.
 Biddle
 1831 Dick. — James C., Mr.
 1832 U. N. C. Samuel S.
 1837 N. J. Charles T.
 1839 Yale Thomas B.
 1839 Dick. James D.
 Bidwell
 1834 W. R. Caleb H.
 1841 Wms. Edwin C.
 Bigelow
 1835 Un. John
 1836 Harv. Henry
 1836 Mid. Aaron H.
 1836 Un. Harry F.
 1837 Harv. Henry J.
 1838 Wes. Artemas, Mr.
 1838 Amh. Andrew
 Bilbo
 1841 Nash. William N.
 Billings
 1839 Dart. James C.
 Bingham
 1825 U. N. C. William I., Mr. '32.
 1839 Mid. Hiram
 Birch
 1829 Dick. Robert, Mr. Yale.
 Birchard
 1837 Yale William M.
 Birckhead
 1813 Dick. Lenox
 Bird
 1805 Frank. Wilson
 1831 Bro. Francis W., Mr.
 1839 Yale Laurence D.
 1840 Dick. John F.
 1840 Un. J. Herman
 Birdseye
 1841 Yale Lucian
 Birney
 1836 Mia. James
 Bisbee
 1839 Mid. Charles C.
 Bishop
 1828 Mia. George B., Mr., Prof.
 1831 Dick. William S., Mr.
 1831 Mia. Robert H., Mr. '39.
 1833 Mia. Ebenezer
 1837 Rut. Howard
 1841 Mia. John M.
 1841 Un. Reuben
 Bissell
 1835 Yale William C.
 1839 Yale Henry N.
 1839 Yale — Emery, M. D.

Bittengir
 1839 C. D. C. Edmund C.
Bittner
 1823 U. N. C. George S., Mr., Tut., M. D.
Bixby
 1832 Jeff. Herbert
Black
 1800 Dick. —Robert, D. D.
 1802 Dick. †James R., Mr.
 1826 Nash. —Samuel B., Mr.
 1836 Yale John W.
 1836 N. J. John, Mr.
Blackburn
 1839 Jeff. Moses
Blackford
 1812 Dick. Thomas T., M. D., Penn.
Blackiston
 1814 Dick. Samuel D.
Blackledge
 1813 U. N. C. William S.
 1813 U. N. C. Thomas W., Mr. '20.
 1821 U. N. C. Benjamin F., M. D.
Blackshear
 1826 Frank. Joseph H.
 1828 Frank. Thomas E.
Blackwell
 1838 N. J. Clayton
 1840 Nash. William R.
 1841 Rut. Frederick C.
Blaikie
 1841 Amh. Andrew
Blain
 '09, '30 W. Pa. John S.
 1835 Un. Henry R.
 1835 Mia. Wilson
Blaine
 1814 Dick. Ephraim M., Mr., M. D., Penn.
Blair
 1787 Dick. Isaiah, Mr.
 1827 Jeff. William, Mr.
 '09, '30 W. Pa. A., M. D.
 1834 Mid. Charles H.
 1838 Jeff. S. S.
 1839 Un. Austine
 1841 Wes. James G.
Blake
 1834 U. N. C. Samuel R., Mr., Tut.
 1835 Yale Edward S., Mr.
 1835 Bow. Joseph, Mr.
 1835 Amh. Mortimer, Mr.
 1835 Harv. Harrison G. O.
 1836 Mid. John
 1838 Bow. Maurice C.
 1838 Amh. Horace T.
 1839 Un. William J.
 1839 Yale Eli W.
 1841 Wms. Henry B.
Blakely
 1838 Mari. Abram
Blakeman
 1837 Yale Phineas
Blanchard
 1839 Wes. —Orlando, Mr.
 1840 Bow. William S.
Blaney
 1838 W. Pa. John H.
 1838 N. J. James W.
Bledsoe
 1832 Nash. Oscar F.
 1835 U. N. Y. —Albert F., Mr.

Bliss
 1836 Mid. Calvin P., Mr.
 1837 Amh. Edwin E.
Blockson
 1840 W. Pa. John B.
Blodget
 1833 Jeff. William H., Mr. '37.
 1838 Amh. Edward P.
Blood
 1838 Wes. Lorenzo W., Mr.
 1840 Harv. Benjamin F.
Blount
 1840 Mia. John R.
Blume
 1824 U. N. C. Benjamin B., Mr. '31.
Blythe
 1812 Dick. Calvin, Mr.
Boardman
 1839 Yale William R.
Bobbitt
 1809 U. N. C. John
Bockee
 1836 Un. Jacob
Bocock
 1835 Amh. John H.
Boddie
 1836 Nash. Charles E.
Bogart
 1836 N. J. William S., Mr.
Boggs
 1833 W. Pa. T. M., Mr.
 1834 W. Pa. James, Mr.
Boice
 1823 Dick. Ira C., Mr.
Boies
 1839 Un. David A.
Bond
 1824 U. N. C. Thomas
 1834 U. N. C. William P., Mr. '39, Tut.
 1835 Amh. William B.
 1837 Bow. Elias
 1840 Wash. Josiah
 1840 Harv. Henry F.
 1841 Amh. Ephraim W.
Boner
 1837 W. Pa. William
Bonnell
 1836 W. Pa. W. W., Mr.
 1838 W. Pa. John M.
Bonner
 1833 Mia. James R.
 1836 Frank. James F.
Bonney
 1839 Amh. Elias H.
Bonsall
 1837 N. J. Jesse G.
Bookstaver
 1837 Rut. Jacob, Mr.
Boomer
 1836 Un. Lyman E.
Boon
 1814 U. N. C. William A.
Boott
 1839 Harv. Kirk
Booth
 1824 U. N. C. Robert H.
 1828 U. N. C. Edwin G.
 1840 Yale Henry
 1841 Yale Sherman M.

- Borden**
 1841 Wes. Bailey E.
Borders
 1830 Frank. John M., Mr.
 1840 Frank. A.
Borrows
 1825 C. D. C. Joseph
Bosley
 1841 Nash. Charles
Bostick
 1836 Nash. Richard W. H.
Boteler
 1835 N. J. Alexander R., Mr.
Botsford
 1839 Ober. Ozro D.
Boulware
 1826 C. D. C. John
Bouner
 1840 Frank. B.
Boutwell
 1836 Dart. James
Bouvard
 1841 Jeff. William C.
Bowditch
 1838 Harv. William I.
Bowdoin
 1831 C. D. C. George R. J.
 1840 Amh. Elbridge G.
Bowen
 1836 Jeff. H. F.
 1836 Mid. Charles E.
Bowland
 1826 Jeff. Robert G.
Bowman
 1822 U. N. C. James
 '09, '30 W. Pa. J. L., Mr.
 '09, '30 W. Pa. W. R., Mr.
 1837 Dick. Thomas, Mr.
 1837 Bow. Nathaniel
 1838 Harv. Charles D.
 1840 Dart. Selwyn B.
Boyce
 1787 Dick. John
 1829 Mia. William M.
 1835 W. Pa. Alexander S., Mr.
Boyd
 1788 Dick. John
 1790 Dick. James P.
 1799 Dick. Alexander, Mr.
 1803 Dick. Alexander, Mr.
 1808 Dick. William A.
 1824 Dick. Samuel, M. D., N. Y.
 1827 Jeff. William C.
 1827 Jeff. William
 1829 Jeff. Bankhead, Mr. '35.
 1831 Jeff. Hunter H., Mr. '36.
 1836 Jeff. P. D.
 1837 Un. John N.
 1837 Ham. Erasmus J.
 1838 Mia. Joseph Y.
 1840 Jeff. Samuel F.
Boyer
 1808 Jeff. Stephen, Mr. '15.
Boyers
 1841 Jeff. John K.
Boyes
 1827 Jeff. James
 1828 Jeff. James
Boykin
 1806 Frank. Samuel
- Boylan**
 1823 U. N. C. Alexander M., Mr.
 1825 U. N. C. William P.
Boyle
 1839 N. J. T. Tilford
Boylston
 1835 Harv. Ward N., Mr., M. D.
Boynton
 1834 Mid. Lucien C.
 1835 Mid. John
 1836 Mid. Nathan S.
 1839 Wms. — Charles B., Mr.
Brabrook
 1835 C. D. C. Benjamin F.
Brace
 1837 Yale Joab, Mr. '41.
 1841 Yale Samuel
Bradbury
 1834 Wat. Charles W., Mr.
 1837 Bow. Ammi K., Mr.
Bracken
 1802 Jeff. Reed
 1837 Jeff. Newton
Bradford
 1834 Wat. Zabdial
 1836 Amh. James
 1837 C. D. C. S. Standish, Mr.
 1837 Bow. — Alden, LL. D., Mr. and Tut.,
 1840 Un. John Q. [Harv. 1786.]
Bradley
 1834 W. Pa. W., Mr.
 1835 Mid. Milton
 1835 Rut. John P., Mr.
 1837 Un. Chester
 1837 Dart. Cyrus P.
 1838 Frank. J.
 1841 Mari. George B.
Bradner
 1840 N. J. Ira S.
Bradshaw
 1835 Ham. Robert
 1837 Nash. Edward
 1839 Mid. John
Brady
 1798 Dick. Joseph, Mr.
 '09, '30 W. Pa. John S.
Bragdon
 1841 Wes. Edmund E. E.
Bragg
 1824 U. N. C. John, Mr. '28.
 1838 Amh. Jesse K.
Braken
 1841 Jeff. Thomas A.
Brakenridge
 1792 Dick. John
 1809 Dick. Alexander, Mr.
 1828 Dick. James G., Mr.
Branch
 1801 U. N. C. [*]JOHN, Sen. in Cong., Sec. of
 1837 N. J. Joseph [Navy.]
 1838 N. J. Laurence O. B.
 1841 H. L. T. I. William
Brander
 1838 Wash. Helsop G.
Brandon
 1799 Dick. Armstrong
Brandram
 1835 U. N. Y. — Andrew, D. D.
Branham
 1835 Frank. Walter R.
 1841 Mia. John L.

Brantly
 1831 Bro. — *William T., D. D.*
 Brayton
 1836 Un. Edward S.
 Bready
 1829 Dick. James H., Mr.
 Breck
 1838 Dart. William
 Breden
 1795 Dick. *Walter*
 1797 Dick. *William*
 Brewer
 1825 C. D. C. John
 1835 Un. James
 1835 Harv. Thomas M., Mr., M. D.
 1836 Harv. Edward
 1838 Harv. Darius R.
 1838 Wes. Hamilton
 Brewster
 1839 Wms. John M.
 Brice
 1823 Jeff. Walter
 Brickett
 1840 Dart. Henry
 Bridge
 1836 Wms. — *Alexander, M. D.*
 1838 Un. Charles
 Bridgers
 1841 U. N. C. Robert R.
 Bridges
 1824 Dick. Robert, Mr., M. D., Penn.
 Bridgham
 1832 Bro. Samuel W.
 1834 Bro. Joseph
 Bridgman
 1841 U. N. Y. — *E. C., D. D.*
 Briggs
 1829 Dick. Joseph
 1832 C. D. C. William J. T.
 1834 Mid. — *Ebenezer N., Mr.*
 1835 Harv. John A., Mr., M. D.
 1835 Yale James C.
 1838 Harv. William A.
 1839 Wat. Andrew C.
 Brigham
 1831 Mia. Marcus M., Mr.
 1835 Mia. Lucius A.
 1838 Wms. Willard
 1839 Harv. Charles H.
 Bright
 1835 Mia. Johnson E.
 1839 Nash. John M.
 Brinckerhoff
 1835 Rut. George
 Brinsmade
 1839 Yale — *Thomas C., M. D.*
 1840 Yale William B.
 Briscoe
 1816 Frank. Waters
 Bristed
 1839 Yale Charles
 Bristol
 1835 Yale Lewis
 1839 Ober. Sherlock
 1840 Yale Simeon C.
 Brocklesby
 1835 Yale John, Mr., Tut.
 Brodhead
 1840 Rut. Henry

Brodnax
 1841 U. N. C. John W.
 Bronson
 1840 Yale William A.
 Brooke
 1815 Dick. Francis
 1831 C. D. C. Matthew W.
 1841 Dick. Benjamin F.
 Brookes
 1819 U. N. C. *Iveson L., Mr.*
 Brooks
 1835 Harv. Eben S., Mr.
 1837 Amh. Sidney
 1837 Amh. Benjamin F.
 1838 Un. Benjamin S.
 1839 Yale Daniel
 1839 W. Pa. Edward F.
 1840 N. J. J. S. O.
 1840 N. J. W. Chancey
 1841 Amh. Sydney
 Bross
 1838 Wms. William, Mr.
 Brotherton
 1790 Dick. James, Mr.
 1825 Jeff. *Robert*
 Brown
 1789 Dick. Samuel
 1794 Dick. William
 1794 Dick. *Matthew, D. D., N. J. & Wash.*
 1804 U. N. C. Thomas, Mr. [Pres. Jeff. Coll.
 1808 U. N. C. John B.
 1812 Dick. John
 1814 U. N. C. || *Aaron V., Mr. at Nash. '27.*
 1814 Dick. James
 1822 Jeff. *Richard, Mr. '29.*
 1825 Jeff. *Alexander B.*
 1826 Nash. — *Duncan, D. D.*
 1826 C. D. C. Thomas B., M. D., Mr.
 1828 Dick. Madison
 1828 Nash. James P.
 1829 U. N. C. John P.
 1830 Jeff. — *John, D. D. Edin.*
 1830 Mia. Robert P.
 1831 C. D. C. William V. H., M. D., Mr.
 1834 Nash. John P. W.
 1835 Dart. Linsley K.
 1835 Mia. James
 1835 Jeff. *James C.*
 1835 C. D. C. Freeman G., Mr.
 1835 Wat. Henry P.
 1836 Yale George M.
 1836 Dart. Alpheus R., Mr.
 1836 Dart. John S.
 1836 Un. Robert
 1836 Un. James
 1836 Un. Thomas
 1836 Un. Rasselas
 1836 Jeff. — *Peter A., Mr., LL. D.*
 1836 Bro. William L.
 1836 Rut. Alexander, Mr.
 1837 N. J. William C. H.
 1837 Mid. William J.
 1837 Wms. *Daniel*
 1838 Dart. Clark S.
 1838 Jeff. M. M.
 1838 Wat. — *John N.*
 1839 Dart. Abner H., Tut.
 1839 U. N. C. W. Frederick
 1839 Frank. B.
 1840 Dart. Jeremiah
 1840 Un. Henry S.
 1840 Un. Cyrus S.
 1840 Ham. Leander
 1840 Jeff. Hugh A.

1840 Mia. Mitchell M.
1840 Wash. Edmund P.
1840 Wms. James W.
1841 Yale Joseph
1841 U. N. Y. Daniel T.

Brownell

1835 Un. Thomas S.
1841 Wash. Henry H.

Brownlee

1839 Jeff. Alexander W.
1840 Frank. J.

Brownson

1836 W. Pa. James J.

Brubaker

1840 Mari. George

Bruce

1824 Jeff. Robert, Mr.
1825 U. N. C. James C.
1836 W. Pa. Andrew
1840 Wash. Vandervoort

Bruen

1834 Mia. David H.

Bruner

1841 Dick. Davies E.

Bruuer

1836 Amh. Lycortas L., Mr.

Bruyn

1836 Rut. Augustus H., Mr.
1840 Yale John

Bryan

1815 U. N. C. [John H., Mr. '20.
1824 U. N. C. James W., Mr. '34.
1826 Frank. Thomas J., Mr. '32.
1828 Frank. James J., Mr.

Bryant

1836 Un. Horatio
1836 Amh. James C.
1837 Amh. —William E., Mr.
1840 Harv. Henry

Bryson

1787 Dick. John
1795 Dick. Samuel
1828 Dick. Robert, Mr.

Buchanan

1798 Dick. Andrew
1803 Dick. James
1805 Dick. George, Mr.
1809 Dick. [JAMES, Sen. in Cong., Minister
1821 Jeff. George [to Russia.
1826 Dick. George W., Mr.
1826 Dick. —John, L. L. D.
1828 Dick. Edward Y., Mr.
1829 Dick. Andrew B.
1829 C. D. C. Thomas
1835 Jeff. James W.
1837 Jeff. T. T.

Buck

1835 Yale Edward, Mr.
1836 Wms. —J. Judson, Mr.
1837 Yale Charles, Mr.
1840 U. N. Y. —James A., Mr.
1841 Jeff. James

Bucher

1835 Jeff. John J.

Buckingham

1840 Harv. Charles E.

Buckland

1834 Wes. —H. H., Mr., A. B. at Wash.

Buckley

1833 Mia. D. W.
1836 Wes. Samuel B., Mr.

Buckminster

1835 Harv. William J.

Buel

1836 Yale Frederick, Mr.
1839 Wms. John G.
1840 U. N. Y. —D. Hillhouse, Mr.

Buffington

1838 Jeff. William H.

Bugbee

1839 Un. George

Bughardt

1840 Un. Peter H.

Bulfinch

1825 C. D. C. John A., M. D.

1826 C. D. C. Stephen G.

Bulkley

1838 Un. Francis
1839 Yale —Sturges, M. D.
1839 U. N. Y. Charles H. A.
1841 Wms. John W.

Bull

1798 Dick. Levi
1829 Dick. Thomas K.
1839 U. N. Y. Richard H.
1841 Un. Hugh B.
1841 Un. William H.

Bullard

1833 Mid. Ward, Mr.
1834 Mia. Ebenezer W.

Bullion

1837 N. J. —Peter, D. D.

Bullions

1835 Un. David

Bulloch

1835 Yale William G.
1837 Frank. W.

Bullock

1834 Bro. Jonathan R.
1836 Amh. Alexander H.

Bunnel

1835 Un. Seth

Bunton

1840 Dart. Sylvanus

Bunting

1834 Wes. —Jabez, D. D.

Burbank

1836 Wat. Moses
1837 Dart. Porter S.
1837 C. D. C. John F.
1840 C. D. C. I. F., Mr.

Burckle

1838 N. J. Manuel

Burge

1835 Dart. Benjamin

Burgess

1831 Bro. Walter S.

Burgess

1835 Mid. —Ebenezer, D. D., Bro. 1809, Mr.
[Tut. and Prof.

Burgwin

1838 U. N. C. Hasell W.

Burke

1838 Dart. Abel B.
1838 Un. Abraham C.
1839 Wes. George W.

Burnam

1840 Yale Curtis F.

Burnap

1836 Amh. Charles C. P.

Burnet

- 1832 Jeff. William, Mr., Pres. Mari.
1837 Mia. Jacob

Burnham

- 1836 Dart. Charles, Mr.

Burnside

- 1828 Dick. James, Mr.

Burr

- 1836 Wes. Willis S.
1837 Un. Joseph F.
1838 Un. William H.
1839 Yale David J.
1839 Yale Enoch F.
1839 Yale Zalmon B.
1840 Ober. Willard

Burrow

- 1839 Nash. Napoleon B.

Burrus

- 1831 Nash. James R.
1835 Nash. William C. J.

Burruss

- 1836 Wes. John W. D. F., Mr.

Burt

- 1837 Un. Addison M.
1838 Un. Martin V. B.
1839 N. J. Nathaniel H.
1840 Wms. James M.

Burton

- 1799 U. N. C. Francis N. W., Mr.
1834 Wes. William M., Mr.
1835 Yale —Nathan, Mr.
1837 Nash. Hardy M.
1837 Mid. Elias B.
1838 N. J. John W.
1841 Un. Theodore M.
1841 U. N. C. Robert

Burwell

- 1835 Jeff. Nathaniel

Busbee

- 1838 U. N. C. Pervin H.

Bush

- 1831 Jeff. Lewis P., Mr. '36, M. D.
1838 Wms. Joseph M.
1839 N. J. George C.

Bushfield

- 1839 W. Pa. John M.

Bushnell

- 1823 Jeff. Wells, Mr. '28.
1835 Mid. —Jedediah, Mr. and at Wms.
1835 Yale Nehemiah
1841 Yale Jackson J.

Bussell

- 1839 Wes. William H.

Butler

- 1808 Dick. —James R., B. A.
1835 Yale Daniel
1836 Dart. Horatio
1836 Mid. James D., Mr. Tut.
1836 Wms. —Daniel S., M. D.
1837 Bow. John J., Mr.
1838 Wat. Benjamin F.
1838 Yale Richard E., Mr.
1839 Dick. William H.
1839 Mia. Jacob
1841 Dick. George G.

Butt

- 1836 Frank. Edmund W.

Butterfield

- 1836 Dart. William
1839 Dart. Ralph

Butters

- 1837 Dart. Charles H.

Button

- 1839 Yale Philander

Buxton

- 1832 U. N. C. —Jarvis B., Mr.
1839 U. N. C. Jarvis

Byington

- 1835 Wms. —Horatio, Mr.

Bynum

- 1833 U. N. C. John G., Mr.

Byrd

- 1827 U. N. C. Thompson, Mr. '31, Tut.

Byrne

- 1831 Jeff. John S., Mr. '35.

Cabot

- 1835 Harv. George, Mr.
1836 Harv. Samuel, Mr.
1840 Harv. James E.

Cady

- 1836 Mid. Calvin B.
1838 Wms. Daniel R., Mr.

Cage

- 1840 Nash. Rufus K.

Cahoone

- 1823 Dick. William, Mr.

Cake

- 1840 N. J. James M.

Caldwell

- 1799 U. N. C. —Joseph, Mr. and at N. J. '91, D.
[D. 1816, Prof. & Pres. U. N. C.
1810 U. N. C. —David, D. D. and Mr. at N. J.
1810 U. N. C. —Samuel C., Mr. [1761.

- 1819 U. N. C. David Y.

- 1826 Frank. Robert

- 1827 Mia. John W., Mr. '34.

- 1829 Mia. Robert C., Mr. '37.

- 1832 C. D. C. Elias B.

- 1833 Jeff. Bolton, Mr., '37.

- 1835 Mia. William B.

- 1836 W. Pa. Alfred, Mr.

- 1837 Amh. David

- 1839 Wat. Samuel L.

- 1840 U. N. C. Joel R.

- 1841 U. N. C. Archibald H.

Calhoon

- 1789 Dick. James, Mr.

Calhoun

- 1828 Frank. John A.

- 1839 Jeff. Adley

- 1841 Mia. P. B.

Calkins

- 1841 Un. J. Frederick

Callahan

- 1831 W. Pa. Samuel D.

- 1836 Un. Henry

Callehan

- 1811 Frank. David

Callender

- 1792 Dick. Robert, Mr.

Cameron

- 1806 U. N. C. †John A., Mr.

- 1836 Jeff. James

- 1839 N. J. William

- 1840 U. N. C. John W.

Campbell

- 1836 Jeff. —H., Mr., M. D.

Campbell

- 1808 U. N. C. Robert

- '09, '30 W. Pa. Francis, Mr.

- 1809 Dick. Henry M., Mr.
 1814 Frank. —Duncan G., Mr., A. B. at U.N.C.
 1820 Jeff. *Alexander*, Mr. '27. [1807.
 1821 Jeff. *Richard*
 1825 Jeff. *James*, Mr. '30.
 1825 Dick. John W., Mr.
 1825 Frank. John A.
 1826 Frank. John A.
 1827 Dick. James M., Mr.
 1828 Dick. *William H.*, Mr.
 1830 Frank. —Edward, Mr.
 1835 N. J. John B., Mr.
 1835 Rut. Antrim, Mr. '40.
 1835 N. J. —*John N.*, D. D.
 1837 Un. Duncan P.
 1837 Jeff. James
 1837 Jeff. Alexander W.
 1837 Un. James
 1838 Yale Charles C.
 1838 Yale George W.
 1838 N. J. Alexander S.
 1838 Un. Theodore
 1840 Mia. John M.
 1840 Amb. Archibald B.
 1841 Mia. John M.
 1841 Wes. William
 Canfield
 1835 N. J. Oren K., Mr.
 1836 Wms. Philo
 1838 W. R. *Sherman B.*, Mr.
 Cannon
 1831 U. N. C. Henry I.
 1831 Jeff. *John*, Mr.
 1840 Un. Benjamin
 1840 Rut. Henry R.
 Canon
 1810 Jeff. John
 Capen
 1839 Harv. Francis L.
 1840 Harv. John
 Caperton
 1837 Yale William G.
 Carcaud
 1792 Dick. William
 Carey
 1831 Mia. Freeman G., Mr. '37.
 1837 Amb. *Augustin*
 Carlisle
 1841 Jeff. William
 Carlton
 1833 Mid. *Hiram*, Mr.
 Carnes
 1820 Frank. William W.
 Carothers
 1814 Dick. John, M. D., Penn.
 1829 Dick. Thomas A.
 Carpenter
 1835 Un. William H.
 1839 Dart. Philander I.
 1839 Amh. Chester W.
 Carper
 1838 N. J. James S.
 Carr
 1835 Harv. John
 1838 Un. Charles C.
 1840 Un. Samuel D.
 1841 Dick. William B.
 Carrell
 1836 Un. Benjamin
 Carroll
 1823 Jeff. *Daniel L.*, Mr. '28, D. D. at U.
 1834 Nash. William H. [N. Y. '35.
 1836 Dart. Henry H.
 1838 Nash. Charles M.
 Carson
 1819 Jeff. David, Mr. '27.
 1835 Jeff. Irvin
 1840 Jeff. James C.
 Carter
 1820 U. N. C. Archibald G.
 1825 U. N. C. Jesse, Mr. '30, M. D.
 1826 Frank. *H. C.*, Mr.
 1834 U. N. C. William B.
 1831 Jeff. *Hamilton W.*, Mr. '35.
 1836 Yale Josiah M., Mr.
 1837 Un. Henry J.
 1837 Yale Edwin O., Mr.
 1838 Yale —Ralph, M. D.
 1839 W. R. Elias B.
 1840 Jeff. Alfred G. W.
 Caruthers
 1836 W. Pa. *John*, Mr.
 Cary
 1809 Frank. Armstead
 1809 Frank. Peyton
 1835 Mia. Samuel F.
 1838 Yale Laurence
 1839 Un. Walter
 Case
 1836 Un. Josiah L.
 1837 Un. —Jonathan H., B. A.
 Caskey
 1831 Mia. James B.
 1838 Jeff. William
 Cass
 1836 Harv. —*Lewis, LL. D. and at Ham. &
 [Jeff., Sec. of War.
 Cassat
 1792 Dick. David, Mr.
 Cassels
 1828 Frank. *Samuel J.*, Mr.
 Castle
 1835 Ham. —Joseph F., Mr.
 1838 Mid. Osman R.
 Castor
 1814 Dick. Jesse Y.
 Caswell
 1828 Nash. William R.
 Cater
 1834 Frank. *Edwin*
 Cathcart
 1826 Dick. Thomas L., Mr.
 Catlin
 1835 Yale —Lyman, M. D.
 1839 Yale John
 1840 Yale —Benjamin H., M. D.
 Cavert
 1840 Un. M. P.
 Cazenove
 1838 N. J. William G.
 Chadsey
 1840 Un. D. M.
 Chadwick
 1840 Bow. Edmund
 Chalmers
 1836 Frank. James C.
 Chamberlain
 1814 Dick. *Jeremiah*, D. D., Pres. of Oak-
 [land Coll.
 1825 Dick. *John*, Mr., Prof. at Oakland Coll.
 1826 Jeff. James
 1836 Bro. Charles

Chamberlin

1835 Un. James
1839 Un. James F.

Chambers

1809 U. N. C. Maxwell, Mr., M. D.
1814 Dick. William
1835 Jeff. Joseph H., Mr.
1836 N. J. George
1839 N. J. Benjamin

Champlin

1834 Bro. James T., Tut.
1839 U. N. Y. Elbert H.
1840 Un. Edward W.
1841 Yale Edward D. O.

Chandler

1826 Frank. Daniel, Mr. '32.
1829 Frank. Gray A., Mr.
1835 Nash. John J.
1836 Dart. John O.
1837 Bow. —Theophilus P., Mr.
1839 Yale William H.

Chapin

1837 W. R. Oliver N.
1837 Yale Aaron L., Mr.
1838 Amh. —Horatio B., Mr.
1838 C. D. C. Erastus M., Mr.
1838 Amh. Dennis

Chaplin

1838 C. D. C. Adoniram J.

Chapman

1823 U. N. C. William S., Mr.
1834 Jeff. Samuel T.
1835 Dart. James, Mr.
1835 Ham. Nathan R.
1836 Wms. —Reuben A., Mr.
1837 Dart. William R.
1839 Bow. Calvin
1839 Ham. Benjamin F.
1839 Ober. Daniel
1839 Wat. Isaac
1840 Wes. Ulysses

Chappell

1835 Rut. Franklin, Mr.

Chase

1833 Wes. Daniel H.
1835 Dart. Henry B., Mr.
1835 Wes. —Henry, Mr.
1836 Wes. Daniel H., Mr.
1839 Dart. Charles C.
1839 Harv. Pliny E.
1839 Bow. Charles T.
1839 Wes. Sidera
1841 Yale Edmund P.

Chauvent

1840 Yale William

Cheatham

1815 Nash. Leonard P.

Cheney

1836 Wms. Hazen
1839 Dart. Owen B.
1840 Mid. Samuel W.

Cherry

1800 U. N. C. William

Chesebrough

1835 Yale Amos S., Mr.

Chesnut

1835 N. J. James

Chester

1823 Frank. Norman L.

Chever

1840 Harv. George F.

Chichester

1840 Un. Darwin

Chidlaw

1838 Mia. Benjamin W., Mr. '39.

Child

1836 Wat. —James L., Mr.
1840 Un. William C.

Childress

1833 Nash. George C.

Childs

1836 N. J. John A., Mr.
1840 Yale Enoch L.
1841 Wms. Timothy

Chilton

1831 Nash. —John, Mr.

Chipman

1839 Mid. —Samuel, Mr.
1839 Un. Walter

Chisholm

1836 Harv. James

Choate

1836 Dart. Frederick W., Mr.

Christian

1840 N. J. Levi H.

Christmas

'09, '30 W. Pa. J. S., Mr.

Christy

1839 Harv. George W.

Church

1825 Jeff. William, M. D.
1831 Bro. Joseph M.
1837 N. J. —Albert E., Mr.
1839 H.L.T.I. Leroy
1841 Wash. Samuel P.

Churchill

1840 Harv. Joseph M.
1841 Mia. L. C.

Chute

1840 Bow. Benjamin P.

Claiborne

1840 U. N. C. Richard H.

Claghorn

1836 Mid. John E.

Clancy

1825 U. N. C. John D.

Clap

1837 Harv. Harvey E.

Clapham

1814 Dick. Josiah

Clapp

1835 Un. Caleb
1835 Wms. Thornton W., Prof. Wash. Miss.
1837 Amh. Alexander O.
1839 Amh. Dexter
1841 Wms. Luther

Clark

1804 Frank. Gibson, Mr.
1804 Frank. —Elijah, Mr.
1805 Dick. George, Mr.
1805 Dick. John, Mr.
1807 Frank. Benjamin
'09, '30 W. Pa. William, Mr., M. D.
1828 U. N. C. Henry S.
1831 C. D. C. James H., Mr.
1834 Mia. Robert C.
1834 Mid. Josiah B.
1835 Yale Henry, Mr.
1835 Amh. Clinton, Mr., Tut.
1835 Amh. Sereno D., Mr.
1835 Un. Justus M.

1836 Yale *Elk B., Mr.*
 1836 Dart. David J.
 1836 Wms. Theodore J.
 1836 Wes. Davis W.
 1837 Yale *Walter*
 1837 N. J. John W.
 1837 N. J. James B.
 1837 Dart. Jeremiah
 1837 Bow. William H., Mr.
 1837 Amh. Lewis F.
 1837 Amh. Stephen W.
 1837 Wms. *Solomon*
 1838 Yale Lotus C.
 1838 Yale Perkins K., Mr.
 1838 Yale Rufus W., Mr.
 1838 Dick. Albert B., Mr.
 1838 Jeff. Robert
 1838 Un. Elias
 1838 Dart. Nelson
 1838 Ham. Erastus
 1838 Ham. Henry A.
 1838 Ham. —Aaron, Mr.
 1839 Dart. Daniel
 1839 Dart. James B.
 1839 Amh. Spencer S.
 1839 Wes. Lester M.
 1839 Wes. Davis W., Mr.
 1839 Mid. Gorham B.
 1840 Un. George W.
 1840 Amh. Sumner
 1840 Yale —John, Mr.
 1841 W. Pa. Hervy H.
 1841 U. N. C. William I.

Clarke

1801 U. N. C. William M.
 1810 Jeff. *Joseph, D. D.*
 1826 U. N. C. Henry T., Mr. '32.
 1830 Jeff. George W.
 1831 Jeff. David D.
 1834 Wat. *Ivory, Mr.*
 1836 N. J. William B., Mr.
 1836 Bro. Samuel
 1837 Wms. *Edward*
 1837 Harv. Manlius S.
 1837 Ham. Henry S.
 1838 Harv. Nicholas A.
 1838 N. J. Edward S.
 1841 Yale William H.
 1841 Yale Charles H.

Clawson

1838 N. J. William S.
 1840 N. J. J. D.

Claxton

1838 Yale *Robert B.*

Claybaugh

1822 Ham. *Joseph, Mr. '27.*

Clayton

1804 Frank. ||Augustine S., Mr.
 1827 Frank. Augustine S., Mr.
 1827 Frank. George R., Mr.
 1833 Frank. Philip, Mr.
 1838 Frank. E.

Cleaveland

1837 Bow. George W.
 1840 Bow. John A.
 1840 Bow. Nathan S.

Clemens

'09, '30 W. Pa. J. W., Mr., M. D.
 1841 W. Pa. Sherrard

Clement

1840 U. N. C. R. Alexander

Cleveland

1835 Un. Henry B.

Clift

1837 Wes. Smith
 1839 Amh. William A.

Clingman

1832 U. N. C. Thomas L.
 Clinton

1825 U. N. C. Richard S.
 Clisby

1836 Wms. George

Clokey

1822 Jeff. *Joseph, Mr. '39.*

Clopton

1809 U. N. C. Abner W., Mr., Tut.

1841 C. D. C. S. C.

Cloud

1830 Jeff. John

Cluff

1839 Jeff. P. P.

Coakley

1836 Rut. George W., Mr.

Cobb

1823 Frank. William B.
 1828 Frank. Edmund B.

1830 Frank. —Edmund, Mr.

1834 Frank. Thomas M.

1834 Frank. Howell, Mr.

1838 N. J. Henry S.

1841 Frank. T.

Cobean

1814 Dick. Thomas B., M. D., Penn.

Coburn

1837 Ham. Alexander

1838 Yale John B.

1838 Amh. David N.

1839 Wat. Stephen

1841 Amh. Edwin

1841 Wat. Alonzo

1841 Wat. Samuel W.

Cochran

1824 Dick. *William P., Mr.*

1825 Jeff. J. B., Mr., M. D.

1825 Dart. *Sylvester*

1839 Ober. Samuel D.

1839 Ober. William

Cochrane

1831 Mia. William R.

1841 Un. —Charles B., B. A.

Cocke

1827 Frank. Nathaniel W.

1833 Mia. Richard H.

1840 C. D. C. Charles L.

Coddington

1837 U. N. Y. J. S.

Codman

1840 Harv. —John, D. D.

Codwise

1823 Dick. Alexander B., Mr.

Coe

1812 Jeff. *James*

1832 W. R. Silas

1837 Yale *David B., Mr. Tut.*

1837 Yale Frederick A., Mr.

1838 Yale Samuel G., Mr.

1839 Wes. Jonathan

Coffey

1840 Dick. George A.

Coffin

1836 Dart. Nehemiah C., Mr.

1837 Bow. John R., Mr.

1837 Un. Owen T.

1839 Harv. William S.

Coggin
 1836 Dart. David, Mr.
 Cogswell
 1837 U.N.Y. — *Jonathan*, D. D.
 1838 Dart. Elliot C.
 Coit
 1837 Yale William
 Colby
 1835 Wat. Richard G.
 1836 Dart. Daniel E., Mr.
 1836 Dart. Stoddard B., Mr. and at Mid.
 1837 Dart. — *Moses F.*, Mr., M. D. [40.
 1838 Dart. James K.
 Colclough
 1840 Yale Bagenal
 Colcord
 1841 Wat. John W.
 Cole
 1834 Bro. George
 1839 Un. William H.
 1840 Mia. E. P.
 1840 Ober. Benjamin
 Colegate
 1833 C. D. C. James
 Coleman
 1808 U. N. C. John, M. D.
 1824 U. N. C. Henry E.
 1833 Mid. — *Lyman*, Mr. and at Yale.
 Coles
 1836 U. N. Y. E. F.
 Colgrove
 1839 H.L.T.I. Peter
 Collet
 1811 Dick. Benjamin
 1830 Mia. William R., Mr. '38.
 Collier
 1835 Un. Henry M.
 1836 Harv. Ephraim R.
 Collins
 1825 C. D. C. William
 1835 Dart. David H., Mr.
 1837 Wes. Charles, Mr.
 1839 Ham. William W., Mr.
 1841 Dick. John A., Mr.
 Colmery
 '09, '30 W. Pa. D.
 1840 W. Pa. William
 Colt
 1838 Un. James D.
 Colton
 1835 Yale Aaron M.
 1835 U.N.Y. — *Chauncy*, D. D.
 1840 Yale George H.
 1841 Yale David B.
 Colwell
 1819 Jeff. Stephen, Mr. '26.
 1839 N. J. James S.
 Comfort
 1836 N. J. James H.
 Comings
 1836 Wat. Isaac M.
 1838 Ober. Elam J.
 Comstock
 1838 Wash. John C.
 1839 Ham. — *Calvert*, Mr.
 Conant
 1836 Amh. Robert T., Mr.
 1837 Dart. — *Liba*, Mr., A. B. at Bro. 1819.
 1839 Dart. — *Marshal*, Mr.

Condit
 1808 Jeff. Ira
 1836 Jeff. Philip
 1840 W. Pa. Silas
 Cone
 1826 Frank. — *F. H.*, Mr.
 1833 U. N. Y. Edward W., Mr.
 1837 Wes. George B., Mr.
 Congar
 1835 Rut. — *John S.*, M. D.
 Conger
 1837 N. J. David
 1839 N. J. Stephen H.
 1840 N. J. John
 Conkey
 1836 Amh. — *Ithamar*, Mr.
 1837 Mid. William H.
 Conklin
 1835 Wms. Elias V. B.
 1838 N. J. Elijah W.
 1838 U. N. Y. H. H.
 1840 Ham. Oliver P.
 1841 Un. T.
 Conkling
 1835 N. J. James C.
 1836 Un. Cornelius S.
 Connelly
 '09, '30 W. Pa. H., Mr.
 Conner
 1835 Dart. Phineas S., M. D., Phil.
 1840 Dart. John P.
 Conover
 1840 Mia. B. W.
 Conrad
 1839 H.L.T.I. Peter
 Converse
 1835 Mid. Bushrod W.
 1839 Wes. Waldo F.
 Conway
 1840 N. J. T. Howard
 Cook
 1815 Nash. William A.
 1826 Nash. George W.
 1829 Jeff. H., D. D.
 1836 Harv. Daniel
 1836 Frank. Andrew J.
 1836 Rut. Edward, Mr.
 1837 Yale Elisha W.
 1838 N. J. Lewis C.
 1838 Wms. — *Russel S.*, Mr.
 1841 Amh. George
 1841 Un. James H.
 1841 Jeff. Isaac M.
 Cooke
 1812 Dick. Colin
 1827 Nash. Wilds K.
 1836 Dart. Henry H.
 1836 N. J. Mordecai
 1833 Mid. Philo G.
 1837 Yale George W.
 1838 Wes. Edward, Mr. and at Dick. '41.
 Cookson
 1835 Wat. — *John*, Mr.
 Cooley
 1841 Wms. Orramel W.
 Coolidge
 1838 Harv. James I. T.
 Coon
 1819 Jeff. Adam
 1827 Jeff. Jacob, '31.
 1832 Jeff. James I.

1836 Rut. John B., Mr.

1836 Wms. Robert

1840 Mia. B.

1840 Nash. —Peter, Mr.

1841 Jeff. T. M.

Creasey

1835 Bow. George W., Mr.

Creecy

1835 U. N. C. Richard B.

Creigh

1788 Dick. Thomas, Mr.

1792 Dick. John, Mr.

1828 Dick. Thomas, Mr.

1830 Dick. Alfred, Mr.

Creighton

1795 Dick. William

Crenshaw

1833 U. N. C. William M., Mr., M. D.

Crichton

1836 U. N. C. James E., M. D.

Crispell

1839 Rut. Cornelius E.

Criswell

1835 Jeff. E.

Critchfield

1839 Jeff. R.

Crocketer

1839 Un. A. B.

1840 Nash. —Eben L., Mr.

Crockett

1840 Amh. George K.

Crooks

1820 Jeff. Robert

1840 Dick. George R.

Croom

1815 U. N. C. Isaac, Mr.

1817 U. N. C. Hardy B., Mr.

1821 U. N. C. Bryan S., Mr.

1826 U. N. C. Richard

Crosby

1834 U. N. Y. Robert R., Mr. '39.

1835 U. N. Y. Clarkson F.

1835 Bow. Josiah, Mr.

Cross

1836 N. J. William C.

1838 Amh. Moses K.

1839 H.L.T.I. Edmund B.

1841 H.L.T.I. Samuel

Crossfield

1838 Un. Chauncey

Crothers

1836 Mia. John M.

Crowe

1836 Mia. —John F., D. D.

Crowell

1840 Wes. Loranus

Crowningshield

1836 Harv. Edward A., Mr.

Cruft

1836 Harv. Samuel B.

Cruikshank

1837 Rut. —John C., Mr.

Crumb

1840 Un. Caleb B.

Crump

1836 Yale William C.

Cruttenden

1841 Un. David H.

Culberson

1841 Frank. I.

Culbert

1841 U. N. Y. William A. M.

Culbertson

1807 Jeff. James

1822 Jeff. James, Mr.

1824 Dick. James, Mr., M. D., Penn.

1829 Jeff. —Isaac, M. D.

Culver

1836 Un. Stephen

Cumming

1804 Frank. —Ebenezer H., Mr. and at N. J.

1820 Frank. —Francis, Mr., D. D. [1811.]

Cummings

1839 Dart. Cyrus

1840 Wes. Joseph

Cummins

1799 Dick. Charles, Mr., D. D., St. John's

1834 Jeff. J. D. [Coll.]

1835 Harv. Francis

1838 N. J. James S. L.

'09, '30 W. Pa. Richard, Mr., M. D.

1841 W. Pa. Cyrus

1841 Dick. George D.

Cunningham

1789 Dick. ———, B. A.

1805 Jeff. James

'09, '30 W. Pa. Thomas, Mr.

1823 Jeff. John K., Mr. '33.

1824 Jeff. William

1826 Mia. —Joseph P., Mr.

1826 Mia. —Charles M., Mr.

1827 Frank. —Robert, Mr., D. D.

1834 W. Pa. H., Mr.

1837 Frank. J.

1838 N. J. James H.

1839 W. Pa. J. D.

1840 U. N. C. John W.

1840 W. Pa. Alexander

Curran

1827 Jeff. William, Mr. '35, Prof.

1834 W. Pa. Richard, Mr.

Currey

1836 Nash. Richard

1839 Nash. Algernon S.

Currie

1840 U. N. C. Daniel B.

1840 U. N. C. Shelby S.

Currin

1834 Nash. Robert S.

Curry

1837 Wes. Daniel, Mr.

Curtis

1835 Un. Alexander H.

1835 Wms. Lucius Q.

1836 Dart. Benjamin W.

1836 Un. Lupton W.

1839 Bow. —Thomas, D. D.

1839 Ham. Gold T.

1840 Yale William B.

Curtiss

1836 Yale Dan C., Mr.

Curwen

1841 Yale John

Cushing

1829 Mia. Courtland C., Mr. '36.

1837 Wash. John T.

1838 Harv. Abner L.

Cushman

1825 C. D. C. Robert W., Mr. and at Dick. '29.

1836 Un. Edward F.

1837 Mid. Rufus C.

1840 Amh. George F.

Cuthbert

1838 U. N. C. Green M.

Cutlar

1821 U. N. C. Frederick C., M. D.

Cutler

1835 Col. —*Benjamin C.*, D. D.

1837 Bow. John L.

1839 Yale Rufus P.

1840 Amh. Joseph

Cuyler

1829 Frank. John M.

1837 Frank. T.

Dabney

1839 N. J. Albert

1839 Frank. W.

Daboll

1835 Wes. —Nathan, Mr.

Dagg

1831 C.D.C. —*John L.*, Mr.

Daggett

1839 Yale David L.

Dale

1824 Frank. A. B., Mr.

1837 Harv. William J.

Dales

1835 Un. John B.

Dall

1837 Harv. Charles H. A.

Dame

1835 Bow. *Charles*, Mr.

1838 Harv. William A.

1840 Dart. John T.

Dameron

1840 Mia. Robert C.

Damon

1836 Amb. Samuel C.

Dana

1837 Harv. Richard H.

1837 Dart. Charles S.

1838 Yale Edmund L.

1838 Bow. Edward A.

1839 Dart. Sylvester

Dancy

1802 U. N. C. Francis L.

1830 Nash. John W.

1831 Nash. David M.

1831 Nash. Francis W.

1836 Nash. Francis

1841 U. N. C. John S.

1841 U. N. C. Leonidas L.

1841 U. N. C. William F.

Dandridge

1836 N. J. Philip P.

1838 N. J. Alexander S.

Danforth

1839 Harv. Joseph L.

1840 Un. George F.

Daniel

1803 U. N. C. Chesley, Mr.

1816 U. N. C. Nathaniel

1821 U. N. C. ||*John R. I.*, Mr.

Daniels

1840 Ham. David I.

1841 Wes. Morgan R.

Darling

1835 Wms. Henry G., Mr.

1836 Wms. *Samuel D.*

1836 Yale Thomas, Mr.

Darrah

1840 N. J. James A.

D'Aubignie

1838 N. J. —*J. J. Merle*, D. D.

Davenport

1836 Mid. —*Barzillai*, Mr.

1837 Yale Philip A.

1840 U. N. Y. J. A.

Daves.

1836 Yale James M.

Davidson

1792 Dick. Samuel

1795 Dick. *Patrick*, Mr.

1823 U. N. C. George F., Mr.

1828 Dick. *Robert*, Mr.

1829 Dick. James K.

1835 N. J. Isaac S., Mr.

1836 Harv. Herman E.

1836 U. N. Y. Robert F., Mr.

1841 Yale David B.

Davie

1811 U.N.C.—*William R.*, LL. D. at N. J.

[?76, Mr., Min. to France.

1825 Dick. *John T. M.*, Mr.

Davies

1822 U. N. C. *John L.*1822 U. N. C. *William B.*

Davis

1794 Dick. *Henry L.*, D. D., Pres. St. John.

1807 U. N. C. Stephen, M. D.

1808 Frank. Charles M.

1817 U. N. C. Gooderum, M. D.

1822 U. N. C. *Thomas F.*

1826 C. D. C. Charles W., M. D.

1828 Jeff. Levi, Mr. '33.

1829 Dick. William H.

1829 Jeff. —*Reuben*, Mr.

1833 Nash. John L. S.

1834 Jeff. *James*, Mr. '38.

1835 N. J. George L. L.

1835 Yale John

1835 Yale Samuel R., Mr.

1835 Wes. —*George F.*, D. D.

1836 Yale Josiah G.

1836 Wat. —*George*, Mr.

1837 Harv. William

1837 Harv. William A.

1837 Wash. Sheldon

1838 Harv. Wendell T.

1838 Dart. George A.

1838 U. N. C. George R.

1838 N. J. Joseph H.

1839 Harv. Moses

1839 N. J. Charles O.

1839 Bow. Franklin

1839 Bow. John W.

1839 C. D. C. Samuel P.

1840 Harv. Charles G.

1840 Nash. Samuel W.

1840 H.L.T.I. Ebenezer I.

1841 Nash. John E.

1841 Un. John K.

Davison

1838 Un. Clement M.

Dawes

1835 Yale Howland

1839 Harv. Thomas

1839 Yale Henry L.

Dawson

1816 Frank. ||*William C.*, Mr. '24.

1837 Yale Arnold V.

1839 W. Pa. E. B.

Day

1835 N. J. James L., Mr.

1836 Yale Horatio, Mr.

1836 U. N. Y. Francis L., Mr.
 1837 Yale Thomas M., Mr.
 1837 C. D. C. Hartly W.
 1833 Un. Fayette G.
 1839 Yale Thomas
 1840 Yale Charles
 1841 Amh. Isaac

Dayton

1836 Yale Ralph
 1838 Un. Isaac

Dean

1834 Mid. *Miron R.*
 1835 Un. Seneca
 1836 Un. Frederick
 1839 Harv. Enos W.
 1841 Yale Gilbert

Dearborn

1839 Dart. Joseph F.

Dederick

1835 Un. Simeon
 1835 Un. Reuben
 1838 Un. John W.

Deems

1839 Dick. Charles M. F.

Defandorf

1839 U. N. Y. G.

De Forest

1839 Amh. Henry G.

De Graffenreid

1828 Frank. L. L.
 1834 Nash. Francis

De Groot

1840 Un. Henry W.

Delano

1836 Amh. John A., Mr.
 1840 Amh. Charles

Delavan

1836 Yale Edward C., Mr.

Delk

1841 U. N. C. James A.

Demarest

1837 Rut. David B.

Deming

1836 Yale Henry C., Mr.
 1837 Yale William S.
 1837 Un. Friend A.

Denio

1838 Wms. Cole H.

Denison

1838 Dick. Charles, Mr.
 1840 Dick. George B.
 1840 Dick. Henry M.
 1840 Wes. Joseph
 1841 Yale Henry W.

Dennison

1835 Mia. William

Denny

1768 Dick. *David, Mr.*
 1813 Dick. Harmar
 1814 Dick. William H., M. D., Penn.
 1827 Dick. Daniel, Mr.

Dent

1836 Yale Henry H., Mr.

De Puy

1835 Rut. Ephraim

De Rosset

1816 U. N. C. Moses I., M. D.
 1824 U. N. C. Armand I., M. D.

Deshon

1840 Yale Aegid H.

Devens

1833 Harv. Charles
 1840 Harv. Arthur L.

Devereaux

1818 U.N.C. —Thomas P., Mr. and at Yale, '17.

Devereux

1840 Yale John
 1841 Wms. Alvin

Dews

1824 U. N. C. Thomas

Dewey

1837 Dart. Nathaniel W.
 1840 Harv. —Charles A., LL. D.
 1840 Wms. Francis H.
 1840 Ober. William

De Witt

1838 Rut. John

Dexter

1838 Harv. William P.
 1840 Yale Henry M.

Dey

1840 Un. A. H.

Deyoe

1839 Un. Ephraim

De Zong

1840 Wash. Edward

Dibble

1838 Mid. William F.
 1841 Un. Thomas M.

Dickenson

1839 Wms. Edward A.

Dickerson

1836 N. J. John H.
 1836 Wat. Jonathan G.

Dickey

1816 Jeff. Hugh
 1824 Dick. *John M., Mr.*
 1826 Jeff. *John*
 1831 Mia. Theophilus L.
 1835 Dart. David, Mr.
 1835 Jeff. —*John, Mr.*

Dickinson

1814 Dick. Festus
 1827 Nash. David W.
 1837 Un. E. F.
 1837 Amh. Frederick
 1837 Amh. Joel L.
 1838 C.D.C. —*E. W., Mr.*
 1839 Amh. Daniel S.
 1841 Amh. Noadiah S.
 1841 Yale Flavel A.

Dickson

1823 U. N. C. James H., M. D.
 1837 Jeff. Cyrus
 1839 Jeff. George M.
 1839 Un. Hugh S.
 1841 U. N. C. Robert D.

Diefendorf

1838 Wes. Benjamin I., Mr.

Diefendorff

1838 Yale Sanders

Dillahunt

1841 Nash. —Edmund, Mr.

Dillon

1835 Col. Romaine

Dillworth

1823 Jeff. *Robert*

- Dimon
 1835 Yale Theodore
 1840 Wms. Oliver
 Dinsmore
 1836 W. Pa. James
 1839 W. Pa. Alexander W.
 Dinwiddie
 1830 Jeff. John L.
 Dirickson
 1841 Wms. Levin L.
 Distrow
 1839 Un. Charles H.
 Disosway
 1833 Wes. —Gabriel P., Mr., B. A. at Col.
 1838 Wes. —Cornelius R., Mr., B. A. at Col.
 Diver
 1839 Jeff. Charles F.
 Dix
 1841 Un. Asa T.
 Dixon
 1833 Bro. Nathan F.
 1837 Ham. Joseph R.
 1839 Un. John
 Doak
 1832 U. N. C. Daniel G.
 Doane
 1841 Wash. George P.
 Dobbin
 1832 U. N. C. James C.
 Dobbins
 1831 Frank. John M., Mr.
 Dobie
 1835 Mid. David
 Dod
 1838 N. J. William A.
 Dodd
 1835 U. N. Y. Daniel, Mr.
 1837 N. J. Moses W.
 1837 Un. Thomas C.
 1838 Yale Albert
 Dodge
 1833 U. N. Y. Henry S., Mr.
 1835 N. J. Alexander H.
 1835 Yale John V., Mr.
 1836 N. J. Robert P.
 1839 C. D. C. Henry W.
 1840 Yale Richard V.
 1840 U. N. Y. Robert
 1841 Wms. Charles
 Dodson
 1835 U. N. C. Charles R., M. D.
 Doeg
 1836 Un. Robert
 Dohrman
 1830 Jeff. Arnold H.
 Doig
 1837 Un. James R.
 Dole
 1835 Bow. Ebenezer, Mr.
 1836 Bow. Daniel
 1836 Bow. Nathan
 1838 Yale George T.
 1840 Bow. Isaiah
 1840 Rut. A. P.
 Doll
 1838 Jeff. Jacob
 Donald
 1795 Dick. Samuel
 1826 Jeff. John
 1839 Mia. David K., Mr.
- Donaldson
 1818 U. N. C. Robert
 1835 Jeff. Alexander, Mr.
 1837 Jeff. John
 1839 Un. John
 1841 Jeff. David
 1841 Jeff. W. M.
 Done
 1835 Jeff. John W., Mr.
 1838 Jeff. —J. H.
 Donelson
 1813 Nash. Lemuel
 1828 Nash. John
 1835 Nash. Alexander
 Donnald
 1838 Frank. R.
 Donnan
 1827 Nash. Peter
 Donnell
 1807 U. N. C. †John R., Mr. '11.
 1825 U. N. C. Washington, M. D.
 1836 Bow. Jotham, Mr., M. D.
 1839 U. N. C. Richard S.
 Donoko
 1820 U. N. C. Charles D., Mr. '26.
 Doolittle
 1836 Yale Edgar J., Mr.
 1836 Amh. Charles A., Mr.
 1836 Mid. Louis
 1839 Mid. John J.
 1841 Mid. —Charles, Mr.
 Doremus
 1836 U. N. Y. J. E. C.
 Dorland
 1841 Mid. Lucas
 Dorr
 1835 Harv. Theodore H.
 Dorwin
 1840 Un. Luther J.
 Dossey
 1831 C. D. C. Alonzo B. C.
 Doty
 1835 Rut. Elihu
 1836 Jeff. Edmund S.
 1836 Jeff. James C.
 1838 Un. Joseph M.
 Doubleday
 1838 Yale William T.
 1840 Yale John M.
 Dougherty
 1825 Frank. William, Mr.
 1829 Frank. —Robert, Mr.
 1831 C. D. C. Robert J.
 1840 Jeff. Robert W.
 Douglas
 1838 Mid. James M.
 1840 Yale John W.
 1841 Jeff. Ralph
 Douglass
 1807 Jeff. John
 1827 Nash. George L.
 1834 U. N. Y. —James, LL. D.
 1835 Rut. Robert L.
 1836 Bro. John G.
 1839 Mid. David S. F.
 1841 Jeff. Ralph
 Dow
 1794 Dick. Alexander
 1840 Wms. —Daniel, D. D., Mr., Yale.
 1841 Wes. Caleb

- Dowdney
 1841 U. N. Y. —John, Mr.
 Dowe
 1840 Un. Harvey A.
 Dowling
 1834 Bro. —John, Mr.
 Downer
 1838 Dart. Jason
 1841 Yale John C.
 Downey
 1798 Dick. William, M. D., Penn.
 1836 U. N. C. John A., Mr., M. D.
 Downing
 1834 Bro. Joshua W.
 1838 Yale Lemuel T., Mr.
 Downs
 1840 Ham. John V.
 Dowse
 1836 Amh. Edmund
 Drake
 1821 U. N. C. Nicholas I., M. D.
 1834 Mid. Cyrus B., Mr.
 1838 Rut. Francis T.
 Drinkwater
 1840 Wat. Arthur S.
 Drummond
 1836 Bow. James, Mr.
 Dubois
 1839 Un. John
 1840 Rut. J. H.
 Dubose
 1838 Mia. Virgil M.
 Dubuar
 1839 Un. James
 Dubuisson
 1829 Jeff. Charles, Mr. '34, Pres. Jeff. Col.
 Dudley
 1833 W. R. Roswell
 1833 Yale Lewis J., Mr., Tut.
 1839 Dart. Elbridge G.
 1839 Yale Martin
 1840 U. N. C. William H. H.
 Duff
 1839 Mia. Jackson
 1839 Jeff. John W.
 Duffield
 1837 Yale George, Mr.
 Dugan
 1792 Dick. George
 Dukes
 1837 N. J. Joseph H.
 Dulany
 1829 U. N. C. Thomas W.
 Dulles
 1839 Yale Joseph H.
 Dunbar
 1824 Dick. John R. W., Mr., M. D., Penn.
 [Prof. Was. Univ. Balt.
 1835 N. J. —Robert, Mr.
 1838 Dart. Daniel C.
 Duncan
 1787 Dick. Robert, Mr.
 1788 Dick. James, Mr.
 1800 Dick. Jesse
 1805 Dick. Stephen
 1808 Dick. Samuel P.
 1826 Dick. —†Thomas, LL. D.
 1828 Nash. —Thomas A., Mr.
 1836 N. J. James M.
 1837 Mia. Robert
 1840 Mia. John H.
 1841 Jeff. James C.
 Dundass
 1836 W. Pa. J. R., Mr.
 Dungan
 1836 W. Pa. James, Mr.
 Dunham
 1836 Frank. Josiah W.
 1838 Un. Hercules R.
 Dunkel
 1836 Yale John L.
 Dunkin
 1839 Yale —Christopher, Mr. and at Harv.
 Dunlap
 1806 Jeff. James, Mr., D. D.
 1807 Jeff. William, Mr.
 1836 Mia. Alexander
 1839 Bow. John
 1840 Un. —Thomas, B. A.
 Dunleavy
 1790 Dick. Francis
 Dunlop
 1812 Dick. James, Mr.
 Dunn
 1826 U. N. C. William, Mr. '36, M. D.
 1835 Yale —William M., Mr.
 1837 Bow. Joseph E. F.
 Dunnell
 1836 Bro. Thomas L.
 Dunning
 1836 Amh. Alva G., Mr.
 1837 Bow. Andrew
 1839 Un. Benjamin F.
 Dunwody
 1836 Yale James B.
 Dupont
 1826 Frank. C. H.
 Durand
 1836 Yale Frederick L.
 Duryea
 1835 Un. Benjamin F.
 Duryee
 1833 Un. Isaac G.
 Dutton
 1837 Yale Aaron R., Mr.
 1837 Yale Thomas R.
 1838 Yale Chester
 1840 Wash. George
 Duyckinck
 1835 Col. Evert A.
 Dwight
 1831 Frank. Theodore M., Mr.
 1835 Yale Edmund, Mr.
 1835 Wes. Holden, Mr.
 1835 Amh. John
 1835 Ham. Benjamin W., Mr., Tut.
 1837 Wes. Lewis
 1838 Yale Edward S.
 1840 Ham. Theodore W.
 1840 Yale John B.
 D'Wolf
 1831 Bro. William F., Mr. '35.
 1833 Bro. —John J., M. D., and at Harv.
 Dyer
 1830 Frank. Thomas W.
 1833 Bro. Ebenezer P.
 1834 Frank. John R.
 1836 U. N. Y. —John, D. D.

Eacker

- 1835 Un. Mitchell
1841 Un. William E.

Eager

- 1838 N. J. John M.
1841 Mari. Henry I.

Eagle

- 1837 Un. William H.

Eagleson

- 1829 Jeff. John

Eakin

- 1840 Nash. John R.

Eakins

- 1829 Jeff. William, Mr. '34.

Earl

- 1837 N. J. Mark A.

Earle

- 1832 Bro. Henry
1839 Jeff. Alexander M.
1840 Jeff. Archibald B.
1840 Jeff. George

Early

- 1808 Frank. Henry

Eastburn

- 1835 Col. Manton, D.D., B.A., '17, Mr. '20.

Eastland

- 1827 Nash. Davis

Eastman

- 1835 Amh. David, Mr.
1836 Dart. George B.
1839 Dart. George N.
1841 Amh. Sandford

Eaton

- 1802 Jeff. Johnson
1825 Jeff. —Johnston, Mr.
1825 U.N.C. —John H., Sen. in Cong., Sec. of
[War, Min. to Spain.

- 1829 U. N. C. William, Mr.
1835 Un. Jeremiah S.
1836 Jeff. —Charles, Mr.
1836 Yale William H.
1837 Yale William P., Mr.
1837 Jeff. William
1837 Dart. William L.
1839 Dart. Horace
1840 Un. Myron C.
1841 Amh. Joseph

Eberle

- 1829 Jeff. Richard, Mr., M. D.
1829 Jeff. John

Echols

- 1840 Frank. J.

Eckley

- 1839 Harv. Joseph S.

Eddy

- 1831 Bro. William H.
1834 Bro. Samuel
1835 Wms. —Chauncy, Mr.
1838 Amh. Nathanael
1840 Un. Sherman

Edgar

- 1834 Nash. —John T., D. D.
1835 Nash. Andrew H.
1835 N. J. Edward B., Mr.
1836 Nash. Samuel M.
1836 N. J. John M.
1836 Col. Newbold
1836 Ham. —John, D. D., Prof.
1838 U.N.Y. —C., Mr.

Edmiston

- 1828 Nash. Nicholas P.

Edwards

- 1792 Dick. Haden
1830 U. N. C. John H., M. D.
1835 C. D. C. Robert G.
1838 Yale Benjamin S., Mr.
1838 Wms. William N.
1839 Dart. Abraham F.
1839 Yale Eugene
1839 N. J. Jesse
1840 Yale Jonathan
1840 N. J. Jonathan
1840 Ober. Joseph S.
1841 Yale Henry

Effinger

- 1837 Mia. Michael

Eggleston

- 1831 W. R. Nelson, Mr.
1840 Yale Nathaniel H.

Eichelbergèr

- 1826 Dick. Lewis, Mr.

Elder

- 1840 Mia. John
1841 Jeff. Joshua

Eldredge

- 1839 Yale Charles S.

Eldridge

- 1835 Yale —Charles, M. D.
1841 Yale Azariah

Eldrige

- 1837 Jeff. George M.

Elile

- 1839 Un. George

Eliot

- 1825 C. D. C. Thomas D., Mr.
1829 C. D. C. William G.
1835 Harv. John H., Mr.
1839 Harv. Samuel

Ellas

- 1835 Un. Francis S.

Ellerbe

- 1823 U. N. C. John C.

Elliot

- 1830 Frank. A. B., Mr.
1837 N. J. Charles
1839 Yale Augustus G.
1840 U. N. Y. Henry B.
1841 Jeff. Edward T.
1841 Un. Samuel H.

Elliott

- 1808 Dick. David, Mr., D. D. at Jeff. '35,
1822 U. N. C. John
1826 U. N. C. Henry B., Mr. '32. [Pres. Wash.
1830 Mia. Ebenezer N.
1836 Wash. James H.
1836 W. Pa. Thomas H., Mr.
1840 Wes. —Charles, D. D.

Ellis

- 1835 Wms. James H.
1838 Harv. Rufus
1839 Harv. Charles M.
1839 Wms. Wyley R.
1840 Un. Joseph C. C.
1841 U. N. C. John W.

Elliston

- 1833 Nash. William R.

Ellsworth

- 1836 Yale Pinckney W., Mr.
1838 Un. Perry G.
1838 U.N.Y. —*William W., LL. D.

Elmendorf

- 1836 Rut. Anthony, Mr.

1840 Rut. J. S.
 1841 Un. James
 Elmer
 1840 Un. Nathaniel
 Eltinge
 1835 Rut. Edmund
 1839 Rut. — *Wilhelm*, D. D.
 Ely
 1833 Nash. George
 1836 Yale William D., Mr., Tut.
 1836 Amh. Alfred B., Mr.
 1841 Amh. Richard
 Emerson
 1835 Wat. Oliver
 1836 Bow. Thomas P.
 1838 Amh. Charles
 1838 Dart. Benjamin F. C.
 1840 Wms. Charles N.
 1841 Yale Joseph
 Emery
 1823 Jeff. Boyd
 1823 Jeff. Boyd
 1836 Dart. Stephen M.
 1836 Bow. George F., Mr.
 Emory
 1841 Dick. Albert T.
 Empie
 1830 U.N.C. — *Adam*, D. D. and at Un., Mr.
 [1807, Pres. Wm. & Mary.
 Engle
 1827 Dick. Peter H., Mr.
 English
 1836 N. J. Henry F., Mr.
 Erwin
 1815 Frank. John M.
 1826 Nash. Isaac H.
 1828 Frank. Elam A.
 1829 Frank. E. J.
 1831 Frank. — *Edward J.*, Mr.
 1834 Nash. — *John P.*, Mr.
 1837 Un. William
 1841 U. N. C. John S.
 Eshleman
 1840 Dick. David G.
 Espie
 1809 W. Pa. John, M. D.
 Espy
 1824 Jeff. Thomas
 Estes
 1839 Yale Daniel G.
 Eustis
 1835 Harv. Frederick A., Mr.
 1837 Harv. John F.
 1838 Harv. Henry L.
 1841 Yale William T.

Evangeles
 1836 Col. Christodoulos L. M.
 Evans
 1818 Jeff. Samuel
 1824 U. N. C. Richard
 1827 Jeff. Samuel, Mr.
 1835 Jeff. George W.
 1836 U. N. Y. J. S., Mr.
 1838 Dart. Enoch W.
 1838 U. N. C. Joseph W.
 1839 Harv. Ellicott
 1839 Rut. Thomas
 Evarts
 1837 Yale William M., Mr.
 1838 Ober. William H.
 Eve
 1826 Frank. Paul F., Mr. '32.
 Everest
 1838 Wash. Charles W.
 Everett
 1836 Dart. Augustus, Mr.
 1836 Dart. Erastus, Mr.
 1836 Bro. Charles J.
 1838 Wat. Franklin
 1829 Mid. — *Alexander H.*, LL. D. (and at
 [U. Vt.]—Harv. 1806, Mr. and
 [at Yale 1807, Min. to Spain,
 [Pres. of Jeff. Coll. La.
 1840 Amh. Joel S.
 Everson
 1833 Ham. Norman
 Everts
 1839 Mid. Edwin
 Ewell
 1824 C. D. C. Alexander
 1839 Nash. Thomas
 Ewing
 '09, '30 W. Pa. N., Mr.
 '09, '30 W. Pa. George W., Mr.
 '09, '30 W. Pa. J. H., Mr.
 1816 Nash. John O.
 1824 Jeff. John
 1826 Nash. Albert G.
 1826 Nash. Orville
 1827 Nash. Edwin H.
 1830 Jeff. —†*Charles*, LL. D.
 1834 Nash. Andrew
 1838 Nash. Fielding N.
 1839 Mia. Philemon B.
 Eyre
 1838 N. J. Mahlon D.
 Eyster
 1824 Dick. *David*, Mr.
 Ezell
 1839 U.N.C. — *Robert A.*, Mr.

[To be continued.]

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies]

Continued from p. 30, vol. xv.

JOHN COLLINS.

[Governor of Rhode Island from 1786 to 1789.]

THE history of any one of the New England colonies at the opening of the Revolution, is in substance the history of all. Among the people there was every where diffused a spirit of freedom, breathing uncompromising resistance to oppression. As early as the 29th May, 1774, when the news of the passage of the Boston port bill first reached the settlements in Rhode Island, a few resolute citizens, among whom was John Collins, met in caucus at Newport, and agreed upon a handbill, which was published the day following, with the sounding caption, "Join or Die!" and calling upon the people to consider the outrage as directed equally against themselves, and closing with this stirring appeal:—"The generals of despotism are now drawing the lines of circumvallation around our bulwarks of liberty, and nothing but unity, resolution, and perseverance, can save ourselves and our posterity from what is worse than death—slavery!" On the 13th June, the general assembly met at Newport, and passed strong resolutions embodying the above sentiments. Immediately after receiving the news of the battle of Lexington, the citizens of all the principal towns in Rhode Island organized committees of inspection, for the public safety. Mr. Collins was appointed chairman of the committee at Newport. He entered with a hearty zeal into all the measures deemed necessary for the preservation of the rights of the colony, and to defeat the covert designs of the enemy; and in this capacity, which was a most arduous and trying one, he so conducted himself as to secure the lasting esteem and confidence of the people. He was one of the assistants, chosen in 1775, and took an active part in the proceedings which led to the suspension of the civil power of the royalist governor Wanton, and the appointment of a commission to act in his stead. Throughout the whole period of the Revolution, Mr. Collins was actively engaged among those patriotic citizens whose names adorn the revolutionary history of Rhode Island.

In 1786, Mr. Collins was elected governor of the State, and was continued in office by successive re-elections until 1789, when he retired from public life altogether. He spent the remainder of his days in unobtrusive retirement at Newport, where he died in March, 1795, at the age of 78. He left children, and one of his daughters married Dr. John Warren, of Boston.

NICHOLAS COOKE.

[Governor of Rhode Island from 1775 to 1778.]

NICHOLAS COOKE, of Providence, was one of those active and energetic spirits, whose powers are called into exercise by the stirring events of a revolution. Nothing is known to the writer respecting his early history, or of his public career prior to December, 1774, when we find him acting as one of the committee of inspection for the town of Providence, a body invested with very general powers as a committee of safety, well known wherever organized for its efficient work in the cause of the Revolution.

On the opening of the general assembly at Newport, in May, 1775, governor Wanton, in a message, excused himself from the customary personal attendance, at the same time communicating the obnoxious resolutions of the House of Commons, and warning the assembly against revolutionary attempts to separate from the parent state. "Once separated," said he, in all simplicity, "where shall we find another Britain to supply our loss?" He urgently besought them not to involve themselves in a ruinous debt in a fruitless struggle against the crown, appealed to them, by their love of their charter and its high privileges, to return to their allegiance.

A submissive temper of this sort, but ill accorded with the patriotic spirit of the Rhode Islanders; and accordingly the general assembly, reflecting the popular will, on the 20th of May, passed an act suspending the authority of the governor, and declaring all his acts null and void; they empowered the secretary of state to sign all warrants and commissions; and requested the deputy-governor to assume the general administration

of affairs, and to summon together the assembly whenever any emergency rendered it necessary.

Nicholas Cooke had been elected to the office of deputy-governor at the beginning of May; and we find him active in this station, and as chairman on almost all occasions of public assemblies of the citizens of Providence, during this most exciting period of the Revolution. As soon as a new choice could be made, which was at the next semi-annual meeting of the general assembly, Mr. Cooke was chosen governor, and was continued in office until 1778, when he was succeeded by governor William Greene.

EDWARD CRANFIELD.

[Governor of New Hampshire, from 1682 to 1685.]

EDWARD CRANFIELD owed his appointment to the chief magistracy of New Hampshire, to a mercenary arrangement with Mason, the great proprietor of the province; and his administration, like those of many other royal governors, was signalized by misrule and oppression. Mason had failed to realize his hopes of a fortune under prior governors, and on returning to England in 1681, he made it his business to obtain from the King an appointment favorable to his views. To pave the way, he enrolled in the court of chancery a deed, surrendering one fifth of all the quitrents of the province, which, with the fines and forfeitures that had accrued to the crown, or might hereafter arise, were appropriated to the support of the governor. But Cranfield looked upon this even, as too precarious a foundation upon which to build, and Mason was at last induced to give him a mortgage of the whole province for twenty-one years, as security for the advance of one hundred and fifty pounds per annum for seven years. Thus encouraged with the prospect of bettering his fortunes, Cranfield relinquished a post of some importance which he held at home, and prepared for his new enterprise.

Governor Cranfield's commission bore date on the 9th May, 1682, and contained a grant of powers hitherto unprecedented in New England. He was empowered to call, adjourn, prorogue and dissolve general courts; to have a negative voice in all acts of government; to suspend any of the council whenever he should see just cause. (and all persons thus suspended were declared ineligible to the assembly); to erect courts, and appoint a deputy-governor, judges, and their officers, by his sole authority, and to execute the powers of vice-admiral. Cranfield arrived and published his commission at Portsmouth on the 4th of October. Within six days following, he suspended Waldron and Martyn, two of the counsellors named in his commission; afterwards, however, restoring them, when he had a purpose to gain with the assembly. His first assembly met in November, 1682, when the laws of the province underwent a revision. In January following, the assembly disagreeing with the governor on a revenue bill, he promptly dissolved them; and upon a flimsy pretext, removed the commander of the fort, in order to place a more willing instrument in control of the military power of the province. The dissolution of the assembly, a thing before unknown, greatly aggravated the popular discontent, and some rash persons at Exeter and Hampton, headed by Edward Gove, a member of the dissolved assembly, declared by sound of trumpet, open resistance, in the name of "liberty and reformation." The people had met at Hampton, elected a new town clerk, and secured their records. Gove went from town to town, proclaiming what had been done at Hampton, carrying his arms, denouncing the governor as a traitor, declaring that he would not lay down his arms until matters were set right, and endeavoring to excite among the principal men of the province a union to overturn the government of Cranfield. His rash movements, however, were disapproved, and he was informed against. He appeared at the head of his company in arms, but finally surrendered. His followers were pardoned and set at liberty, while he was sent to England, and imprisoned for three years in the Tower of London. He was at length pardoned, and returned to New Hampshire.

In February, 1683, Cranfield issued an order to the inhabitants of the province, calling upon them to take out leases from Mason, within one month, on pain of forfeiting their rights as settlers under his grants. Mason, strong in his interest with the governor, now threatened to seize the principal estates, beggar their owners, and provoke them to rebellion, by bringing a frigate into the harbor, and procuring soldiers to be quartered upon the inhabitants. But these threats, instead of intimidating the people, served to unite them more firmly in their determination not to submit. The excitement became general. Cranfield now suspended three of the counsellors, and the death of two others, enabled him to mould that body to his will. He filled the vacancies with the creatures of Mason. The judicial courts were also filled with officers proper for the intended business. Barefoote, the deputy, was judge; Mason was chancellor; Chamberlayne, clerk and prothonotary; Randolph, attorney-general, and Sherlock, provost marshal and sheriff. Some disaffected persons, and others who had been influenced by threats or promises, took leases from Mason, and these served for under-sheriffs, jurors, witnesses, &c. Things being thus prepared, the grand scheme of despoiling the people, for the aggrandizement of Cranfield and Mason, was

put in operation. Suits were commenced by Mason. The juries never hesitated in their verdicts. From seven to twelve causes were dispatched in a day, and costs were multiplied in each case from five to twenty pounds. Executions were issued; of which, however, only two or three were levied, and Mason could neither keep possession of the premises, nor dispose of them by sale, so that the owners still continued to enjoy them.

Cranfield and his council next assumed the entire legislative power. They prohibited vessels from Massachusetts to enter the port; fixed the dimensions of lumber; altered the value of silver money, and ordered dollars to be received at six shillings each, though many of them were at that time deficient in weight. Various other burthen-some regulations were adopted, until the public grievances becoming insupportable, the people determined on an appeal to the King. Nathaniel Weare, an intelligent and wealthy citizen of Hampton, was selected as the agent of the people, and went privately to Boston, from whence he sailed for England. Cranfield, hearing of the movement against him, resorted to violent measures to defeat the object. Major Vaughan, who was engaged in procuring depositions to forward to Weare, was arrested by order of the governor, and thrown into prison, where he remained nine months. Various expedients were resorted to, in order to subdue the refractory spirit of the assembly. Not content with this, the governor undertook to control the ecclesiastical affairs of the province.

During this period of political ferment, it happened that the Rev. Joshua Moodey, first minister of Portsmouth, distinguished for his learning, piety, and pastoral fidelity, ascertained the fact that a member of his church had been guilty of perjury in some transaction at the custom house. The offending member had purchased his peace with the civil authority, and Cranfield forbade the interference of the church in the affair. Moodey, however, owing allegiance to a higher power than that of the governor, was not to be intimidated. Under a full sense of his own peculiar duty, as a minister of God, he resolutely persevered in the work of discipline, until he brought the offender to make a public confession of his crime. Cranfield sought revenge, and for this purpose, determined to subject the inflexible pastor to the penalties of the act of uniformity. He accordingly issued an order in council, requiring all ministers to administer the sacrament according to the liturgy of the church of England; and notified Moodey, in writing, that himself, with Mason and Hinckes, intended to partake of the Lord's supper the next Sunday, requiring him to be present to administer it to them according to the liturgy. Moodey peremptorily refused, was prosecuted, fined, and sentenced to six months' imprisonment, and was actually confined for thirteen weeks before he was released.

Cranfield next undertook the bold measure of taxing the people without the assent of the assembly. Tax-bills were placed in the hands of constables for collection, but they soon returned them, informing the governor that the people were so averse to the proceeding, that it was impossible to collect the money. The provost marshal was then ordered to do it, with the assistance of his deputies and constables. The people still refusing, their cattle and goods were taken and sold at auction. Those who would neither pay nor discover their goods, to the officers, were imprisoned, and some of the constables who refused to assist, shared the same fate. The more considerate of the people were disposed to bear these grievances, until they could learn the issue of their appeal to the King; but among the people generally, the love of liberty was a ruling passion, and many declared that they would sooner part with their lives, than suffer illegal distrainments. Associations were formed for mutual support. At Exeter, the sheriff was resisted and driven off with clubs; the women having prepared hot spits and scalding water to assist in the opposition. At Hampton, he was beaten, and his sword taken from him; he was then seated on a horse, and conveyed out of the province to Salisbury, with a rope about his neck, and his feet tied under the horse's belly. The magistrates undertook to commit some of the rioters, but without success. The troop of horse under the command of Mason, was then ordered out, to assist in suppressing these disorders; but when the day came, not a solitary trooper appeared. Cranfield thus finding his efforts ineffectual, and his authority rendered contemptible, was obliged to desist. In the mean time, Weare had preferred his charges in behalf of the people against Cranfield, to the King in council. Upon the complaint, a hearing was had before the lords of trade on the 10th March, 1685, and their report, on three articles of the complaint, was, "that Cranfield had not pursued his instructions with regard to Mason's controversy; but instead thereof, had caused courts to be held, and titles to be decided, with exorbitant costs; and that he had exceeded his power in regulating the value of coins." The report was accepted, and the King's decision in accordance therewith, gave general joy to the inhabitants. Cranfield, apprehensive of the result, had applied for leave of absence, which he obtained, and on the receipt of his despatches, privately embarked on board a merchant vessel bound to Jamaica, from whence he took passage to England, and never returned to New Hampshire.

Governor Cranfield was of the family of Lord Montague, somewhat distinguished in

English annals. On his arrival in England he was appointed collector at Barbadoes, where he remained until after the revolution of 1689. He accumulated great wealth, which was his darling passion, and is stated to have procured a ship of war at his own expense, and presented it to William III. on his accession. Governor Cranfield died at Bath in England, about 1700, and was buried in the cathedral church of that city.

JOHN CRANSTON.

[Governor of Rhode Island in 1679–80.]

Rhode Island, at the period when Mr. Cranston was called to the administration of the government, had just emerged from a most desolating Indian war, and its effects were still every where to be seen. Every dwelling in the town of Warwick had been destroyed. Smithfield had been laid waste; and a third part of Providence had been reduced to ashes. The war, however, had terminated on the death of king Phillip, in August, 1676. Out of the ruins of a desolated province, it became the pious duty of rulers and citizens, to endeavor to re-establish the sources of public prosperity.

JOHN CRANSTON, a wealthy citizen of Newport, who had been frequently a deputy and assistant, and held the office of deputy-governor in 1672, 1676, and 1678, was in 1679 chosen governor. He is represented to have been active and indefatigable in his office, and to have shown no inconsiderable ability in defending the rights of the colony against the territorial claims of Connecticut, in the troublesome controversy which had then been in existence for years, and was never finally adjusted until the year 1728. Gov. Cranston died at Newport, on the 12th March, 1683, in the 55th year of his age.

SAMUEL CRANSTON.

[Governor of Rhode Island from 1698 to 1726.]

SAMUEL CRANSTON, the son of John Cranston, former governor of the colony, was born at Newport in 1660; was early employed in public stations, and at the age of thirty-eight, succeeded Walter Clark in the office of governor, which office he held under successive re-elections for a period of twenty-nine years, a term of service exceeding that of any other chief magistrate of Rhode Island. The only newspaper published in New England during the administration of Gov. Cranston, the Boston News-Letter, makes frequent and honorable mention of the energy of his character, and of his active exertions for the good of his native colony. He retired from office toward the close of the year 1726, and was succeeded by Gov. Jenckes. His death took place on the 26th March, 1727.

In the general burial ground at Newport, repose the ashes of the Cranstons. The following inscription marks the spot: "Here lyeth the body of John Cranston, Esq., governor of the colony of Rhode Island, &c. He departed this life, March 12, 1683, in the 55th year of his age." On the same monument is the following inscription: "Here lyeth the body of Samuel Cranston, Esq., late governor of this colony, aged 68 years, and departed this life March 26, A. D. 1727. He was son to John Cranston, Esq., who also was governor here in 1680. He was descended from the noble Scottish Lord Cranston, and carried in his veins a stream of the ancient blood of Crawford and Bothwell, having had for his grandfather, clerk-chaplain of king Charles I.; his great-grandfather was John Cranston of ———; this last was son to James Cranston, Esq., which James was son to William Lord Cranston."

JOHN CUTT.

[President of New Hampshire in 1680.]

JOHN CUTT was the first chief magistrate of New Hampshire, after its establishment as a separate province. A commission passed the great seal of England, on the 18th September, 1679, by which New Hampshire was made a distinct province, separate from Massachusetts, to be under the government of a President and Council, appointed by the King, and an Assembly, to be chosen by the people. John Cutt, an aged and opulent merchant of Portsmouth, was appointed the first President of the Council. The royal commission was brought to Portsmouth, on the first of January, 1680, by Edward Randolph, and the new government was soon afterwards formally proclaimed. At this period, there were but four settlements in New Hampshire—those at Portsmouth, Dover, Exeter, and Hampton, and the total number of qualified voters in the province was only 209.

The separation from Massachusetts was not a measure which had been sought for by the people, and it was with much reluctance that the Counsellors appointed by the crown accepted their trusts. The Assembly, which first met at Portsmouth on the 16th March, 1680, partook of the general feeling, and one of their first acts was a public

declaration of their repugnance to a separation from Massachusetts, to which they only submitted from their sense of duty to the King. The administration of president Cutt, which was a brief one, was mainly employed in organizing the judicial courts, and framing and adopting a code of civil and municipal law for the government of the province. He died, after having been in office a little more than a year, on the 27th March, 1681.

President Cutt was a native of Wales, and, with his brothers Robert and Richard, came to this country sometime prior to the year 1646. John settled in Portsmouth, and became a highly reputable and opulent merchant. Richard, who was admitted a freeman in 1665, and was several years a representative, settled at the Isles of Shoals, where he engaged in the fisheries; but afterwards removed to Portsmouth. Robert settled first at Barbadoes in the West Indies, afterwards came to this country and lived at Portsmouth, at Great Island (now New Castle) and at Kittery. At the latter place he established a ship-yard, and carried on the business extensively.

President Cutt, in his last will, made a short time before his decease, says, "I commit my body unto a decent burial, in my orchard, where I buried my wife and children, that are deceased." This spot has been enclosed, and kept as a family burial ground by the descendants of the President. President Cutt was twice married. His first wife, Hannah Starr, he married on the 30th July, 1662; and their children were John, born 30th June, 1663; Elizabeth, born in 1664, and who died in the following year; Hannah, born in 1666; Mary, born in 1669, and Samuel, whose death is mentioned as having occurred in 1698. Mrs. Cutt died in 1674, aged 42. A second wife of the President, Ursula, or, as she wrote her name, Ursilla, survived him, and was slain by the Indians, on the 21st July, 1694. A party of savages, headed by Villeau, a French subaltern, after destroying the settlements upon Oyster river, crossed the Pascataqua to the farm belonging to Mrs. Cutt, which was situated some two miles above Portsmouth, and cultivated with much elegance and taste. They killed Mrs. Cutt, and three of her men who were at work making hay.

Robert Cutt died in the West Indies, several years before his brothers, leaving a wife and several children at Great Island. Richard died in 1676. The descendants of the family are highly respectable. The name is now universally written *Cutts*. It is related of Major Cutt, who was at the siege of Louisburg, in 1745, that meeting an English officer of the name of Cutts, and finding that they were related to each other, he added the *s* to his own name, and the family have ever since written the name as *Cutts*.

THOMAS DANFORTH.

[President of Maine from 1681 to 1691.]

THOMAS DANFORTH, first President of the territory of Maine, was a son of Nicholas Danforth, who came from Framlingham, in Suffolk, England, in 1634, and settled at Cambridge, was admitted a freeman in 1636, was a representative in that and the following year, and died in April, 1637.* Thomas was born in England in 1622, and came over with his father. As soon as he attained a majority, he was admitted a freeman of the colony, and became active in public affairs. In 1657, he was chosen representative from Cambridge, and again in 1658. In the year following, he was chosen an assistant, which office he held for twenty years in succession, until 1679, when he was appointed deputy-governor. He continued in this office until the subversion of the government under Andros, in 1686.

To end a long pending and troublesome controversy about jurisdiction, Massachusetts, in 1677, purchased of Gorges the province of Maine for the sum of twelve hundred and fifty pounds sterling. In February, 1680, the General Court of Massachusetts assumed the charter granted to Gorges, under their right of purchase, and proceeded to frame a civil administration for the province. The delay of nearly three years after the purchase to assume the patent of Gorges, may be accounted for from the disagreeing opinions as to the best mode of governing the newly acquired territory, and from the known hostility of the King to the purchase by Massachusetts. Charles II. had intended, with the provinces of Maine and New Hampshire, to make provision for his son, the Duke of Monmouth, and had been for some time in treaty with the proprietor of Maine, but was outwitted by the agents of Massachusetts. He was so deeply affronted when he heard of the transfer, that he reprimanded the agents for their disloyal interference, and required them to assign their purchase to the crown, upon payment of the sum they had given. This they refused to do, and Massachusetts, with

* Cotton Mather says of Nicholas Danforth, that he was "a gentleman of such estate and figure in the world, that it cost him a considerable sum to escape the knighthood, which king Charles I. imposed on all of so much per annum; and of such figure and esteem in the church, that he procured that famous lecture at Framlingham, in Suffolk, where he had a fine manor."

the usual resolute steadfastness which actuated her people whenever the royal prerogative bore hard upon them, determined to make the most of her purchase.

The form of government finally adopted for Maine, was to have a provincial President, chosen from year to year, a Council, consisting of eight members, and a House of Deputies, chosen by the people, as in Massachusetts. The general oversight and direction of the whole was reserved to the Governor and Assistants of Massachusetts. The Council of Maine was appointed by the Board of Assistants, removable at their pleasure, and were, for the time being, judges of the provincial courts and magistrates throughout the province.

On casting about for a President, the choice fell upon Thomas Danforth, at that time deputy-governor of Massachusetts. His residence was at Cambridge, and he spent but little of his time in Maine, leaving his place theré supplied by a deputy-president. Mr. Danforth was a gentleman of handsome talents, great personal dignity and weight of character. His wisdom, firmness and prudence, qualified him to conduct the most difficult public affairs with success; and his uncompromising opposition to arbitrary power, and his high-minded republican politics, rendered him pre-eminently a popular favorite. His administration of affairs in Maine was successful and popular. He was continued in the presidency until the subversion of the government by Andros.

President Danforth was among the most earnest of those republican patriots, who defended the rights of the people under their charter, and was accordingly denounced by Randolph to the King, whose prerogative was at this time at war with all charters. He was one of the most prominent opposers of the tyranny of Andros; and when the people, in 1689, rose and imprisoned the tyrant, putting an end to his authority, president Danforth was associated with the venerable governor Bradstreet and thirty-five others, as "A Council for the Safety of the People, and conservation of the peace." This Council immediately re-instated Mr. Danforth in his office as President of Maine. He was also re-appointed deputy-governor of Massachusetts, both which offices he held until the arrival of the Charter of William and Mary, in 1691.

At the May election in 1691, Mr. Danforth was for the last time re-elected deputy-governor of Massachusetts and President of Maine, this being the twelfth year since his first election to the latter office. He had rendered himself highly acceptable to the provincials, by his rigid virtues, and his untiring exertions to promote their interests, and to protect their settlements against the ravages of the Indians.

In 1695, he was appointed a judge of the supreme court of Massachusetts, which office he held until his death. He held, at different times, various other offices, and presided in the Board of Commissioners for the United Colonies in 1689. During the time of the witchcraft delusion in 1692, he evinced the soundness of his judgment by endeavoring to enlighten the public mind on the subject, and openly and emphatically condemned the rash proceedings of the courts. He died at his seat in Cambridge, on the 5th November, 1699, aged 77.

President Danforth married Mary Withington, a daughter of Henry W., on the 2d February, 1644, and had twelve children, of whom were Samuel, born 5th October, 1652, graduated at H. C. in 1671, who became a distinguished scholar, and died in London, of small pox, 22d December, 1676; and Jonathan, who was born 10th February, 1659, graduated at H. C. in 1679, and died 13th November, 1682.

SKETCH OF THE HISTORY OF THE UNIVERSITY OF NORTH CAROLINA.

THE forty-first section of the Constitution of the State of North Carolina, adopted Dec. 6th, 1776, declares, "that a school, or schools, shall be established by the Legislature, for the convenient instruction of youth," and that "all useful learning shall be duly encouraged and promoted in one or more Universities." Agreeably to this provision, the University of North Carolina was incorporated Dec. 11, 1789. In the act of incorporation we find the wise declaration, "that in all well regulated governments, it is the indispensable duty of every Legislature to consult the happiness of the rising generation, and endeavor to fit them for an honorable discharge of the social duties of life, by paying the strictest attention to their education; and that a University supported by permanent funds, and well endowed, will have the most direct tendency to answer this purpose." At the same session of the Legislature, an

act supplementary to the act of incorporation was passed, endowing the University "with all the arrearages due the State from receiving officers of the present and late governments, up to the first of January, 1783, with all the property that had heretofore, or might thereafter escheat to the State."

Subsequently grants of confiscated property were made, but of this source of revenue the Trustees were divested in 1804, and the others were never very productive, except the western lands, the value of which was for a long time merely nominal, though at this day they constitute a "splendid endowment." Private benefactions, however, in a considerable measure made up for the want of public benevolence. At the first meeting of the Trustees, which was held at Fayetteville, November 15th, 1790, a deed was presented from Benjamin Smith, Esq., subsequently Governor of the State, conveying to the University twenty thousand acres of land. Soon after, Major Charles Gerard, bequeathed thirteen thousand acres. Many of the early donations were small, but the aggregate amount indicates that a general interest was felt for the University throughout the community. In 1802, the ladies of Raleigh presented a pair of globes with a compass; and in 1804, the ladies of Newbern presented a quadrant, "the best they could procure," as an evidence that the "sex could never be indifferent to the promotion of science, connected as it is with the virtues that impart civility to manners, and refinement to life." Soon after the selection of Chapel Hill, as the seat of the University, twelve individuals residing in the vicinity, gave thirteen hundred and ninety-five acres of land, constituting all the real estate at present held by the corporation.

In order that the business of building might be carried on without embarrassment, the Trustees borrowed \$10,000 of the State, which loan was afterwards converted into a gift; and since that benefaction, no direct advancement has at any time been made from the public treasury.

The business of education was commenced early in the year 1795. At this time, there was but a single building two stories high, and that was in part occupied for a preparatory school. The first instructor was the Rev. David Kerr, a graduate of Trinity College, Dublin, assisted by Mr. — Holmes, in the preparatory department. Very shortly afterwards, the Professorship of Mathematics was filled by the appointment of Mr. Charles W. Harris, a graduate of the College of New Jersey. As Prof. Harris did not wish to engage permanently in teaching, it was understood that his term of service should end in one year from his appointment. At his resignation, he recommended as his successor, Mr. Joseph Caldwell, then a Tutor at Princeton. Mr. Caldwell was appointed and accepted.

As the connection of Mr. Caldwell with the University, first as Professor of Mathematics, and afterwards as President, is closely interwoven with its interests and prosperity, during almost the whole period of its history, we shall be pardoned if we digress a little to give a few incidents of his early life. He was born at Lamington, New Jersey, near Black River, a branch of the Raritan, April 21st, 1773. On his mother's side, he was of Huguenot ancestry, his great-grandfather, whose name was Lovell, being one of those numerous exiles, who, upon the revocation of the edict of Nantes, by Louis XIV. in 1684, were compelled, for conscience' sake, to seek a home on foreign shores. His father, who was a physician, died in early life, and was interred the day before the birth of the son of whom we are speaking. He early manifested a fondness for books, and an aptness to acquire knowledge, together with an amiable disposition, all of which gave promise of his future eminence and usefulness. He entered Princeton College at the age of fourteen. During the whole of his college course, his habits were marked with diligence and punctuality, which, as in every other like case, procured for him the esteem and confidence of his teachers. At his graduation, in 1791, he received for his appointment, the delivery of the Salutatory Oration in Latin.

From the time of his leaving college, to his appointment to the Professorship of Mathematics, he was engaged partly in the study of theology, and partly in the business of instruction; first as teacher of a private class of boys, then as assistant teacher at Elizabethtown, and finally, as tutor in college. At the time of his first connection with the University, which was in 1796, the institution

was yet in its infancy, and the standard of study exceedingly low, when compared with what is expected and demanded of a University.

During the first nine years of its existence, no one of the officers of the University was distinguished by the title of President. In 1804, Mr. Caldwell, who had been for some time the presiding officer, and who had at all times, subsequent to his appointment, been its master spirit, was elected to the Presidency. After the first few years of his labors in this capacity, the reputation of the University attracted students in such numbers, as made enlarged means for their accommodation necessary. Another building was commenced, but means were wanting for completing its erection. For two years more, the inconvenience of narrow accommodations was submitted to, while the number of students continued to increase. At length, Mr. Caldwell, with the approbation of the Trustees, made an appeal to the liberality of the State; and during a six weeks' vacation in the summer of 1811, he obtained the sum of \$12,000. His success gave a new impulse to the progress of the Institution, and increased very much its favor with the public. In 1812, President Caldwell having by his influence and exertions contributed much towards raising the Institution from a very humble condition to one at least respectable, yielded to the inclination which he had from the first indulged, of devoting much more of his time to the pursuit of liberal studies, than was consistent with the faithful discharge of the duties devolving upon a presiding officer, and resigning that office, he returned again to the mathematical chair.

Upon the resignation of President Caldwell, Dr. Robert Chapman was elected in his place. He continued in it, however, only four years, retiring from it in 1816. Mr. Caldwell, who was about this time honored with the degree of Doctor of Divinity by his own Alma Mater, was induced to resume his former situation, which he continued to hold till his death. After his re-appointment, the Institution continued to flourish, the lands which were bequeathed to it, in the first years of its existence, becoming more and more valuable, thus affording larger means for the accomplishment of the benevolent designs of its founders and patrons.

In 1824, the Trustees wishing to add to the facilities already enjoyed by the students, as their increased means now enabled them to do, determined to purchase a complete Philosophical Apparatus, and an addition to the Library. For this purpose, Dr. Caldwell visited Europe, and appears to have been eminently successful. His connection with the University was terminated by death in 1835. During the long period of nearly forty years which measured that connection, he seems to have maintained the character of an efficient, useful, and benevolent man. Much of the present respectability and prosperity of the Institution, is undoubtedly to be traced to the wisdom of his measures, and the efficiency with which he executed them.

The aggregate amount of receipts into the treasury from November 15th, 1790, to November 20th, 1840, as it appears from a message of Gov. Dudley to the Legislature, relating to the Institution, is upwards of \$520,000. The whole amount of property now belonging to the University, according to the same document, is \$250,000.

The college buildings are five in number, constructed of brick, and in good repair. The largest of them is three stories high, 117 feet long, and 50 feet in width. Contiguous to this are two wings, each 96 feet long, and about 40 feet in width. These three edifices furnish, besides rooms used for a library, laboratory, philosophical chamber, two halls for literary societies, and three recitation rooms, accommodations for one hundred and thirty students.

The two other buildings, called Person and Gerard Halls, in honor of the individuals who contributed most liberally to the erection of each, are smaller structures, and are used for the public exercises of the Institution, and for divine worship.

There is also a Steward's Hall, at which students are furnished with board at reduced prices, and a private dwelling for each member of the Faculty. Provision is made for such students as are indigent, by which they can have their tuition and room-rent without charge, if natives of the State.

The aggregate number of graduates up to 1841, was 674. More than twice that number have been connected with the Institution since its origin, who did not complete a full course.

The Faculty consists of the President, who is also Professor of National and Constitutional Law, six Professors, and two Tutors. From the Catalogue of 1841, it appears that there were then in attendance 169 students. The course of study required as preparatory to admission, is nearly the same as at our northern colleges. The Annual Commencement occurs on the first Thursday of June.

The above compilation is made from documents left in the hands of the Editor by a member of the Faculty, for that purpose. We regret that they were not ample enough to enable us to give a more extended history.

ANALYSIS OF THE ENGLISH INTERROGATIVES.

[By Prof. J. W. GIBBS, Yale College.]

WE are enabled, in the present state of philological science, to present a more exact analysis of this class of words than has usually been given; an analysis, which seriously affects the statements concerning interrogatives in our most approved grammars.

The interrogative words in English are *who, what, whose, whom, which, whether, where, whence, whither, when, why, how*.

These words consist of two parts; the initial part or interrogative element, which is common to them all, and the subsequent part or modifying element, which is peculiar to each.

The common interrogative element is *hu* or *hw*; which, however, exhibits itself under three different aspects.

(1.) In *what, which, whether, where, whence, whither, when, why*, the interrogative element *hw*, by a caprice peculiar to English orthography, has its letters transposed.

(2.) In *how*, (Anglo-Sax. *hū*;) there is no transposition, and the sound of *u* or *w* is lost in that of the diphthong *ow*. Compare *cow*, (Anglo-Sax. *cū*;) *now*, (Anglo-Sax. *nū*;) *brown*, (Anglo-Sax. *brūn*;) *town*, (Anglo-Sax. *tūn*.)

(3.) In *who, (Anglo-Sax. hwa,) whose, whom*, the transposition takes place, and the diphthong *uo* or *wo* has the sound of *oo* in *moon*. Compare *two*, (Anglo-Sax. *twā*.)

We now proceed to examine the modifying element which is peculiar to each of these words.

1. *Who*, (Meso-Goth. *hwas*, Anglo-Sax. *hwā*;) the pure pronoun of the masculine and feminine gender, and of both numbers. The original termination of the pure pronoun was *a*, to which was added *s*, the original sign of the nominative singular masculine, or of the personal subject, in the Indo-European languages; as, Meso-Goth. *hwas*. The termination *as* was abridged to *á*; as, Anglo-Sax. *hwā*. Hence Eng. *who*; compare Anglo-Sax. *bán*, Eng. *bone*; Anglo-Sax. *hām*, Eng. *home*; Anglo-Sax. *twā*, Eng. *two*; in which words the Anglo-Saxon *a* becomes *o* in English.

Note. *Who* is used only substantively.

2. *What*, (Meso-Goth. *hwa* for *hwata*, Swed. and Dan. *hvad*, Anglo-Sax. *hwæt*;) the neuter gender of the pure pronoun. It is composed of the pure pronoun, and *d*, *t*, or some phonological equivalent, the original termination of the nominative and accusative singular neuter in the Indo-European languages. Compare Lat. *quod, quid, id, istud, illud, aliud*, and Eng. *it, that*; in which the termination *d* or *t* subserves the same purpose.

Note 1. *What* is also used as an adjective, and that of all genders; the neuter gender being considered as the most generic or comprehensive. Compare English *that*, originally neuter, but now used as an adjective of all genders.

Note 2. *What* is sometimes used elliptically, and thus puts on the appearance

of an adverb or interjection; as, What if I undertake this business myself? i. e. What will be, if I undertake this business myself? What though etc. i. e. What will be, though etc. What! could ye not watch with me one hour? i. e. What is this? could ye not watch with me one hour? What ho? i. e. What is there? ho!

3. *Whose*, (Meso-Goth. *hwis*, Anglo-Sax. *hwæs*,) the genitive case of the pure pronoun. It may be regarded as equivalent to *who's*, and is composed of the pure pronoun, and the termination *s*, the common sign of the genitive in the Indo-European languages.

Note. *Whose* was originally of all genders; but in the neuter, it has given place to the compound form *whereof*, and *whereof* is now giving place to the phrase *of what*.

4. *Whom*, (Meso-Goth. *hwana*, Swed. and Dan. *hvem*, Anglo-Sax. *hwæne*, *hwone*,) the accusative masculine and feminine of the pure pronoun. It is composed of the pure pronoun, and the termination *m* or *n*, the common sign of the accusative singular masculine and feminine in the Indo-European languages. Compare Eng. *him* and *them*, in which the termination *m* subserves the same purpose.

Note. For the accusative neuter, *what* is used. See *what* above.

5. *Which*, (Meso-Goth. *hwaleiks* or *hwileiks*, Old Germ. *huelih*, Germ. *welcher*, Iceland. *hvilikr*, Anglo-Sax. *hulic*, *hwylc*, *hwilc*, *hwelc*,) the partitive adjective. It is composed of *hwe* or *hwiu*, the ancient modal case of the pure pronoun, and the ancient form of Eng. *like*. Compare Eng. *each*, (Old Germ. *eogalihher*, Germ. *jeglicher*, Anglo-Sax. *ælc*,) and *such*, (Meso-Goth. *swaleiks*, Old Germ. *solih*, Anglo-Sax. *swilc*,) in which the termination *ch* subserves the same purpose.

Note. *Which* is properly an adjective of quality, *of what kind or sort?* but in use is a partitive adjective. It is of all genders.

6. *Whether*, (Meso-Goth. *hwathar*, Old Germ. *huedar*, Anglo-Sax. *hwæther*,) the adjective of preference, a sort of comparative degree. It is formed from the pure pronoun, by annexing *thar*, *ther*, or *dar*, the termination of the comparative. Compare Lat. *uter*, *neuter*, *alter*, *ceterus*; and Eng. *either*, *neither*, *other*; in which words the termination *ter* or *ther* has the same force.

Note. *Whether* is nearly supplanted in usage by *which*, except as an adverb in the indirect inquiry.

7. *Where*, (Meso-Goth. *hwar*, Old Germ. *hwar*, Germ. *wo*, *wor*, *war*, Dutch *waar*, Iceland. and Swed. *hvar*, Dan. *hvor*, Anglo-Sax. *hwær*, *hwar*,) an adverb of the place in which. It is composed of the pure pronoun, and a termination common to all the Teutonic dialects.

Note. *Where* is found in the compounds *whereabout*, *whereat*, *whereby*, *wherefore*, *wherein*, *whereon*, *wherewith*, *wherewithal*; which primarily refer to place, but in usage are extended to denote other relations also.

8. *Whence*, (Old Germ. *hwanan*, Germ. *wannen*, Iceland. *hvathan*, Swed. *hvanan*, Dan. *hveden*, Anglo-Sax. *hwanan*, *hwanon*,) an adverb of the place from which. It is composed of the pure pronoun, and a termination in *n* common to all the Teutonic dialects. The final sibilant sound is peculiar to the English language, and is perhaps an adverbial genitive sign. Compare Eng. *hence*, *thence*, *since*, which have a similar termination.

9. *Whither*, (Meso-Goth. *hwadre*, Old Germ. *hwarot*, Old Sax. *hwarod*, Iceland. *hvert*, Swed. *hvar*, Old Dan. *hvort*, *hvorth*, Anglo-Sax. *hwider*, *hwyder*,) an adverb of the place to which. It is composed of the pure pronoun, and a termination common with some variation to most of the Teutonic dialects.

10. *When*, (Meso-Goth. *hwan*, Old Germ. *hwanne*, *hwenne*, Old Sax. *huan*, Germ. *wann*, *wenn*, Anglo-Sax. *hwonne*, *hwenne*, *hwenne*,) an adverb of the time in which, is the ancient accusative singular masculine of the pure pronoun. Compare Lat. *quum*, *tum*, *dum*, *num*, and Eng. *then*, all of which have a similar termination.

11. *Why*, (Meso-Goth. *hwe*, Old Germ. *hwiu*, Iceland. Swed. and Dan. *hvi*, Anglo-Sax. *hwi*, *hwy*, *hwig*,) an adverb of cause, is the ancient modal case of the pure pronoun, and was formerly preceded by the preposition *for*; as, Anglo-Sax. *forhwi*, (comp. Anglo-Sax. *forthi*, Old Eng. *forthy*, *therefore*.)

12. *How*, (Meso-Goth. *hwaíwa*, Old Germ. *hwíeo*, *hwio*, Germ. *wie*, Anglo-Sax. *hwu*, *hū*,) an adverb of manner and intensity. It is composed of the ancient modal case, (Meso-Goth. *hwe*, Old Germ. *hwiu*,) and a suffix, (Meso-Goth. *aiwa*, Old Germ. *io* or *eo*, Gem. *je*, ever.)

Most of these words are used also indefinitely or relatively, but such use does not come within the plan of this essay.

GENERAL REMARKS.

1. These words form a distinct and well defined class. They have a common character. There is one idea which pervades them all, namely, that denoted by the interrogative element. They do not name or describe any person, thing, quality, place, time, cause, or manner, but merely point out or hint at it, by way of interrogation, which is the nature of the pronoun. Hence they may all rank with pronouns and pronominal words, which together constitute one part of speech.

Our grammars are unfortunate in not giving more distinctness to this class of words. They usually distribute them with the different parts of speech, and thus destroy the importance which they justly claim as a class or whole.

2. The interrogatives are an original or underived class of words, and should be made prominent as such.

The older grammarians gave to the interrogative pronouns their proper place before the relative. J. Greenwood, who wrote in 1729, speaks of *who* and *whom*, which he calls interrogative pronouns, as being used also to signify relation. But our most popular grammarians now regard the interrogative pronouns as a modification of the relative, and derive the interrogative use of these words from the relative. Rev. A. Crombie, (Treatise on the Etymology and Syntax of the English language, London, 1809, p. 81,) discusses this very point, and comes to this erroneous conclusion.

His chief arguments are (1.) The analogy existing between the interrogative and relative. The relative, it is said, refers to a term or subject antecedent and known; the interrogative, to a term or subject subsequent and unknown. But this analogy, which may be admitted to exist, proves nothing as to priority of origin. (2.) That the interrogative sentence may be resolved by an ellipsis into a sentence with the relative; thus, *Who did it?* is equivalent to, *I want to know who did it.* But this logical equivalence does not prove in the least, that the phraseology without the ellipsis was ever in use as an historical fact.

On the contrary in favor of the priority of the interrogative, it may be urged, (1.) That the interrogative is found in a simple sentence, proposed to another to fill up, and is instinctive, as it were, in our nature; while the relative is found only in a compound sentence, is very difficult of conception and explanation, and seems to indicate a later and more refined state of human language. (2.) That the interrogative in the indirect inquiry, and the indefinite, make the natural transition from the interrogative to the relative; not so from the relative to the interrogative. (3.) That the relative is, in many languages, a mutilated form of the interrogative. Thus Ion. Gr. *ὅς*, who? *ὅς*, who; Lat. *quis*, who? *qui*, who; Eng. *who*, with the tone or accent, an interrogative, *who*, without a tone or accent, a relative. Such mutilation shows the effect of time.

3. These words, being well defined as to their nature, and underived as to their origin, have an interrogative element, as shown above, common to them all. They thus stand aside from the usual laws of etymology and derivation, which respect nouns and verbs only. Hence to derive *what* from *wight*, and to connect it with Lat. *vivo*, *vixi*, *victum*, as Dr. Webster has done, or to derive *how* and *who* from Anglo-Sax. *hiwan*, to hew, and *what* from *hewed*, the participle of *hew*, as Dr. Richardson has done, is, to say the least, highly unreasonable.

DISGUISED VERBAL ROOTS IN ENGLISH.

[By Prof. J. W. GIBBS, Yale College.]

MANY persons well acquainted with the Latin language, from not comparing English words with Latin, fail to derive the full advantage of their knowledge. To such, it is thought, the following list of mutilated and disguised verbal roots adopted from the Latin through the French, compared with the more regular forms of the same, may be of service.

These investigations and comparisons also develop the following principle in language: *That while the form of the root as exhibited in certain derivatives has remained unaltered, the verbal root itself has often been mutilated or disguised, particularly in the English and French.*

1. *Boil*, (comp. $\surd$ bull in *ebullition*;) Lat. *bullire*; Ital. *bollire*; Span. *bullir*; Portug. *bulhar*, (comp. $\surd$ bull in *ebullição*;) Old Fr. *boillir*; Fr. *bouillir*, (comp. $\surd$ bull in *ebullition*;) to bubble up.

2. $\surd$ Cay in *decay*, (comp. $\surd$ cad in *cadence*, $\surd$ cid in *incident*;) Lat. *cadere*, *incidere*; Ital. *cadere*, $\surd$ cid in *incidente*; Span. *caer*, (comp. $\surd$ cad in *cadencia*, $\surd$ cid in *incidir*;) Portug. *cahir*, (comp. $\surd$ cad in *cadencia*, $\surd$ cid in *incidente*;) Old Fr. *chaier*, *cheir*, *cheyr*; Fr. *choir*, (comp. $\surd$ cad in *cadence*, $\surd$ cid in *incident*;) to fall.

3. $\surd$ Ceal in *conceal*, (comp. $\surd$ cel in *cell*;) Lat. *celare*; Ital. *celare*; Span. *callar*, (comp. $\surd$ cel in *celda*;) Portug. *calar*, (comp. $\surd$ cel in *cella*;) Fr. *celer*; to hide.

4. $\surd$ Ceive in *conceive*, (comp. $\surd$ cap in *capacious*, $\surd$ cip in *recipient*;) Lat. *capere*, *concipere*; Ital. *capire*, *concepire*; Span. *cabere*, *concebir*, (comp. $\surd$ cap in *capaz*, $\surd$ cip in *recipiente*;) Portug. *cabere*, *conceber*, (comp. $\surd$ cap in *capaz*, $\surd$ cip in *recipiente*;) Old Fr. *ſceyve* in *conceyvere*; Fr. *ſcev* in *concevoir*, (comp. $\surd$ cap in *capable*, $\surd$ cip in *recipient*;) to hold.

5. *Claim*, (comp. $\surd$ clam in *clamor*;) Lat. *clamare*; Ital. *clamare* and *chiamare*; Span. *clamar* and *llamar*; Portug. *clamar*; Old Fr. *clamer*; Fr. $\surd$ clam in *proclamer*; to cry out.

6. *Deign*, (comp. $\surd$ dign in *dignity*;) Lat. *dignare*; Ital. *degnare*, (comp. $\surd$ dign in *dignità*;) Span. Portug. *dignar*; Old Fr. *deigner*; Fr. *daigner*, (comp. $\surd$ dign in *dignité*;) to think worthy.

7. *Feign*, (comp. $\surd$ fig in *figure*;) Lat. *figere*, (comp. $\surd$ fig in *figura*;) Ital. *figere* and *signere*, (comp. $\surd$ fig in *figura*;) Span. Portug. *figir*, (comp. $\surd$ fig in *figura*;) Fr. *feindre*, (comp. $\surd$ fig in *figure*;) to form.

8. *Found*, (comp. $\surd$ fund in *fundament*;) Lat. *fundare*; Ital. *fondare*; Span. Portug. *fundar*; Fr. *fonder*; to lay the foundation.

9. *Found*, (comp. $\surd$ fud in *fusion*;) Lat. *fundere*, (comp. $\surd$ fud in *fusio*;) Ital. *fondere*, (comp. $\surd$ fud in *fusione*;) Span. Portug. *fundir*; Fr. *fondre*, (comp. $\surd$ fud in *fusion*;) to pour out.

10. *Fray*, (comp. $\surd$ fric in *friction*;) Lat. *fricare*; Ital. *fregare*; Span. *fricar* and *fregar*; Portug. $\surd$ freg in *esfregar*, (comp. $\surd$ fric in *fricção*;) Fr. *frayer*, (comp. $\surd$ fric in *friction*;) to rub.

11. *Fry*, (comp. $\surd$ frig in *fricasee*;) Lat. *frigere*; Ital. *friggere*, (comp. $\surd$ frig in *frigasea*;) Span. *freir*, (comp. $\surd$ frig in *fricasea*;) Portug. *frigir*; Fr. *ſrire*, (comp. $\surd$ frig in *fricasee*;) to dress with fat by heating.

12. $\surd$ Fy in *magnify*, (comp. $\surd$ fac in *facile*, $\surd$ fice in *suffice*;) Lat. *facere*, *sufficere*, *magnificare*; Ital. *fare*, (comp. $\surd$ fac in *facile*, $\surd$ fic in *magnificare*;) Span. *hacer*, (comp. $\surd$ fac in *facil*, $\surd$ fic in *magnificar*;) Portug. *fazer*, (comp. $\surd$ fac in *facil*, $\surd$ fic in *magnificar*;) Provenç. *faire* and *far*; Old Fr. *ſer*; Fr. *faire*, *suffire*, *magnifier*, (comp. $\surd$ fac in *facile*, $\surd$ fic in *efficient*;) to make.

13. *Join*, (comp. $\surd$ jug in *conjugal*, $\surd$ jung in *junction*;) Lat. *jungere*, (comp. $\surd$ jug in *jugum*;) Ital. *giugnere*; Span. Portug. *juntar*, (comp. $\surd$ jug in *conjugal*;) Fr. *joindre*, (comp. $\surd$ jug in *conjugal*;) to unite.

14. $\surd$ Lay in *ally*, (comp. $\surd$ lig in *ligature*;) Lat. *ligare*; Ital. *ligare*; Span. Portug. *ligar*; Fr. *lier*, (comp. $\surd$ lig in *ligature*;) to bind.

15. *✓Main* in *remain*, (comp. *✓man* in *permanent*;) Lat. *manere*; Ital. *manere*; Span. Portug. *✓man* in *permanente*; Fr. *✓man* in *permanent*; to stay.
16. *✓Mur* in *demur*, (comp. *✓mor* in *commorant*;) Lat. *morari*; Ital. *✓mor* in *dimorare*; Span. Portug. *morar*; Fr. *✓neur* in *demeurer*; to reside.
17. *✓Noy* in *annoy*, (comp. *✓noc* in *innocent*;) Lat. *nocere*; Ital. *nocere*; Span. *nocir*; Portug. *✓noc* in *nocivo*; Fr. *nuire*, (comp. *✓noc* in *innocent*;) to hurt.
18. *Paint*, (comp. *✓pig* in *pigment*;) Lat. *pingere*, (comp. *✓pig* in *pigmentum*;) Ital. *pingere* and *pignere*; Span. Portug. *pintar*; Fr. *peindre*; to form a figure in colors.
19. *✓Pair* in *repair*, (comp. *✓pare* in *prepare*;) Lat. *parare*; Ital. *parare*; Span. Portug. *parar*; Fr. *parer*; to get ready.
20. *✓Pear* in *appear*, (comp. *✓par* in *apparent*;) Lat. *parere*; Ital. *parere*; Span. Portug. *✓par* in *parecer*; Fr. *✓par* in *paraître*; to seem.
21. *✓Peat* in *repeat*, (comp. *✓pet* in *repetition*;) Lat. *petere*; Ital. *✓pet* in *ripetere*; Span. Portug. *✓pet* in *repeter*; Fr. *✓pet* in *repeter*; to ask.
22. *✓Play* in *display*; see *Ply*.
23. *Please*, and *✓ply* in *comply*, (comp. *✓plac* in *complacent*;) Lat. *placere*; Ital. *piacere*; Span. *✓plac* in *complacer*; Portug. *✓plac* in *complacencia*; Fr. *plaire*; to gratify.
24. *✓Ploy* in *employ*; see *Ply*.
25. *Ply*, *✓play* in *display*, and *✓ploy* in *employ*, (comp. *✓plic* in *explicate*;) Lat. *plicare*; Ital. *piegare*, (comp. *✓plic* in *replicare*;) Span. *plegar*, (comp. *✓plic* in *explicar*;) Portug. *✓preg* in *empregar*, (comp. *✓plic* in *explicar*;) Fr. *plier*, and *ployer*, (comp. *✓plic* in *expliquer*;) to fold.
26. *✓Ply* in *supply*, (comp. *✓ple* in *supplement*;) Lat. *plere*; Ital. *plire* in *supplire*, *pire* in *empire*, *piere* in *empiere*, (comp. *✓ple* in *complemento*;) Span. *plir* in *suplir*, (comp. *✓ple* in *emplear*;) Portug. *prir* in *supprir*, (comp. *✓ple* in *supplemento*;) Fr. *plir* in *emplir*, (comp. *✓ple* in *suppleer*;) to fill.
27. *✓Ply* in *comply*; see *Please*.
28. *✓Pound* in *expound*, and *✓pose* in *impose*, (comp. *✓pon* in *exponent*;) Lat. *ponere*; Ital. *ponere* and *porre*; Span. *poner*; Portug. *por*, (comp. *✓pon* in *exponente*;) Fr. *poser*, (comp. *✓pon* in *exponential*;) to put.
29. *✓Pose* in *impose*; see *✓Pound*.
30. *Pray*, (comp. *✓prec* in *deprecate*;) Lat. *precari*; Ital. *pregare*, (comp. *✓prec* in *imprecare*;) Span. *✓prec* in *deprecar*; Portug. *✓prec* in *deprecar*; Fr. *prier*, (comp. *✓prec* in *imprecation*;) to entreat.
31. *Prove*, (comp. *✓prob* in *probation*;) Lat. *probare*; Ital. *provare*, (comp. *✓prob* in *probazione*;) Span. *probar*; Portug. *provar*; Old Fr. *prover*; Fr. *prouer*, (comp. *✓prob* in *probation*;) to try.
32. *✓Sail* in *assail*, (comp. *✓sal* in *salient*, *✓sil* in *resilient*;) Lat. *salire*, *assilire*; Ital. *salire*; Span. *salir*; Portug. *saltar*; Fr. *saillir*; to leap.
33. *Sound*, (comp. *✓son* in *consonant*;) Lat. *sonare*; Ital. *sonare*; Span. *sonar*; Portug. *soar*, (comp. *✓son* in *consonar*;) Fr. *sonner*; to make a noise.
34. *✓Spair* in *despair*, (comp. *✓sper* in *desperation*;) Lat. *sperare*; Ital. *sperare*; Span. Portug. *esperar*; Fr. *esperer*; to hope.
35. *Spouse* and *espouse*, (comp. *✓spond* in *despond*;) Lat. *spondere*; Ital. *sposare*, (comp. *✓spond* in *spozzo*;) Span. Portug. *✓spas* in *desposar*; Fr. *épouser*, (comp. *✓spond* in *desponsation*;) to promise.
36. *✓Strue* in *construe*, and *stroy* in *destroy*, (comp. *✓struc* in *destruction*;) Lat. *struere*, (comp. *✓struc* in *structura*;) Ital. *struggere*; Span. *struיר* in *destruיר*, (comp. *struc* in *destruccion*;) Portug. *struיר* in *destruיר*, (comp. *✓struc* in *structura*;) Fr. *truire* in *détruire*, (comp. *✓struc* in *structure*;) to build.
37. *✓Stroy* in *destroy*; see *✓Strue*.
38. *Sue*, (comp. *✓seq* in *consequent*;) Lat. *sequi*; Ital. *seguire*; Span. Portug. *seguir*, (comp. *✓seq* in *consequente*;) Provenç. *seguir* and *segre*; Fr. *suivre*, (comp. *✓seq* in *consequent*;) to follow.
39. *✓Tain* in *contain*, (comp. *✓ten* in *tenor*;) Lat. *tenere*; Ital. *tenere*; Span. *tener*; Portug. *ter*, (comp. *✓ten* in *tenor*;) Fr. *tener*; to hold.
40. *Taint*, (comp. *tinge*;) Lat. *tingere*; Ital. *tingere* and *tignere*; Span. *tinturar*; Portug. *tingir*; Fr. *teindre*; to dye.

41. *✓Tray* in *portray*, (comp. *✓trah* in *attract*;) Lat. *trahere*; Ital. *trarre*; Span. *traer*, (comp. *✓trah* in *atraccion*;) Portug. *trahir*; Fr. *traire*, (comp. *✓trah* in *attraction*;) to draw.

42. *✓Vail* in *prevail*, (comp. *✓val* in *valid*;) Lat. *valere*; Ital. *valere*; Span. Portug. *valer*; Fr. *valoir*; to be strong.

43. *✓Veigh* in *inveigh*; see *✓Vey*.

44. *✓Vey* in *convey*, *✓veigh* in *inveigh*, and *✓voy* in *convoy*, (comp. *✓veh* in *vehicle*;) Lat. *vehere*; Ital. *✓ve* in *veiculo*; Span. *✓vi* in *enviar*, *✓voy* in *convoyar*, (comp. *✓veh* in *vehiculo*;) Portug. *✓voy* in *convoyar*, (comp. *✓veh* in *vehiculo*;) Fr. *✓voy* in *convoyer*, (comp. *✓veh* in *vehicule*;) to carry.

45. *✓Vey* in *survey*; see *✓View*.

46. *✓View*, and *✓vey* in *survey*, (comp. *✓vid* in *provide*;) Lat. *videre*; Ital. *vedere*, (comp. *✓vid* in *providente*;) Span. Portug. *ver*, (comp. *✓vid* in *providente*;) Old Fr. *veer*, *veoir*; Fr. *voir*, (comp. *✓vid* in *providence*;) to see.

47. *✓Vouch*, (comp. *✓voc* in *convoke*;) Lat. *vocare*; Ital. *vocare*; Span. *vocear*; Portug. *✓voc* in *convocar*; Old Fr. *voucher*; Fr. *✓voc* in *convoyer*; to call.

48. *✓Vow*, (comp. *✓vo* in *devotion*;) Lat. *vovere*; Ital. *votare*; Span. Portug. *votar*; Fr. *vouer*, (comp. *✓vo* in *devotion*;) to promise solemnly.

49. *✓Voy* in *convoy*; see *✓Vey*.

LITERARY AND SCIENTIFIC ASSOCIATIONS IN THE UNITED STATES.

THE following brief notices of the principal Societies which have been established in this country for the promotion of the higher objects of literature and science, are taken from the First Annual Report of the Northern Academy of Arts and Sciences, prepared by the Corresponding Secretary of the Academy, Rev. Professor Cogswell, D. D., of Dartmouth College. More extended notices of several of the Societies here mentioned, have been published in the former volumes of the Register, and others, in a course of preparation, will appear in due time. But the following is more complete and accurate, as a compendious view, than any thing which has been published. It is proper, in the extract, to include the introductory reference to the principal institutions of the kind in Europe, after the model of which our own, in some measure, have been formed.

For the promotion of these important objects—for the cultivation of Literature, the Sciences and the Arts—the learned Societies of Europe were formed. These, under the names of Academies, Institutes, or Societies, superseded, in a great measure, the ancient schools of philosophy. The first Society of this kind was founded in the latter part of the eighth century, by the Emperor Charlemagne, and was composed, principally, of the nobles of his court.

In France, the French Academy was established by Cardinal Richelieu, in 1635, and the Royal Academy of Sciences, which published one hundred and thirty-nine volumes of Transactions, was formed by Colbert, in 1666. In 1795, the different learned Societies were united in one, called the National Institute. This Institute has since been modified, and now consists of five Academies, entitled, 1. The French Academy, devoted to the French Language and Literature; 2. Academy of Inscriptions and Belles-Lettres; 3. Royal Academy of Sciences; 4. Royal Academy of Fine Arts; 5. Royal Academy of Moral and Political Sciences.

In Germany, the *Academia Naturæ Curiosorum* was founded in 1652. There are various other Literary Societies in that part of Europe. These have done much to give to Germany her present literary character.

In Great Britain, the Royal Society of London was established in 1645, and in 1662 received its charter from the crown. Sir Isaac Newton was its first President. It has published one hundred and thirty quarto volumes of Trans-

actions, nearly one and a third in a year, on an average. About forty of these have been issued since 1800. Drs. Hutton, Pearson, and Shaw, have published an abridgement of this work in eighteen volumes quarto. Various other smaller Literary Societies exist in the kingdom, and are accomplishing much in their various spheres of operations.

All the Literary and Scientific Associations in this country are yet in an incipient state. Great things, therefore, could not be expected to have been accomplished by them. Enough, however, has been done to warrant important and happy results, ultimately. As a statistical account of these Societies has never been published, it may be interesting and useful to introduce here, a brief notice of each. They will be presented in chronological order.

The American Philosophical Society is the oldest in the United States. Previously to its formation, there had existed in the city of Philadelphia, two small associations, whose object was, the advancement of useful knowledge. One was called the "American Philosophical Society," and was formed in 1742, and the other was called "The American Society for Promoting and Propagating Useful Knowledge, in Philadelphia," and was established in 1766. These two Societies, January 2, 1769, were united by the name of "The American Philosophical Society, held at Philadelphia, for Promoting Useful Knowledge." In 1771, it consisted of nearly three hundred members. March 15, 1780, it was incorporated by the State Legislature. Its meetings are semi-monthly. It has published ten quarto volumes of Transactions, containing valuable articles on Literature, the Sciences and Arts—one volume in seven years, on an average. The first was issued in 1771, and the second in 1786. The first President of the Society was Dr. Franklin. David Rittenhouse, Thomas Jefferson, Caspar Wistar, Robert Patterson, and William Tilghman, have since successively presided. Peter Stephen Du Ponceau, LL. D., is now President of the Society. Its Library contains ten or eleven thousand volumes, many of them rare and costly, presented by foreign governments and learned societies. Mr. John Hyacinth De Magellan, of London, about twenty years ago, presented to the Society the sum of two hundred guineas, as a permanent fund, the interest of which is to be disposed of in premiums, to be adjudged to the authors of the best discovery or most useful invention, relating to Navigation, Astronomy, or Natural Philosophy. There is attached to the Institution, a handsome Cabinet of minerals and fossils. The paintings are chiefly portraits of its distinguished members.

The American Academy of Arts and Sciences is next in age and importance to the American Philosophical Society. Its centre of operations is Boston. May 4, 1780, it was incorporated by the Legislature of the State. The object of the Society is thus expressed in a clause of the charter—"That the end and design of the institution of said Academy is to promote and encourage the knowledge of the antiquities of America, and of the natural history of the country, and to determine the uses to which the various natural productions of the country may be applied; to promote and encourage medical discoveries, mathematical disquisitions, philosophical inquiries and experiments, astronomical, meteorological and geographical observations; and improvements in agriculture, arts, manufactures and commerce; and, in fine, to cultivate every art and science which may tend to advance the interest, honor, dignity and happiness of a free, independent and virtuous people." The number of active members can never exceed two hundred, nor be less than forty. It has four stated meetings in a year. Its first volume of Memoirs was published in 1785. In sixty-two years it has published five volumes quarto—one volume in twelve years, on an average. The gentlemen who have presided over this Association are James Bowdoin, John Adams, Edward A. Holyoke, John Quincy Adams, and Nathaniel Bowditch. The presiding officer at the present time, is John Pickering, LL. D. The Library contains about three or four thousand volumes of choice books. Benjamin Thompson, (Count Rumford,) left to the Academy, at his death, which occurred in 1814, a fund, a part of the interest of which is to be expended in premiums of gold and silver medals to the authors of any important discoveries, or useful improvements on light or heat.

The Massachusetts Historical Society has its location at Boston, and was formed January 24, 1791, and incorporated February 19, 1794. To the Rev. Dr. Belknap, Judge Tudor, and the Rev. Dr. Eliot, is to be ascribed, more than to any others, the honor of being its founders. The Society meets monthly. Its first volume was published in 1792. It has printed twenty-seven volumes, being on an average, about one volume in two years. These Collections, as they are called, contain a vast amount of important matter of a historical nature, which will be thus preserved from the wastes of time. These are divided into series of ten volumes each, denominated decades, the last volume of each decade containing an index to the series. The first President of the Society was James Sullivan, LL. D. Gov. Gore, Judge Davis, and Lieut. Gov. Winthrop, have since presided. James Savage, LL. D., is now President. This is the oldest Historical Society in the country, and it possesses the best library, and the largest number of charts, maps, plans, manuscripts, autographs, and paintings—ancient and modern portraits. The Society has funds, but these are not large.

The Connecticut Academy of Arts and Sciences was formed at New Haven, March 4, 1799, and, in October following, was incorporated. It was established for the purpose of encouraging literary and philosophical researches in general, and, particularly, for investigating the Natural History of Connecticut. In 1811, it published a statistical account of New Haven, contained in a pamphlet of eighty-four pages. In 1815, it published a pamphlet of forty pages, containing the history of several towns in Litchfield county. Only one octavo volume of Memoirs has been issued. The Academy has stated meetings; at which subjects are discussed, and dissertations read, some of which have appeared in the "Journal of Science and Arts." President Dwight of Yale College, was the first President, and remained in office until 1817, when Dr. Day was elected to the presidency. He was annually re-elected until 1836, when Professor Silliman was called to preside over the Academy.

The New York Historical Society was formed by adopting a constitution, December 10, 1804. Judge Benson, John Pintard, LL. D., Gov. Clinton, and the Rev. Dr. Miller, appear to have been the most active in establishing the Society. The first President was Egbert Benson, LL. D. His successors have been the Hon. Gouverneur Morris, Gov. Clinton, Dr. Hosack, Chancellor Kent, Gov. Lewis, and Peter G. Stuyvesant, Esq. Peter Augustus Jay, LL. D., is the present incumbent. The Society published its first volume in 1809. Five others have since been issued, being about one volume, on an average, in seven years. The library of the Society is large, containing about 13,000 volumes, and, for value, is not surpassed by any historical library, except that of the Massachusetts Historical Society.

The Pennsylvania Academy of Fine Arts was founded in 1805, by the exertions of a few individuals, and chartered in 1806, and was designed for young artists. Joseph Hopkinson, LL. D., has been President of the Society. This Institution has published three volumes and a half, containing matters relative to the objects of the Society.

The American Academy of Fine Arts, at New York, was founded in 1808. John Trumbull, LL. D., has been President. Rembrandt Peale, Esq., is now the presiding officer. It is supported entirely by artists.

The American Antiquarian Society was formed principally through the instrumentality of Isaiah Thomas, LL. D., who gave to it large funds. It is located at Worcester, Ms., and was incorporated in 1812. It has published but one volume, besides its semi-annual reports. The library contains about 14,000 volumes, some of which are highly valuable. About 15,000 separate tracts or pamphlets have been bound in 1,035 volumes. The collection of newspapers, the largest and best probably in the country, contains 1,251 volumes, many of them embracing two or three annual files between the same covers. The Society has many manuscripts, some very rare and curious. Besides its library, cabinet, and buildings, it has about \$25,000 in money as a fund. Mr. Thomas, its principal founder, was President from 1812—1831. Since that time Thomas Lindall Winthrop, LL. D., presided until his death in 1841. Gov. Davis succeeds him in office.

The Academy of Natural Sciences of Philadelphia, was formed in 1812, and incorporated in 1817. It has published six volumes of original and important matter. The Journal of the Academy was commenced in 1817, and it continues to be issued. The library of the Academy, which in natural history is by far the richest in the United States, is indebted to William Maclure, Esq., for seven-tenths of all the books it contains. In five years, from 1816 to 1820 inclusive, this munificent patron of science presented nearly 1,500 volumes (including 146 folios, and nearly 600 quartos) on natural history, the fine arts, antiquities, books of travels, embracing many of the most costly works on these subjects. The library now contains about 10,000 volumes, besides maps, and charts. The attention of the Society is invited to the following subjects, viz: Zoology, Ornithology, Ichthyology, Conchology, Herpetology, Entomology, Botany, Geology, and Mineralogy. The Collections in respect to all these subjects, are many and exceedingly valuable. It possesses a large and beautiful building in the upper part of the city of Philadelphia. During most of the time of the Academy's existence, William Maclure, Esq. has been President, and Samuel G. Morton, M. D., Corresponding Secretary. William Hembel, Esq., is now the President.

The Literary and Philosophical Society of South Carolina was formed in 1813, (?) but has not accomplished much. For some years Stephen Elliot, LL. D., was President. The Hon. Joel R. Poinsett, late Secretary of War, took a very active part in the establishment of the Society.

The Essex Historical Society was established for Essex County, Ms., and, June 11, 1821, it was incorporated by the Legislature of the State. It has procured a small library, cabinet, and collection of paintings, but has never published much. Edward A. Holyoke, LL. D., was its first President.

The Maryland Academy of Sciences and Literature was established at Baltimore in 1821. G. H. Girardin was the first President, and Dr. M'Cauley, Secretary. It has a valuable collection of minerals, and has published one volume of important matter.

The Franklin Society for the purpose of Promoting Investigation in Natural Science was formed at Providence, R. I., in 1821, and was incorporated in 1823. Much has not been accomplished by the Association.

The Maine Historical Society was incorporated by the State, February 5, 1822. The first meeting of the Society was held in Portland, April 11, 1822, when it was organized, and Albion K. Parris, then Governor of the State, was chosen President. Its succeeding Presidents have been Rev. William Allen, D. D., Rev. Ichabod Nichols, D. D., Hon. Stephen Longfellow, LL. D., and Chief Justice Mellen. It published a volume of valuable historical matter in 1831, in an octavo form of four hundred and thirty pages.

The Rhode Island Historical Society dates its origin from the accidental meeting of a few gentlemen at the office of the Hon. William R. Staples in Providence, April 19, 1822. The June following it obtained a charter from the Legislature of the State. The Society has a small library and cabinet, and has published four volumes of Collections. The first President was Gov. James Fenner. Since he retired from the chair, the Hon. John Howland has presided.

The New Hampshire Historical Society was instituted May 20, 1823, and, June 13, following, it received its act of incorporation from the State Legislature. It has been one of the most efficient institutions of the kind,—second only to the Historical Societies of Massachusetts and New York. It has published five volumes of Collections, the first in 1831,—all of which bear the impress of the mind and efforts of the late John Farmer, Esq., of Concord, one of the greatest antiquaries of this country. The sixth volume is nearly in readiness for printing. Valuable addresses have been delivered before the Society by the Hon. Ichabod Bartlett, Hon. Salma Hale, Hon. Charles H. Atherton, Rev. Nathaniel Bouton, Prof. Daniel Oliver, Chief Justice Parker, and Judge Upham. Its Presidents have been Gov. Plumer, Gov. Woodbury, Hon. Ichabod Bartlett, Hon. Salma Hale, Gov. Harvey, and Hon. Charles H. Atherton. The present presiding officer is Joel Parker, LL. D.

The Connecticut Historical Society, located at Hartford, was incorporated on

the first Wednesday of May, 1825, and during that month, the Society was organized; but it never held another meeting till May, 1839, having been revived by an act of the Legislature. Since that time it has been efficient. Materials are collected for a volume, which, it is expected, will soon be published. Judge Thomas Day is President, and Henry Barnard, 2d, Esq., is Secretary.

The Historical Society of Pennsylvania was established at Philadelphia in 1825, and William Rawle, LL. D. was elected the first President. The presiding officer at the present time is Peter S. Du Ponceau, LL. D. It has published three volumes, and part I. of volume IV., entitled *Memoirs*.

The National Academy of Design was formed at New York in 1826. Samuel F. B. Morse, Esq. is President. This institution is sustained by amateurs of the Fine Arts.

The Albany Institute was established in 1828. Stephen Van Rensselaer, LL. D., was the first President. In 1832, the library consisted of 1,592 volumes, and the museum of 10,444 specimens in geology, mineralogy, botany, coins, engravings, and casts. Both the library and museum have since been much improved.

The Boston Society of Natural History was instituted May 6, 1830, and incorporated, February 24, 1831. Thomas Nuttall, Esq., the well known botanist and ornithologist, was chosen the first President, but did not accept the office. The Presidents of the Society have been Benjamin D. Greene, Esq., and George B. Emerson, Esq. The latter is now in office. The library consists of 1,000 volumes, and the cabinet is valuable. It has published three octavo volumes of 500 pages each, of very interesting matter. The funds of the Society are very considerable, and its prospects are flattering.

The Historical and Philosophical Society of Ohio was established at Columbus in 1830. Hon. Jacob Burnett of Cincinnati took an active part in the early transactions of the institution. Its publications have been few, only two parts of volume I. Hon. Benjamin Tappan, now Senator in Congress, was for some time President.

The Indiana Historical Society, organized in 1830, was incorporated in 1831. Benjamin Parke, Esq., has been President. The institution as yet has accomplished but little.

The Virginia Historical and Philosophical Society was instituted in 1831, and, in a great measure, through the instrumentality of President Cushing of Hampden Sidney College. Chief Justice Marshall was elected the first President. It has published only a pamphlet containing an Address and some matters respecting the Society.

The Essex County Natural History Society was established December 18, 1833, and incorporated February 12, 1836. Andrew Nichols, Esq., is President of the Society. William Prescott, M. D., takes a most lively interest in its objects. No. 1, of volume I., of a Journal, consisting of forty-four pages, has been published. There is a small library and cabinet.

The Kentucky Historical Society, formed March, 1838, has done well considering the time and circumstances of its existence. Dr. Edward Jarvis has been very active in obtaining collections for the library and cabinet. The act of incorporation, constitution, by-laws, and a few circulars and pamphlets have been published.

The Vermont Historical and Antiquarian Society was incorporated November 22, 1838. Henry Stevens, Esq. of Barre, is President. The Society as yet has published nothing.

The Georgia Historical Society was formed June 4, 1839, and incorporated, December 19, 1839. John Macpherson Berrien, LL. D., now of the United States Senate, is President, and William Bacon Stevens, M. D., is Secretary. The splendid autographical collection of I. K. Teft, Esq., the best in the country, has been presented to it. The Society has already published one volume of valuable Collections.

The American Statistical Association was instituted at Boston, December 11, 1839, and was incorporated by the Legislature, February 5, 1841. The Hon. Richard Fletcher is President, Rev. Joseph B. Felt, Corresponding Secretary,

Lemuel Shattuck, Esq., Home Secretary, and Joseph E. Worcester, Esq., Foreign Secretary. It has stated meetings every month. As yet it has published but little. The constitution, by-laws, and a few circulars and addresses only have been issued. A volume is in preparation, and, it is expected, will soon be presented to the public. A library has been established, containing many valuable statistical works, printed in this and other countries.

The National Institution for the Promotion of Science was formed at the city of Washington, D. C., May 15, 1840, by the adoption of a constitution, choice of officers, and a declaration of the objects of the Association, which are to promote science and the useful arts, and to establish a national museum of natural history. It has been incorporated by Congress. Joel R. Poinsett, LL. D. late Secretary of War, is President of the Institution; the President of the United States is patron ex-officio; all the Secretaries and other Heads of Departments of the General Government, are, for the time being, with their consent, Directors of the Institution. It has stated monthly meetings. The constitution, by-laws, and a few pamphlets only have been published. The library is not large, but the museum of natural history is magnificent. No other Society probably has done so much in so short a time. Their Collection would do honor to some of the older Societies of Europe. It is placed in the Patent Office, and occupies the whole of the second story, being two hundred and sixty-seven feet in length by sixty-two in breadth. For the improvement of the Institution, Congress has lately appropriated \$20,000, especially for arranging and putting up the articles recently brought home by the exploring expedition, sent out by the government.

Some other Literary Societies exist, of which little is known, as the New York Literary and Philosophical Society, of which William A. Duer, LL. D. is President; the New York Lyceum of Natural History, of which Joseph Delafield, Esq. is President; the Troy Lyceum of Natural History, of which Judge Isaac M'Conihe has been a very active officer; the Western Academy of Natural Sciences, at St. Louis, Mo., and some others of a similar description.

For the sake of completeness, the account of the *Northern Academy of Arts and Sciences*, given in another part of the document from which we quote, is here inserted.

For some time, it had been the opinion of those who had reflected on the subject, that an Institution of the kind was needed in this part of the country, to aid in increasing in the community, a taste for literature and science. As the means of knowledge in our large cities, and at our old literary establishments cannot be enjoyed here, something as a substitute should be provided. To supply this want in part, it was thought, that a Literary and Scientific Association, answering, in some measure, the purposes of the American Academy of Arts and Sciences, the Massachusetts Historical Society, and the Boston Society of Natural History, might be formed in this vicinity, whose radiating influence would be favorable and salutary. It would bring learned men in contact with each other, furnish an opportunity for exchanging views on great and important subjects, and operate as a stimulus to exertion in the pursuits of science. It would also become a bond of union and fellowship, and enable those thus associated to publish the results of their inquiries and investigations, for the benefit of others.

Accordingly, after consultation and correspondence, a number of gentlemen from Vermont, Massachusetts, and this State, assembled in Hanover, at the study of President Lord, June 24, 1841, for the purpose of forming, if it should be deemed expedient, a Society of the above description. The meeting was organized by choosing Professor Adams of Dartmouth College, chairman, and Professor Alpheus Crosby, scribe. After suitable deliberation on the subject, and the opinion of all present had been expressed, a vote was passed to form such a Society as had been contemplated. A constitution was then prepared and adopted, officers were elected, and the Academy immediately went into operation. A number of individuals, at that time, were elected as Fellows, Corresponding, or Honorary Members, and others since, have been elected as

such. The Academy has had several meetings, at which essays or dissertations have been read and criticised. Conversation and discussions, also, on literary and scientific subjects have been held, and found profitable.

From the formation of the Society, the Curators have contemplated the publication of a periodical, either quarterly or annual, and, had there been a suitable printing press in the vicinity for issuing it, would have endeavored to commence it before this time. A work appropriated to the objects of the Academy, is deemed essential to the accomplishment of the purposes for which it was established.

Another object in view, is the establishment of a library, adapted to promote specially the objects of the Academy. This has been commenced. About three hundred bound volumes of books, with one hundred and twenty files of newspapers, bound in eighty volumes, and about ninety files of newspapers unbound, and also pamphlets sufficient in number to make a hundred volumes when bound, are deposited in the library, as the property of the Academy. Some of the papers are of great value for their antiquity, having been collected by Gov. Bartlett. These, with many others, were presented to the Academy by his son, Judge Bartlett, of Haverhill. The pamphlets, of course, are of a miscellaneous character, most of which, however, possess intrinsic worth, and are valuable in a library like this. Included in the bound volumes, are the publications of most of the learned Societies in the country, which are a donation from them. Efforts have been made to obtain complete sets of the early newspapers printed in this part of the country; as Spooner's Journal, published by Judah C. Spooner and Timothy Green, at this place in 1778, and from February 1781, at Westminster or Windsor, Vt. Sixteen volumes of it have been procured, others are needed to complete the set. This paper is exceedingly valuable, as it was published at the time of the American Revolution, and was the first periodical issued in this part of the country, and consequently contains much of its early history. A complete set of the Vermont Chronicle, of the Boston Recorder, and of the Dartmouth Gazette, while it was printed by Moses Davis, has been obtained. The manuscript Journal of Weather, with meteorological and thermometrical observations, from 1806 to 1838—thirty-two years, kept by the late John Farmer, Esq., of Concord, together with an account of his correspondence from 1819 to 1838, in which he received 3,087 letters, is deposited in the library. It also contains a manuscript Journal of the Weather from 1771 to 1797, kept by Eleazar Russell, Esq., of Portsmouth, N. H.

Such is a brief account of the several learned Societies in this country—of their formation, object, labors, and results. And their very existence has done much to awaken a spirit of inquiry and investigation on the subjects for the promotion of which they were specially formed, and having commenced the work of improvement, they will be likely to prosecute it with commendable zeal and success. The emulation excited by the different Societies will serve as a stimulus to effort. The division of labor, too, will have a tendency to promote perfection in each department.

SOURCES OF PAUL'S ELOQUENCE AS A PREACHER.

[By CHARLES LORD, M. A.]

In regard to eloquence, no servant was ever more like our divine Master than Paul. Even some heathen writers have placed him in the first rank; while with all Christian writers he is confessedly chief. He stands upon the broad basis of humanity; is eloquent not to a Jew alone, nor to a Gentile; not to one school alone, nor to one age: preaching as persuasively to us as to an Athenian eighteen centuries ago, and destined to be the most eloquent minister as long as humanity shall endure.

It is my object to state some of the sources of Paul's eloquence as a preacher.

First, *Earnestness*.

With this, his conversion had much to do.

Before that event, the light that was in him was darkness. But the Sun of righteousness chased the cloud of ignorance and guilt that lay as a long dark night upon him, and shed over his soul the light of God, in which he might walk and rejoice. At once he was in the vigor of a new life, in an atmosphere healthful and bracing, like cool, morning air. Truth met him with peculiar beauty; her lost authority was restored, and all those natural powers of man which rejoiced together before the fall, were brought into submissiion. He was armed for truth, and against error; and thoroughly panoplied to endure in any struggle.

Again: The convictions of Paul in regard to certain points, had much to do with his earnestness. In regard to the honor of God, "Let God be true, and every man a liar," is his sublime expression. His conviction in regard to his indebtedness to Christ for saving him, a sinful and most cruel-hearted man, and for putting him, the least of all saints, into the ministry. His conviction in regard to the miseries of sin: having, in his own person, felt the plague, and trembling under the awful condemnation of sin, he could and did put himself in the place of others, and was constrained to cry aloud of their coming ruin. His conviction of the certainty of divine promises: "I believe God," he exclaims, "that it shall be done as he hath said." His conviction of *personal responsibility* in the work of redemption: "I am a debtor to Greek and barbarian;" "Woe is unto me if I preach not the gospel." He did preach it in season and out of season, every part of the whole gospel, and the whole of every part, as occasion offered. Joined to this conviction was one equally strong in regard to his dependence on the Divine Spirit, upon which he gladly cast himself in his weakness. Moreover, he was strongly impressed that he must please God rather than men; and so, like Demosthenes, he forgot himself, and was not bound by the fear or praise of man. Further; he was convinced that he ought not to be distracted by two objects at one time; and he always lived as if he was born for one single object, and that a great one which ought to absorb every energy for its best accomplishment. Finally; such was his conviction in regard to the nature of his service, that he went, not like a galley slave to his toil, but with bounding exultation; nor did he go with pride, or rashness, or envy, weakening his efforts, but with humility, and prudence, and a charity which rejoiced even though Christ was preached of envy and strife.

The earnestness of Paul found nourishment in his views of the Old Testament, of the cross, and the future prosperity of the church.

We are told that "the Roman citizens adorned the vestibules of their dwellings with the images of their ancestors, so that the faces of the patriot, the warrior, and the philosopher, were ever present to remind them of their exploits, and to stimulate them to imitation." Paul's allusions to Abraham and Moses, and his epitome of Old Testament biography, show the influence of the men of the past, over his spirit. And how did this Hebrew of the Hebrews regard the entire Mosaic economy? "Its solemn and gorgeous magnificence adjusted and adorned by the immediate hand of God," imposed awe upon his spirit. In the Tabernacle was garnered type and symbol; in Israel's observances was Christianity veiled; in their Prophets were the oracles of God. Is fervor added to piety among the ruins of Iona, vision to poetry before the statues of men of song, and shall not earnestness be added to speech by such venerable and holy scenes?

But this variety of influence from the hoary ages of Hebrew antiquity, was greatly excelled by the rousing wonders of the cross then before him. Perhaps to a thoughtless Gentile, standing with his hand upon the tomb of Christ that night after his burial, it might have seemed that the bigotry of the synagogue, the pride of the portico, and the malice of the Jewish populace and Roman soldiery had triumphed, and that the reputed Messiah, most justly despised even by despised Nazarenes, was really dead and Christianity with him. But Paul looked upon Christ a conqueror; he saw principalities and powers broken; sin,

Satan,—every foe of man, subdued. To him the cross was the plan of wisdom for the recovery of the captive out of the Egyptian house of his bondage ; for the guardianship, guidance, and passport of a whole race journeying through a wilderness ; and for their peaceful rest beyond the waters of death. To him the cross was the great power of God exerting itself benevolently on earth ; “enriching the world with a gift that left it nothing to dread or ask for more ;” exalting our nature, trembling over the bottomless gulf, to a divine union ; redeeming it from the curse of justice to the blessing of mercy. But he sees more in the cross—his favorite and revered forms of Hebrew antiquity, type and symbol, prophet and priest, appear with new glory in the cross. The martyr Abel is more martyr-like when seen from this point ; the self-denying Moses more zealous in his sacrifices ; the piety of David seems more devout ; the tender pathos of the weeping prophet with the lofty spirit of the evangelical, more touching and sublime. In fine, at the cross were gathered all the evangelical, immortal principles of the old dispensation, emancipated and instinct with fresh life, to develop themselves more fully in the new. And the Apostle's deference for the circumstance of the Jewish economy with but glimpses of its substance, passes into joyful admiration as he views its substance with but glimpses of its circumstance, in the cross which was otherwise full of high incitements.

But Paul was prophetic. On an eminence, he saw far off, the second coming of Christ. He saw the healing virtues of Christianity flowing through the morals of nations. Tracing its course of light, merit, and strength, he saw its blessed influence widening to cover the whole earth.

Such are the circumstances that conspired to make Paul earnest. Suddenly coming into possession of a vigorous life of faith, his soul roused, nerved, and ennobled by the firmest and best convictions, looking reverently on the Hebrew theocracy, with an inspiring delight on the cross, and with rejoicing hope on the glory of its earthly career, he springs, more eagerly than any athlete on his course. His whole being assumes the posture of earnestness. Every look, his tones, his movements, are those of intense zeal. At Athens, at Ephesus, in Lycaonia, his hearers are listening to a dying man pleading to immortal beings for the life of their souls. Words seem to spring from him in their eagerness ; argument presses upon argument, like runners for a prize ; discourse quickly succeeds discourse ; the entire life of the preacher is a real, an earnest life.

The second source of Paul's eloquence as a preacher, is *Adaptation*.

The principle of adaptedness to time, place, and circumstance, is recognized and obeyed by all the Apostles, especially by Paul. At Antioch he addresses his Jewish auditors with peculiar skilfulness ; referring to the most striking passages in their national history, to fulfilled prophecy, to the witnessing John and the dying Lamb. At Lystra, his address is “short, simple, passionate, energetic ;” to a plain people, becoming plain ; teaching them from nature, and performing a miracle to impress his words on a superstitious mind. At Athens, there is an implied respect innocently and skilfully paid by Paul to the exquisite specimens of her art and elegant remains of her literature, in his notice of one altar and quotation from one poet. He did not inveigh against her schools of philosophy, her temples, cenotaphs, and portraits. “Nor did he reason with these elegant polytheists out of the Scriptures. He addressed them with an eloquent exposition of natural religion, and of the providential government of God.” “Disputing and preaching” at Ephesus, it was with such consummate adaptedness to strong prejudices, that without a word against the goddess Diana, he preached three months with unusual efficacy. Even Lord Shaftesbury confesses how “handsomely Paul accommodates himself” in certain cases. His subjects also are pertinent ; they are righteousness and temperance before a man shamefully deficient in them. His style is fit ; on these subjects he reasoned, not declaimed. His address is suitable ; “Ye men of Athens, I perceive that ye are much devoted to religion ;” “Men, brethren, and fathers, hear ye my defence.” His illustrations are suitable ; he does not talk of Athenian games to the Romans, nor to the Greeks of adoption. Nothing is out of harmony. To a Jew he is a Jew ; to a Gentile a Gentile. He has learning for

the learned ; philosophy for philosophers. He adapts himself to the principle of curiosity in the human mind ; "whom therefore ye ignorantly worship, him declare I unto you." Consonant with a mental law, he first commends and then reproves ; first weeps and then makes you weep ; goes where he bids you follow ; gives up what he bids you relinquish ; is what he would have others be. When he preached, all was propriety. The words that sprang from him were fitting words ; the truths that crowded for utterance found a counterpart somewhere. He had taken the impression of things, as snow conforms to the unevenness of the ground. He had adapted himself to the nature and circumstances of the case, as the tides do to the indentations of the shore. And this adaptation made his earnestness in place. The latter was never lost through failure of the former.

We pass to a third source of Paul's eloquence as a preacher ; *Firmness of Soul*.

Paul had that persisting, indomitable efficiency of soul, that originates in a trusty judgment, an energetic feeling, and in harmony of mental powers ; and which has its growth under actual labor, under success and an approving conscience ; and also amid opposition, terror, and suffering. His life was in his hand. In facing dangers he reacted the part of Daniel, of the three men in the furnace, and set Luther an example. He walked about confronting seen and unseen foes, finishing manfully what remained of the sufferings of Christ, and enduring for the church her utmost trials in the hour of her worst distress. He nobly bears up though a Jew drives him by persecution into the hands of a persecuting Gentile ; though the engulfing ocean casts him on the mercy of the robber ; though from scourging he goes to be stoned. Beside cavils of ignorant countrymen, he boldly meets, in his sensitiveness, the oblique glance of the half-closed eye, the sneer playing on the lip of the learned stoics and academicians. At an immense disadvantage he fearlessly broaches a despised doctrine at Rome in the age of Nero ; his greatness of soul bearing him above the sarcastic curiosity of her pagan philosophers ; above their refinement and fastidiousness, though once he possessed the same, and now was quick mentally to change places with them. But, neither opposing elements, nor wrath, nor scoff, of men, turned him aside. His step was always firm and godlike for strength. Like an eagle,

"Firm in his own mountain strength relying,
Breasting the dark storm, the red bolt defying ;
His wing on the wind, and his eye on the sun,
He swerves not, but bears onward, right on ;"

So Paul, familiar with all that was noble and sublime, moved onward with colossal power ; made his presence known by its greatness. This gave force to his earnest words pointedly spoken. This sent deep his sharp and well aimed arrows. This imparted secret energy to blows skilfully and zealously struck.

A fourth source of Paul's eloquence is, *his visit to the third heavens*.

"He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Although of the communications made to him we know nothing, yet a man whose eye looks upon the full glory of Christ, whose ear hears the glad songs of heaven, whose faith for once passes into vision, whose spirit well nigh melts into immortality, must return to earth, his lips touched with a live coal, and his speech kindled with seraphic fire.

Such being the sources of Paul's eloquence as a preacher, it is not strange that its fruits are so conspicuous. We can see how it could successfully charge "blindness on the eye of Greece ;" procure at Ephesus the burning of valuable books which did not comport with piety ; and cause the Lycaonians to take him for the king of gods. We can see how it gained a lodgment for Christianity where it was unknown, and a more perfect obedience for it where it was received. Even its mighty power may be measured by the terrible persecutions of the enemies of the faith, who at one time lighted the imperial gardens with the torments of its conquered ones ; at another, hunted them among huts and caverns. And what though Paul was without the advantages of the renowned

Athenian, who so moved his countrymen as to animate the whole assembly against Philip; or those of the famous Roman, who stirred the senate against Cataline; be it so that they stood on the vantage ground of the highest rank and reputation; that when they spoke, "admiration was waiting to applaud;" that their subject and audience favored success; yet did Paul, unhonored, despised beforehand, degraded with chains, make a prejudiced king vacillate in his opinion, an unjust judge tremble on his seat; yet did he lead the primitive church into prosperity in spite of a thousand difficulties, and secured for himself the title, "Prince of Christian Orators." And he is owned by us as our model; he allures us to believe for the same life, to cherish the same convictions and views; to adapt ourselves, and to exhibit an unwavering might of spirit, and so adorn our ministry with his eloquence, and make truth live anew, promote God's glory, Christ's honor, man's redemption, and nobly answer the end of our ministry.

GRADUATES OF HARVARD, ORIGINATING FROM SALEM, MS.

[By J. P. DABNEY, M. A., Cambridge, Ms.]

[By "origin," the writer means, as a general rule, to express *nativity*; and one or two departures only from this sense, found among the earlier names, will be indicated with sufficient clearness.]

1642. GEORGE DOWNING, son of Emanuel D., but *born in London*: he returned to England in 1645; and his diversified life and renegade career there, the reader will see in Hutchinson, Anthony Wood, and Pepys,—more recently and in sufficient detail in Felt's *Annals of Salem*, (pp. 168-170,) and Peirce's *Hist. of Harv. Univ.* (Appendix, No. 13.) He was knighted by Charles II. at the Hague, when just about to sail for the English shore, May 22, 1660; created a Baronet, July 1, 1663, and died in 1684, (59.)

1666. JOSEPH BROWN, second son of Win. B., merch.; he had a fellowship at Cambridge, became a preacher and was invited to Charlestown; but died previously to ordination, May 9, 1678.

1670. NATHANIEL HIGGINSON, second son of Rev. Jn. H., but *born in Guilford, Surrey*: returned to England in 1674; for about seven years was steward to Lord Wharton, and tutor to his children. He was in the service of the Mint, 1681, and for a long series of years after, in that of the East India Company. He returned to England in 1700, and died, a merchant in London, in 1708. (See Felt's *Annals*, pp. 349-50.)

1685. PETER RUCK was *probably* of S. This somewhat singular name, unknown to other towns and now extinct in S., occurs often in its early records. *John R.*, one of the Selectmen in 1686, to whom the Indian deed of the township, from the descendants of George, the Naumkeag Sagamore, was made out in form, and who was also a Dep-

uty to the Assembly in 1685, '90, '91, died in 1698 (71); probably enough the father of the above. A *John R.* also is among the original settlers, 1639. We find *Samuel* and *James R.* in the next century, (1733, '35,) and as late as 1772, *Ruth R.* is one of the original members of the North ch. (now Rev. Dr. Brazer's.) The graduate of 1685 is *asterized* in Mather's *Catal.* of 1698; but this particular name occurs nowhere in the records.

1689. BENJAMIN MARSTON, son of —? was a merch., and occasionally Selectman and Repr. He died May, 1719. Mather, by a strange mistake, has *asterized* him in 1698. *William M.* is among the early settlers, (1637.) [The insertion of this, the earliest of *three* of that name, among "the natives" of S., is but a *conjecture*.]

1695. WALTER PRICE, son of John P.: he was a captain in the engagement with the French and Indians at Haverhill, (1708,) a Commissioner of the Province Loan for Essex, and Naval Officer for the port of S. He died Apr. 5, 1731, (55.)

— . TIMOTHY LINDALL, son of T. L.: he died Oct. 25, 1760, (83,) having been a Repr. many years, and Speaker of the House; of the Exec. Council, and a Judge of the C. Pl. Ct. The late Hon. Tho. Lindall Winthrop of Boston, and the present Dr. T. Lindall Jennison of Cambridge, are in the line of his descent.

1701. GEORGE CURWIN, son of Hon. Jon. C.: eighth min. of the First ch.,

[1714-17]; died, (before his father,) Nov. 23, 1717, (35.)

1705. JOHN ROGERS, son of — ? second min. of Boxford, south parish, [1709-43,] resigned, and died at his son's in Leominster, (Rev. Jn. R., Harv. C. 1732,) with whom he passed his last years, about 1755. The parents of the elder Jn. R. would seem to have been in very indigent and humble life. (See Felt's Annals, p. 380.)

1708. SAMUEL PHILLIPS, son of S. P., silversmith: first min. of Andover, south parish, where he died, after a sixty years' ministry, June 5, 1771, (82.)

1715. BENJAMIN MARSTON, son of Wm. M.: he was a merch. and Col. of militia; Repr., J. of Sessions, and C. Pl. Ct., and Sheriff of Essex. He died at Manchester, to which place he had removed, in 1754.

1717. JOHN HIGGINSON, son of Jn. H., and grand-son of Rev. Jn. H.: he sustained the chief town-offices, was a J. of P., and County Register; and also commanded a company. He died July 15, 1744. (46.)

1718. MITCHEL SEWALL, eld. son of Major Stephen S.: he succeeded his father in 1725, as Clerk of the Ct. of Sessions, and of C. Pl.; became Justice of the same, 1733, and died Oct. 13, 1748, (49.)

— BENJAMIN LYNDE, son of Hon. B. L., [H. U. 1686]: he held various important trusts, Repr., a Counsellor, Naval Officer of the port, a Ruling Elder of the First ch., a Judge of the Cts. of Sessions, and C. Pl., and towards the close of life, Judge of Probate. These offices were lost in the higher dignity of Judge of the S. J. Ct., which he held for twenty-six years, [1745-71.] He died Oct. 9, 1731, (81.)

1719. THEOPHILUS PICKERING, son of John P.: third min. of Chebacco parish, Ipswich, where he died after twenty years of service, Oct. 7, 1747, (48.)

1721. STEPHEN SEWALL, second son of Major St. S.: he commenced as a preacher, became a Tutor in Coll., [1728-39,] was then raised to the bench of the S. J. Ct., over which, on the death of Dudley in 1752, he was chosen to preside. He died at his residence in Boston, Sept. 10, 1760, (58,) being then a member of Dr. Mayhew's (West) Church.

— JOHN WOLCOTT, son of Josiah W.: he was for a time in mercantile business with Col. Wm. Brown. He was also a Repr. and J. of the P., and succeeded, in 1737, B. Marston, as Sheriff of Essex. He died May, 1747, (44.)

1722. SAMUEL JEFFERDS, son of Simon J.: second min. of Wells, Me., ord. Dec. 1725, and died Feb. 5, 1752, (48.)

1723. JOHN GARDNER, eld. son of Capt. Jn. G. ? [Qu.—Is he the person mentioned by Felt, as a Repr. several times between 1741-47? *Winthrop's Ms.* however, calls the J. G. of 1723, "a merch. in Boston." Is not this a mistake? He is *aster.* in 1758.]

1724. JAMES OSGOOD, son of Deac. Peter O: first min. of Stoneham, ord. Sept. 1729; died March 2, 1745, (40.)

— MARSTON CABOT, son of — ? min. of Killingly, Ct., ord. 1730; died 1756.

— JOHN CABOT, son of John C., merch.: Phys. in S.; died June 3, 1749, (45.) [He would seem *not* to have been a brother of the preceding.]

1725. BENJAMIN BROWNE, son of John B.: he was Repr. many years, and often Selectman; and died, (then styled "Col. B.," Feb. 3, 1750, (44.) In his marriage, the rich families of Turner and Browne first became connected.

1727. SAMUEL BROWNE, eld. son of Hon. S. B.: his property, as given by Felt, amounted to over £5,200; that part which was vested in real estate exceeding an hundred thousand acres in various places. He died, Nov. 26, 1742, (34.)

— WILLIAM BROWNE, younger brother of the preceding: he was a Justice of the Court of Sessions, Repr., and of the Exec. Council. He died of an apoplexy in his garden, Apr. 27, 1763, (54.) [W. B. married a daughter of Gov. Burnett; his brother,—a daughter of Jn. Winthrop of Boston, in the fifth generation from the pilgrim Governor.]

1728. NATHANIEL LINDALL, son probably of Nath. L., and neph. of T. L. (see *ante*): *Winthrop's Ms.* styles him "merch. in Boston." He is *aster.* in 1776.

1730. JOHN BARTON, son of Col. Tho. B., apothecary: died a merch. in S., Dec. 21, 1734, (63.)

1732. SAMUEL GARDNER, third son of Capt. John G.: was an eminent merch. and Repr.; died Apr. 7, 1769, (57.)

1733. WILLIAM LYNDE, younger son of (the first) Hon. Benj. L.: a merch. of considerable estate, died May 10, 1752, (38.)

— BENJAMIN GERRISH, son of B. G., the first Naval Officer and Collector: was a Repr., and in 1739, Notary Public. He died in 1752, (38.) [Felt has erroneously styled him Gov. of Bermuda; confounding him, very likely, with another B. G., who was one of the King's Counsellors for Nova Scotia, and Paymaster of his Majesty's forces in that province and Newfoundland. This *last* died at Southampton, Eng., May 6, 1772, (55.)]

— JOSEPH ORNE, son of — 2: he was frequently Selectman, and was a public spirited citizen. He is *aster.* in 1748.— [But is he not the J. O. referred to by Felt, (p. 437) and who died the Dec. of that same year?]

1735. SAMUEL CURWIN, eldest son of Rev. Geo. C., (see *ante*): educated for the ministry, but left it to become a merch.; at the Revolution, a loyalist, who being annoyed, first removed to Philadelphia, and then sought refuge in England. He returned after the peace, and died in S., Apr. 9, 1802, (86.) His Diary and Journal, while abroad, are about to be published.

— GEO. CURWIN, younger brother of S. C.: died at sea, in 1747, (29.)

1740. SAMUEL ORNE, son of Timothy O.: a merch. in S., died Sept. 16, 1774, (54.)

1745. ICHABOD PLAISTED, son of Col. I. P.: died in S., Dec. 1755, (35,) styled "Capt. Ichabod Plaisted, Jr."

— ANDREW HIGGINSON, second son of Jn. H., (see *ante*): "went to sea early from college, and was lost."—*Winthrop's Ms.*

— NATHANIEL ROPES, son of N. R.: he was a Repr., and of the Exec. Council; a Judge of the Cts. of Session, and of C. Pl., and for a brief period of little more than a year, Judge of the S. J. Ct., [Jan. 1772-73.] He died March 18, 1774, (46,) holding also the spiritual office of a Ruling Elder of the First ch.

1749. BENJAMIN MARSTON, son of B. M., (H. U. 1715. See *ante*): a merch. in Marblehead, who at the Revolution became a loyalist and refugee. He eventually was in the service of the African Company, and died of a fever at Baalam's Isle on the coast of Africa, in the spring or summer of 1793. (See Amer. Quart. Reg. vol. xiv. 167.)

1755. WILLIAM BROWNE, son of Sam. B., (see *ante*): he was a Repr. several years, (he and his colleague Frye being of the noted *seventeen* "Rescindors" in that body, Feb. 1768,) Col. of the Essex regiment, Collector of the ports of Salem and Marblehead. He succeeded Judge Ropes, for scarcely a longer season however than he, on the bench of the S. J. Ct.; refusing, in a more manly and spirited card than was common on such occasions, to receive this last office as a trust from the Provincial Assembly, (instead of from the King,) and also to decline the honor of Mand. Couns'r., to which he had been called. (See Bost. Gaz. Sept. 12, 1774, and compare the tone of Col. Frye's address to his fellow citizens, in the same paper.) Browne left the country in 1775; was deputed as Gov. of Bermuda, [1781-90,] and returning to England,

died in Percy St., Westminster, Feb. 13, 1802, (65.)

1757. THOMAS TOPPAN, son of Dr. Bezaleel T., [H. U. 1722]: he is *aster.* the following year, 1758.

1759. BENJAMIN PICKMAN, eld. son of Col. B. P., (who died Aug. 20, 1773): a merch. in early life, he became an "absentee" through the Revolution, his name being in the Proscr. Act. He returned in March, 1785, and died Apr., 1819, (79.)

— JOHN PICKERING, eld. son of Deac. Tim. P.: Register of Deeds for Essex, Speaker of the House of Rep's., Judge of C. Pl. Ct.; he died in Broad St., Aug. 22, 1811, (71.)

— SAMUEL GARDNER, son of — ? "died at Monte Christi, 1762, (21.)"—*Winthrop's Ms.*

— NATHAN GOODALE, son of — ? Clerk of the Federal District Ct. of Mass., and also a merch.; died in Newton, Aug. 1806, (65.)

1761. JOHN PAGE, son of — ? min. of Hawke, N. H., ord. Dec. 1763; died Jan. 29, 1783, (43.)

1762. GEORGE GARDNER, eld. son of Sam. G., (see *ante*): a merch. in S., who died Jan., 1774. He was a liberal benefactor to Harv. Coll., at his death, and also to his native town, by various legacies, contingent on the life of his brother, who survived him many years.

1763. JOHN CABOT, elder brother of Hon. Geo. C.: a merch. in Beverly in early life; removed to and died in Boston or Roxbury, Aug. 27, 1821, (76.)

— TIMOTHY PICKERING, younger brother of John P., (see *ante*): the last thirty years nearly of "Col. P.'s" protracted and diversified life, were passed in Wenham and Salem; he died in the latter place, (to which he removed, 1819,) Jan. 29, 1829, (84.) His long series of services and honors make a part of public history, and cannot be detailed here.

1764. JONATHAN GOODHUE, second son of Benj. G.: merch. in S.; died Apr. 19, 1778, (34.)

1765. HENRY GARDNER, younger brother of Geo. G., (see *ante*): a merch. in S. many years; died in Malden, Nov. 8, 1817.

— JOSEPH ORNE, son of Jon. O., and brother of the late Capt. Wm. O., an eminent merch.: a Phys. of promise in S., and one of the earliest members of the Amer. Academy, died Jan. 28, 1786, (37.)

— NATHANIEL WARD, son of John W.: he had declined the tender of the chair of Mathematics and Natural Philoso-

phy in King's (now Columbia) College, N. Y. city, and being appointed Librarian at Cambridge, died in a week after, of a fever, Oct. 12, 1768, (22.)

1766. WILLIAM PICKMAN, third son of Col. Benj. P.: Naval Officer of the port of S., died Nov. 5, 1815, (67.)

— HENRY GIBBS, son of H. G., [H. U. 1726]: merch. in S.; died June 29, 1794, (46.) [He was father of Prof. G. of the New Haven Divinity School.]

— JOSEPH DOWSE, "son of Joseph D. of S., and a Surgeon in the British army in the W. Indies."—*Winthrop's Ms.* [Perhaps a refugee, if the foregoing be correct. He is not *aster*. until 1827. Dr. Bartlett, in his History of Charlestown, (Hist. Coll. second Ser. II. 178,) puts down J. D. as among the natives of that place; on what authority, the writer cannot surmise. His father was probably the "Surveyor and Searcher of the ports of Salem and Marblehead," mentioned by Felt. (Annals of S. p. 456.)]

— BENJAMIN GOODHUE, fourth son of B. G.: merch. and also Repr. or Senator in U. S. Congress, [1789-1800]; died July 28, 1814, (66.)

— JACOB ASHTON, son of Jacob A.: Pres. of Insurance Office in S. nearly thirty years; died Dec. 28, 1829, (85.)

1768. JAMES DIMAN, *eld.* son of Rev. J. D. of the East ch., [H. U. 1730]: died in Stratham, N. H., Dec. 20, 1823, (73;) styled in the notice of his death, "formerly of Portsmouth."

— TIMOTHY ORNE, son of T. O., and son-in-law of Wm. Pynchon, Esq.: he was a merch., like his father, and seems to have been one of the loyal addressers of Gov. Gage, on his departure. He died in Danvers, Dec. 26, 1789, (39.)

1771. EDWARD KITCHEN TURNER, probably son of Jn. T., and grand-son of the "opulent" Jn. T., (see Felt's Annals, p. 422): he is *aster*. in 1785, and beyond this the writer is unable to say any thing further. Yet he cannot doubt, (although in Felt's hist. of native graduates appended to his work, this name is not found,) that E. K. T. was of S., and of the high family in question. He stands, according to the college principle of early times, the *fifth* in a class singularly large (63) for that day. Edward Kitchen was a name of high consideration in S. three-quarters of a century ago, and with this family, that of the Turners intermarried.

— JOSHUA DODGE, son of Capt. Geo. D.: trader, and for some years Town-treasurer, died Jan. 1814, (62.)

1775. THOMAS FITCH OLIVER, *eld.* son of Hon. Andrew O.: Episcopal min. successively at Marblehead, [1786-91], Providence, R. I., and St. Thomas's Retreat (so called) Garretson forest; died at this last location, Jan. 25, 1797, (39.) [Father of the late Dr. Daniel O., some years Prof. at Dart. Coll.]

1778. JOSEPH BLANEY, son, without doubt, of J. B., Clerk of the C. Pl. Ct., [H. U. 1751]: but of him, (the son,) all the writer's diligence has failed to find any trace either as to his profession or his early exit, (for he is *aster*. in 1782.)

1780. SAMUEL WILLIAMS, eldest son of Geo. W.: crossed the Atlantic in 1793, to establish himself as a merch. in Hamburg, where he also soon became U. S. Consul; two or three years after, received the same charge in Lond., to which he had removed. He was superseded in this in 1801, and from that date to 1825, at the head of a noted and long-prosperous banking-house in L. He returned to America in 1835, and died at his brother's (Tim. W. Esq., H. U. 1784) in Boston, Jan. 1841.

[~~03~~ The record to this point is of the departed only: in the names that follow, the living and the dead will be distinguished in the usual way.]

1781. *SAMUEL ORNE, second son of Tim. O.: died early, a merch. in S., Feb. 20, 1785, (22.)

— JOHN SAUNDERS, son of John S.: merch. in S. and dry goods importer in early life; then a commission merch. in N. Y. city; returning to S., successively Auctioneer, and Cashier of the Merchants' Bank; for some years past, in the S. Custom-house. He was the first commander of the "Salem Cadets," and is best known by his military title, "Major S."

1784. BENJAMIN PICKMAN, son of Col. B. P., (see *ante*): gent. of fortune in S., and equally well-known as his father by the military designation. He removed to Boston, 1835-6?

— TIMOTHY WILLIAMS, second son of Geo. W.: merch. in Boston.

1785. SAMUEL GARDNER DERBY, son of Richard D., Jr.: merch. in early life in S., removed to Weston nearly thirty years since, where he cultivates a farm.

— *EBENEZER PUTNAM, son of Dr. E. P., [H. U. 1739]: for the most part, "gent." in S.; died Feb. 25, 1826, (58.)

1786. *JOHN DERBY, second son of Elias Hasket D.: merch. in S.; died very suddenly of an apoplexy, while looking in his letter-box at the Post-office, Nov. 25, 1831, (65.)

— *JOHN GIBAUT, son of J. G., a

native of Guernsey, who came young to the U. S.: was Collector of the port of Gloucester, and died Aug. 11, 1805.

1787. *WILLIAM MASON, son of Capt. Tho. M.: went to Charleston, S. C., was there a teacher, and died Feb. 1805, (37.)

1788. *JOSEPH CABOT, son of Jos. C.: a merch. in S., who died Nov. 20, 1799, (28.)

1791. EZEKIEL HERSEY DERBY, third son of Elias H. D.: gent. farmer in S.

——. *THOMAS PICKMAN, second son of Col. B. P.: Phys. in S.; died Jan. 2, 1817, (43.)

1792. *JN. SPARHAWK APPLETON, son of J. A., Esq., [H. U. 1757]: long a bookseller in S., (firm of "Cushing & A."); died of consumption, Dec. 20, 1824, (49.)

——. *GEORGE GARDNER LEE, son of Capt. Tho. L.: in early life, a Lieut. in the U. S. Navy; in after years, a merch. in Boston, where he died very suddenly in his bed, May, 1816, (41.)

——. *WILLARD PEELE, youngest son of Jon. P.: commenced the study of the law, which he left to become a merch., and died *felo de se*, June 13, 1835, (62.)

——. *JOSEPH SPRAGUE, son of Major Jos. S.: merch. in S.; died June 1833, (61.)

1796. JOHN PICKERING, eld. son of Col. T. P., (see *ante*): Couns. at Law in S., and also in Boston, to which he removed, 1827, and has been City Solicitor from 1829 to the present time.

——. FRANCIS WILLIAMS, youngest son of Geo. W.: his life, almost from his youth, has been passed in Europe; his supposed residence being chiefly at Bruges.

1797. *JONATHAN WHITAKER, son of Rev. J. W. of the Tabernacle ch.: second min. of Sharon, [1799–1816]; ord. a short time at New Bedford, (third society); then removed to Virginia and North Carolina, being both preacher and teacher awhile at Raleigh, N. C. His final residence was in the western part of N. Y. State, [1831–35] as an instructor, first at Ogdensburgh, and then at Henrietta, in which last place he died, Nov. 19, 1835, (64.)

1798. *JOHN HATHORNE, son of Col. Jn. H.: shopkeeper in S.; died Jan. 15, 1829, (53.)

1800. *WILLIAM RUFUS GRAY, eld. son of Hon. Wm. G.: a merch. in Boston; died July 29, 1831.

——. JOHN PRINCE, eld. son of Rev. J. P. of the First ch.: Notary Public, and [1828–41] Clerk of the Cts. for Essex.

1801. *JOHN FORRESTER, eld. son of

Capt. Simon F.: for many years a prosperous merch. in S.; died Feb. 1837.

——. *BENJAMIN PEIRCE, son of Jer. P.: merch. in S. for many years in connection with his father; became Librarian of Harv. Univ. in 1826, and died there July 26, 1831, (53.)

1802. ICHABOD NICHOLS, 2d son of Capt. I. N.: ord. as third min. of the First ch., Portland, Me., May, 1809.

——. CHARLES SAUNDERS, eld. son of Tho. S., merch.: himself also a merch. for a short time; Steward of Harv. Univ. [1827–30]; chiefly a gent. of leisure, resident by turns in Boxford and in S.

1803. *SIMON FORRESTER, second son of Capt. S. F.: a student at law, but left the office for one of his father's ships, [Qu. as passenger?] and threw himself from the cabin window at sea, Oct. 1807.

——. *BENJAMIN HODGES, eld. son of Capt. B. H.: died of consumption, Apr. 10, 1804.

1804. BENJAMIN ROPES NICHOLS, second son of Capt. I. N.: Couns. at Law many years in S., and since 1824, in Boston, to which he then removed.

——. *SAMUEL ORNE, son of Capt. Wm. O.: merch. in S., but removed to Springfield, where he died July 28, 1830, (43.)

——. JOSEPH EMERSON SPRAGUE, eld. son of Dr. Wm. Stearns: Postmaster [1815–29]; from 1830, Sheriff of Essex.

1805. EBENEZER HUNT BECKFORD, son of E. B., Esq.: he has, almost from the date of leaving college, been resident, (under charge,) from some alienation of mind, in Andover, S. Parish.

1806. *BENJAMIN BINNEY OSGOOD, son of Dr. Joseph O.: while serving in the Marine corps of the U. S. Navy, "he died in the Mediterranean," *aster*. in 1818. [Can this date and place of death be correct? See Salem Gaz., obituary, Aug. 8, 1826.]

1807. JOHN GLEN KING, son of Jas. K., Esq.: left college in Apr. 1807, received a degree in 1818; Couns. at Law in S., of the Exec. Council, and Senator from Essex, Pres. of the City Council.

——. NATHANIEL WEST, eld. son of Capt. N. W.: merch. awhile in S.; now removed to Indianapolis, Ind.

1808. HENRY PEIRCE, youngest son of Jer. P.: began the practice of law in S.; is now a Clerk in the State Bank, Boston.

1809. FRANCIS C. GRAY, third son of Hon. Wm. G.: enrolled in the profession of the law, but chiefly a gent. and man of

letters; a Senator in the Legisl., and [1826-36] a Fellow of the Corp. of Harv. Univ.

1811. J. P. DABNEY, only son of Jn. D., Postmaster and bookseller: student in theology and preacher a few years; from 1820, resident chiefly in Cambridge or Andover.

— SAMUEL CALLEY GRAY, son of S. G., Esq.: merch. in Boston, and of late years, Pres. of the Atlas Bank.

— JOHN CHIPMAN GRAY, fourth son of Hon. Wm. G.: gent. in Boston; Repr., and Senator in the Legisl.

— ROBERT H. OSGOOD, son of Capt. Jn. O.: merch. in Baltimore, and now in New York city.

— CLARKE GAYTON PICKMAN, second son of Col. Benj. P., Jr.: followed no profession, and has been resident chiefly in Charlestown and East Cambridge.

— *WILLIAM AUG. ROGERS, fourth son of Nath. R., [H. U. 1782]: pursued mercantile life, and in the delirium of a brain-fever, threw himself into the canal or river at Siam, Oct. or Nov., 1821, then master of the brig *Texel* from S.

1812. *RICHARD DERBY, son of Gen. Sam. G. Derby, (see *ante*): died of consumption, in S., then Assist. Surg. of the Independence, Dec. 1815, (23.)

— *FRANCIS GERRISH, son of Sam. G.: died in S. Apr. 1819, then styled "late Surgeon in the U. S. Navy," (26.) [The father is yet living in S., at the age of 95.]

1813. *ANDREW DUNLAP, only son of And. D.: Couns. at Law in S.; removed to Boston, and in 1829, appointed U. S. District Attorney; died of consumption, at his mother's in S., July 27, 1835, (40.)

— *CHARLES FORRESTER, fourth son of Capt. S. F.: died Apr. 10, 1816.

— *JOHN FOSTER, second son of Abraham F.: for awhile in the practice of law in S.; he died in a New York hospital, Jan. 1836.

1814. *GEORGE DERBY, second son of John D., (see *ante*): entered Bowdoin Coll., which he exchanged for Harvard; and after leaving college, went abroad for the recovery of his health, and died of a hemorrhage, on board the *Coromandel*, on her homeward passage, Aug. 26, 1818, (24,) within a few days of her arrival.

— *JOSEPH PEIRCE NICHOLS, fourth son of Capt. I. N.: died in Lima, South America, Nov. 1823, then supercargo of a merchant ship.

— WILLIAM HICKLING PRESCOTT, eld. son of Hon. Wm. P., [H. U. 1783]: entered upon the study of the law, but has long been mainly devoted to literature;

and though for some years nearly bereft of sight, has earned a lasting name by his recent historical work, (*Reign of Ferdinand and Isabella*.) He resides in Boston.

— *EDWARD WEST, second son of Capt. Nath. W.: died as commander of the ship *Hercules*, at the isle of Timor in the E. I., Mar. 11, 1818.

1815. HENRY FELT BAKER, only child of H. Felt, mariner: merch. in Boston.

— JOSEPH SEBASTIAN CABOT, eld. son of Jos. C., (see *ante*): merch. in S., and for many years past, Pres. of the Asiatic Bank.

— WILLIAM FAIRFIELD GARDNER, only son of Jon. G.: gent. in S.

— RICHARD M. HODGES, second son of Gamaliel H.: min. of Bridgewater, S. Parish, [1821-33]; left the ministry, and is now resident in Cambridge.

— CHARLES LAWRENCE, third son of Capt. Abel L.: devoted to horticulture, and now resident in Danvers.

— *JOSEPH ORNE, third son of Capt. Wm. O.: student in divinity; died of consumption, Sept. 2, 1818, (22.)

— GAYTON PICKMAN OSGOOD, son of Isaac O., Esq., (tof Andover): began the practice of law in S., but removed early to Andover, having left the profession; M. C. for Essex North District, [1833-35.]

— *HASKETT DERBY PICKMAN, third son of Col. B. P., Jr., (see *ante*): died in Boston, from an internal injury, received while in college, Oct. 22, 1815, (19.)

— SAMUEL R. PUTNAM, eld. son of Hon. S. P., (see *ante*): merch. in Boston.

— EBENEZER PUTNAM, son of E. P., (see *ante*): Postmaster of S., [1829-35.]

1816. RICHARD GARDNER, only son of Capt. R. G.: public, and since a private, teacher in S.

— NATHAN WARD NEAL, second son of Capt. Jon. N.: merch. in S.

— *JOSEPH AUG. PEABODY, eld. son of Capt. Jos. P.: merch. in S.; died of a brain fever, June, 1828, (31.)

— *WILLIAM WARD, son of Capt. W. W., (tof Medford:) began life in a mercantile house, [as clerk?] then retired for two or three years to Danville, Vt.; he next engaged as a newspaper editor at Washington, and soon obtained some place in the War Department office, (Gov. Cass

† The obelisk, in this and like cases following, refers to the place from which the individual under notice, though born in S., "hailed" at the date of his admission into college.

being then Secretary,) in which he died suddenly, Apr. 1839.

— JOSEPH GILBERT WATERS, son of Capt. Jos. W.: Att'y. at Law in S., and now Justice in the Police Court.

— *STEPHEN WHEATLAND, eld. son of Capt. Richard W.: died off the Cape de Verde Isles, then supercargo of the "Perseverance," on his passage to the E. I., Feb. 1819.

— THOMAS MARCH WOODBRIDGE, youngest son of T. M. W.: awhile in the practice of law; within the last dozen years placed under charge, from mental alienation, in the Worcester Asylum, which, however, he abruptly quitted in 1838 or '39, and has not since been traced.

1818. *SAMUEL BURRILL, son of Eben'r B., formerly stage proprietor: teacher of a public school in S.; died Sept. 1830.

— *WILLIAM PAINE CABOT, second son of Jos. C., (see *ante*): died in S., Dec. 19, 1826, (27.)

— *EZEKIEL HERSEY DERBY, eld. son of E. H. D., (see *ante*): died as an Att'y at Law, in Boston, Nov. 14, 1839, (40.)

— GEORGE OSBORNE, son of G. O.: Physician in Danvers.

— *RICHARD GOODHUE WHEATLAND, second son of Capt. R. W.: a sea-captain; died of consumption in S., Feb. 1842.

— THOMAS COOK WHITTREDGE, son of Capt. Tho. W.: for several years sea-captain, now resident in S.

1819. OLIVER FRYE, son of Nathan F.: a Phys., who began his profession at the South, (Norfolk and Charleston,) and then removed to Greene Co., Illinois.

— HORACE GRAY, fifth son of Hon. Wm. G., (of Boston): merch. in B.

— STEPHEN CLARENDON PHILLIPS, only child of Capt. S. P.: merch. in S.; M. C. for Essex South District, [1834-38]; Mayor of the city, [1838-42.]

— JOSEPH HARDY PRINCE, son of Capt. Henry P.: began as an Att'y at Law in S.; to which place and profession he has returned after an interval of some years, passed first in the Boston Custom-house, and next in the U. S. Navy.

— BENJAMIN WHEATLAND, third son of Capt. R. W.: Agent of the Manufacturing Co. at Newmarket, N. H.

1822. NATHANIEL INGERSOLL BOWDITCH, eld. son of the Hon. N. B.: Att'y at Law in Boston.

— WILLIAM PUTNAM ENDICOTT, son of Capt. Sam. E.: merch. in S.

— HORATIO ROBINSON, son of Nathan R.: has taken a medical degree, but never been in the active business of the profession.

1823. *BENJAMIN SWETT, son of †Capt. B. S.: died in Andover, N. P., (his mother's residence,) of consumption, Dec. 20, 1823, (20.)

— *STEPHEN WEBB, son of Michael W.: died in S., then student in medicine, Aug. 1826, (23.)

1824. ELIAS HASKETT DERBY, son of Gen. E. H. D.: Att'y at Law in Boston.

— JOSEPH OSGOOD, son of Jos. O., druggist: Phys. and Post-master in Danvers.

— CHARLES GIDEON PUTNAM, second son of Hon. S. P., [H. U. 1787]: Physician in Boston.

— GEORGE THOMAS SAUNDERS, son of Tho. S., Esq.: resident in S., but not to the writer's knowledge, of any profession.

— NATHANIEL SILSBEE, only son of Hon. N. S.: merch. in S.

— JEREMIAH CHAPLIN STICKNEY, son of John S.: Att'y at Law in Lynn.

— AUGUSTUS TORREY, son of Dr. Jos. T.: Phys. in Beverly.

— STEPHEN PALFREY WEBB, son of Steph. W.: Att'y at Law in S.; elected Mayor of the city, May, 1842.

— GEORGE WHEATLAND, fourth son of Capt. R. W.: Att'y at Law in S.; Repr. in the Legislature.

1825. EDWARD GOLDSBOROUGH PRESCOTT, youngest son of Hon. Wm. P., [H. U. 1783] (of Boston): Att'y at Law in Boston, but left his profession for the ministry, and is now rector of the Epis. ch., Salem, N. J.

— JOHN GOODHUE TREADWELL, only child of Dr. Jn. D. T., [H. U. 1788]: Physician in S.

1826. NEHEMIAH ADAMS, son of Dea. N. A.: first min. of the Shepard Cong. Society in Cambridge, [1829-34], and since that time, of the Essex St. ch., Boston.

— BENJAMIN COX, son of B. C.: Physician in S.

— NATHANIEL PHIPPEN KNAPP, third son of Capt. Jos. K.: Att'y at Law in Marblehead; took orders in the Epis. ch., 1833; rector at Tuscaloosa, Alab.

1827. WILLIAM HATHORNE BROOKS, son of Luke B.: teacher of the High Sch. in S., and now private teacher in Lancaster.

— *BENJAMIN VARNUM CROWN-INGSHIELD, son of Hon. B. W. C.: died

on his birth-day, Jan. 26, 1829, (21,) then student at law.

1828. CHARLES BABBITGE, son of John B.: ord. as first min. of the Unitarian Society, Pepperell, Feb. 1833.

— HENRY INGERSOLL BOWDITCH, second son of Hon. N. B., (†of Boston): Phys. in Boston.

— GEORGE NICHOLS, eld. son of G. N., broker: entered the ministry, and was ord. as an evang't to the society at Meadville, Pa. 1831; from 1833, bookseller in Cambridge, and soon after in Boston, (in the last, of the firm of "Js. Munroe & Co."): from Feb. 1842, of the Univ. Press at Cambridge, ("Metcalf, Keith & Nichols.")

— JOHN LEWIS RUSSELL, son of Col. John R.: first ord. as an evangelist at Pittsburg, Pa.; since temporary min. of Chelmsford, and now of Hingham. He is best known as a naturalist.

— WILLIAM GRAY SWETT, son of Col. Sam'l S., [H. U. 1800.] (†of Boston): seventh min. of Lexington, [1836-39]; ord. over the Unit. Society in Lynn, 1840.

1829. *NATHANIEL FOSTER DERBY, fourth son of John D., (see *ante*): died July 13, 1830, (21.)

— NICHOLAS DEVEREUX, son of Capt. N. D.: for a time in the practice of law, has now for many years been under charge, in the Worcester or Charlestown Asylum.

— GEORGE H. DEVEREUX, eld. son of Humphrey D., Esq., merch., [H. U. 1798]: Att'y at Law a few years in S.; for some time past at Cherryfield, Me., a lumber merch. or agent.

— BENJAMIN PIERCE, eld. son of B. P., (see *ante*): Tutor [1829-31], and since Prof. of Mathematics in the University.

— JOSHUA H. WARD, son of J. W.: Att'y at Law in Danvers, and since in S.; has been Repr. from each place in the Legislature.

1830. *WILLIAM ANDREWS, second son of John H. A.: ord. seventh min. of Chelmsford, March 30, 1836; died Nov. 17, 1838, (28.)

— JOHN WHITE BROWN, son of Js. B.: Att'y at Law in Lynn, and for some years, a teacher in various places, principally in Lowell.

— RICHARD PULLING JENKS, son of Dan. J.: teacher in N. Y. city.

— JOHN PICKERING, eld. son of Hon. Jn. P., (see *ante*): Att'y at Law in Boston, in connection with his father.

1831. HENRY WHITE PICKERING,

second son of Hon. Jn. P., (see *ante*): commission merch. in Boston.

— FRANCIS H. SILSBEE, eld. son of Zach. S.: Cashier of the Merchants' Bank in S.

— BENJAMIN HODGES SILSBEE, eld. son of Wm. S.: merch. in S.

1832. HALEY FORRESTER BARSTOW, eld. son of Hon. Gideon B.: Att'y at Law in Boston.

— CHARLES TIMOTHY BROOKS, son of Tim. B.: ord. as (first) min. of the Unitarian ch., Newport, R. I.

— WILLIAM FABENS, eld. son of Capt. Wm. F.: Att'y at Law in Marblehead.

— WILLIAM PRESCOTT GIBBS, only son of Wm. G., eminent as an antiquary: student in the Law School, Cambridge, but now cultivates a farm (of his father) in Lexington.

— CHARLES GRAFTON PAGE, son of Jer. L. P.: Phys. and especially lecturer; now in the Patent Office at Washington.

— ARCHER ROPES, son of Wm. R.: Att'y at Law in Baltimore.

— JOHN BOARDMAN SILSBEE, second son of Zach. S.: has been supercargo to the E. I.; now a merch. in S.

— WILLIAM SILSBEE, second son of Wm. S.: ord. as min. of the Cong. Society, Walpole, N. H., July 1, 1840.

— JOHN HENRY SILSBEE, third son of Wm. S.: gent. in S.

— *WILLIAM HENRY WEST, eld. son of Nath. W., Jr.: studied law, and died of dysentery, at Indianapolis, Ind., now his father's residence, Aug. 1838.

— HENRY WHEATLAND, fifth and youngest son of Capt. R. W.: has taken a medical degree, but not pursued the profession; latterly an earnest and successful antiquary.

1833. SAMUEL PAGE ANDREWS, third son of Jn. H. A.: candidate for the ministry, has since become a druggist in Boston.

— WILLIAM MACK, son of Elisha M., Esq.: Phys. in S.

— JOHN OSGOOD STONE, son of Robert S.: a Phys. in N. Y. city.

— *JOSEPH WHITE, son of Stephen W., merch.: died in Boston, July 1, 1838, (24.)

— CHARLES HENRY PEIRCE, second son of B. P., (†of Cambridge, see *ante*): Phys. in S.

1834. GIDEON F. BARSTOW, third son of Hon. G. B.: Phys. in S., having begun his practice in N. Y. city.

— WILLIAM PUTNAM RICHARDSON, son of Capt. Wm. P. R.: Phys. in S.

— NATHANIEL WEST, second son of Nath. W., Jr. (see *ante*): removed with his father to Indianapolis, Ind.

1835. FRANCIS CUMMINS, son of Hon. David C., (Dart. Coll. 1806,) now of Northampton: Att'y at Law in Springfield.

— FRANCIS ALFRED FABENS, second son of Capt. Wm. F., Jr.: Att'y at Law in S.

— EDWARD LANDER, son of E. L., merch.: Att'y at Law in various places in the vicinity (South Reading, Lynn, and Danvers); has now removed to Indianapolis, Ind.

— CHARLES W. PALFREY, son of Warwick P.: Att'y at Law in S.; has succeeded his father in the editorial care of the Essex Register.

1836. JAMES CHISHOLM, son of Wm. C.: Episcopal min. in Albemarle Co., Virg.

— DANIEL COOK, son of Nathan C., sea-captain: a teacher in Mississippi.

— EDW. AUG. CROWNSHIELD, second son of Hon. B. W. C.: Att'y at Law in Boston.

— JONES VERY, son of Jones V.: Tutor at Cambridge, [1836-38]; now resident in S.

— *THOMAS BARNARD WEST, son of Capt. Tho. W.: teacher of a female school in Beverly, where he died of a dysentery, Oct. 11, 1842, (26).

1838. WM. INGERSOLL BOWDITCH, third son of Hon. N. B., (tof Boston): Att'y at Law in Boston.

— WILLIAM BURLEY HOWES, eld. son of Fred. H., Esq.: Att'y at Law in Boston.

— JOHN GALLISON KING, eld. son of J. Glen K., (see *ante*): Att'y at Law in Boston.

— WILLIAM HENRY PRINCE, son of John P., Jr., (see *ante*): Phys. in S.

— HENRY ORNE STONE, son of Deac. Jn. S.: Phys. in Boston.

— WILLIAM WETMORE STORY, only son of Hon. Jos. S., (tof Cambridge): Att'y at Law in Boston.

1840. GEORGE FRANCIS CHEVER, son of Capt. James W. C.: student in the Law School, Cambridge.

— EDWARD BROOKS PEIRSON, eld. son of Dr. A. L. P. [H. U. 1812]: student in Medicine.

— WILLIAM ORNE WHITE, eld. son of Hon. Dan. A. W.: student in the Divinity School, Cambridge.

1841. WILLIAM ST. AGNAN STEARNS, son of Richard S.: student in the Law School, Cambridge.

— HENRY OSGOOD STONE, fourth son of Robert S.: student of medicine in Boston.

1842. BENJAMIN BARSTOW, only son of B. B., merch.: student in the Law School, Cambridge.

— FREDERICK HOWES, second son of F. H., Esq.: student of Medicine in S.

— SAMUEL JOHNSON, eld. son of Dr. S. J., [H. U. 1814]: student in the Divinity School, Cambridge.

— STEPHEN HENRY PHILLIPS, eld. son of Hon. S. C. P., (see *ante*): student in the Law School, Cambridge.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

UNITED STATES.

Gould, Kendall & Lincoln, of Boston, will publish early in the next Spring, a volume of translations from the German, pertaining to the study of the Greek and Latin languages, or contributions illustrating the importance of classical study, the right methods of pursuing it, etc. Some articles of a miscellaneous character, embracing biographical sketches and anecdotes of eminent German philologists, will be introduced. An Introduction and the necessary Notes will be supplied by the editors and translators, professors Sears of Newton, Felton of Cambridge, and Edwards of Andover. The volume will be in a duodecimo form, containing from 350 to 400 pages.

Allen, Morrill & Wardwell, of Andover, have in press a Narrative of an eight years' Residence in Persia, containing a sketch of the Nestorian Christians, and of the Amer

ican mission established among them, by the Rev. Justin Perkins. The northern province of Persia, Azerbijân, the city Oróomiah, and the country around the lake of that name, are particularly described. Copious notes of journeys to and from Persia, are inserted. The volume will be of an octavo size, and will be illustrated by twenty-five colored engravings. It will probably be issued in January next.

The same booksellers have in preparation a small volume lately published by Prof. Hengstenberg of Berlin, on the Illustrations of the Books of Moses from the Egyptian Antiquities. It contains in a short compass the results of the labors of Champollion, Rosellini, Wilkinson, and others. The author has collated light which is scattered through many and expensive volumes. He is, perhaps, better versed with the criticism of the Pentateuch than with any other part of the Scriptures. He is now engaged in writing commentaries on the more difficult portions, such as the prophecies of Balaam, in the book of Numbers.

GREAT BRITAIN.

The number of works published by the Oriental Translation Fund, is fifty-three. The cost of the whole is over three hundred German rix dollars. Gesenius suggests whether the Society ought not to sell these works to scholars at a reduced price, as it is well known that they do not abound in wealth. He also maintains that there should be a union of that Association with one lately formed in England, called the Society for the Publication of Oriental Texts. Mere translations, as Gesenius justly remarks, are unsatisfactory to scholars. The reviewer recommends that some Semitic works of great value should be printed by the Translation Fund. Those mentioned are the Arabic Lexicon of Dshauhari, which in connection with the Kamûs is so desirable; the Syriac-Arabic Lexicon of Bar Ali and Bar Bahlul; and the Hebrew Arabic Lexicon of Abulwalid, which exists in Arabic at Oxford, and in Hebrew at Rome.

Our countryman, the Rev. J. L. Merrick, missionary in Persia, has translated from the Persian, the "Life of the Conqueror," Hyât-ul-kuloob, an extensive and important work. It was sent to Sir Gore Ouseley, President of the Oriental Translation Fund, who returned it to Mr. Merrick with the following note: "Although the members present entirely agreed with me in opinion with respect to the excellence of the translation, and the great merit of the learned missionary who has given so interesting a work to the world, they could not in justice to our purely English subscribers agree to incur so great an expense as the publication of that large MS. must necessarily cost."

GERMANY.

For some of the following facts we are indebted to the obliging communication of a friend lately returned from Germany. The event of greatest interest which has recently occurred in the University of Berlin is the reappearance of the philosopher Schelling as the opponent of the Hegelian philosophy. His lecture-room is crowded not only by students, but by professors and others who possess a literary taste. The lectures of the great champion of Hegelianism, Marheinecke, are also well attended. It is generally believed, that Schelling was induced to present himself before the public at the instance of *very high authority*. Hence the event, as a manifestation of the disposition of the government towards the philosophy of Hegel, acquires no small importance. Another subject which is exciting at this time no little interest, is the case of Bruno Bauer, whose license to teach at the University of Bonn, where he was a Professor, has been taken away from him, on account of his destructive Hegelian principles. He belonged to the *extreme left* of the school. His suspension from office is warmly commended, or severely censured, according as the sympathies of individuals are for or against him.—The publications of Strauss continue to attract undiminished attention. They are in fact giving direction to the present current of biblical criticism in Germany, i. e. those who oppose the truth do it chiefly from the *mythic* position which Strauss

has taken, and those who defend it manifestly regard the assaults from this quarter as those against which they must specially contend. Rationalism, in the proper sense of the word, has nearly lost its interest, that is, its scientific interest. Its adherents, indeed, are numerous enough, and hold to their views, perhaps, with as much tenacity as ever; but they are much less active, and have exhausted nearly all that is new in their system.

Prof. Hengstenberg has in press the first volume of a Commentary on the Psalms. It will be occupied with an Introduction to the book, and an explanation of the first Psalms. Two other volumes may be expected in the course of a year. Dr. Petermann of Berlin, who has already published several small Grammars of the Oriental languages, is preparing an edition of the Syriac New Testament, or Peschito, with some critical accompaniments. It is acknowledged that such a work is needed. It is believed that the attempt will be every way successful. Prof. Hupfeld of Marburg, has published the first part of his long expected Hebrew Grammar. In this department of Hebrew scholarship, he is considered in Germany as standing almost without a rival. His ideal of excellence is so high, and it takes him so long to elaborate his performances, that it is doubtful whether we shall ever have the remainder of the Grammar.—Wileke, a pastor in the vicinity of Dresden, has published a somewhat copious Lexicon of the New Testament in Latin, which, in the opinion of some, is better adapted to the wants of beginners than any other, though inferior in learning to the Lexicons of Wahl and Bretschneider. The so long announced Lexicon of Winer is still delayed, in consequence of the ill health of the author.—Rost, the Greek grammarian, has commenced a Greek Lexicon, which is intended to embrace the whole field of Greek study, and which, if executed according to the proposed plan, will be the fullest Lexicon which has yet been produced.

Prescott's Ferdinand and Isabella is announced for translation in Leipsic. Nearly all our American classics, as Irving, Cooper, etc., can be had at almost any well-furnished German bookstore.

Died at Leipsic on the 12th of January last, Wilhelm Traugott Krug, doctor of theology and philosophy, and honorary professor of philosophy in the University. He was born in 1770. He was an able philosophical writer, and a most industrious author. He published one hundred and forty works in German, and eighteen in Latin.

NORWAY AND SWEDEN.

The University of Christiania has 650 students, 200 of whom study law, and 20 philology. The number of students in Lund is 446. The number of teachers is 50, of whom 22 are professors. At Upsal there are 796 students.

NOTICES OF NEW PUBLICATIONS.

A Discourse delivered July 6, 1842, at the funeral of James Marsh, D. D., late professor of Moral and Intellectual Philosophy in the University of Vermont. By John Wheeler D. D., President of the University. Burlington: C. Goodrich, 1842. pp. 22.

Death is reaping an ample harvest among our scholars. Every month, almost, of the present year has added one name of eminence to the long, starred list. We have now in our mind Professor Newman, Rev. Dr. Reuel Keith, Dr. Marsh and Dr. Channing. The first named was a true and accomplished scholar. Those who knew him best, loved him with warm affection. His life was filled with good deeds; his dying bed bore testimony to the power of Christian faith. Dr. Keith no one knew but to love. Such amenity of manners, such unaffected simplicity, a spirit so subdued and heavenly

are rarely seen. His translation of the great work of Hengstenberg bears witness to the accuracy of his scholarship. During the last year of his life, his mind was under a sad eclipse; but it has now, as we trust, emerged into the perfect vision of God. Dr. Channing's name is known and respected wherever the English tongue is spoken. Those who could not sympathize with his theology, must honor him for his large-heartedness, for his hatred of oppression, for his earnest efforts to ameliorate the condition of his fellow-men, no matter how degraded and lost they were. His miscellaneous writings are not free from faults, but they will endure, a noble monument to his cultivated taste, comprehensive views and untiring philanthropy.

Widely different, in most respects, from these individuals, was Professor Marsh. President Wheeler's text at the funeral services was not inappropriate. "Their eyes were holden that they should not know him." He was a retired thinker. He was pre-eminently a man of meditation. To most people, we presume, his countenance seemed dull, or indicated a mind habitually employed in dreams and reveries. Far enough, however, was it from being the index of such things. It was placid, but uncommonly intelligent. It bore the unequivocal signatures of honesty and kind feeling.

Dr. Marsh is commonly thought of as the friend and disciple of Coleridge. But as a man and a companion, he was eminently attractive. It was impossible for one to be long in his society, without being convinced that he had a most affectionate heart. As a general scholar, too, he stood in the foremost rank. His version of Herder's *Spirit of Hebrew Poetry* is so elegant and spirited, that it strikes one as an original work. So far was he from being wholly absorbed in philosophy, that he translated a book on Chronology.

President Wheeler's discourse is an affectionate memorial to the worth of his departed friend. It contains some fine illustrations of the sentiment involved in the text as applied to literary men. It presents scarcely any dates or common biographical facts. We learn that Dr. Marsh joined Dartmouth College in 1813. In the summer of 1815, his mind became deeply and permanently interested in religion, during a season of unusual attention to the subject in the college. Soon after finishing his college studies, he was appointed a tutor. He completed his theological course at Andover in 1822. He then successively filled the offices of professor in Hampden Sidney College in Virginia; of president of the University of Vermont, and of professor of mental and moral philosophy in the same institution. He died of a pulmonary consumption. His closing days were serene. "He spoke often, very often, of the Saviour, of his resting and trusting in him; and of feeding upon, and abiding in him; using all the terms possible to express the most intimate and absolute union to him, as his hope, his peace, his joy, his all in all." "The morning of his death he said, 'It is as I could have wished, to die upon the Sabbath day.' A short time before his death, he said, on looking from his window, 'Oh, how beautiful! I trust my spirit is in unison with all things beautiful;' and his last words were, 'Bless the Lord, O my soul, and forget not all his benefits towards me, a sinner saved by grace.'"

Eighteenth Annual Report of the American Sunday School Union, May 24, 1842. Philadelphia. pp. 54.

The Reports of this Society are evidently drawn up by thinking men. They do not consist, as some like documents do, of statistics intelligently or heterogeneously arranged. A report may be made a very harmless, or a very powerful instrument for good. To accomplish this, however, it must be prepared with care, and by individuals who are capable of taking wide and Christian views of the country and of the world. They may be made very interesting even if they do not contain any specific facts. We have rarely ever read more attractive or valuable papers than those which have emanated from the late accomplished Secretary of the New Hampshire Branch of the American Education Society; and yet they contain but few statistics.

The American Sunday School Union proposes to do five things: 1, to concentrate the efforts of Sabbath School societies in different parts of the country; 2, to strengthen the hands of the friends of religious instruction on the Lord's day; 3, to disseminate useful instruction; 4, to circulate moral and religious instruction in every part of the land; and 5, to endeavor to plant a Sabbath School wherever there is a population. The receipts of the Society, last year, were \$78,178 46. The expenditures were about the same. More than 40,000,000 pages of books, etc., were circulated. Fifty-three new publications have been issued.

It is mentioned in the Report, that the American Sunday School Union is the eldest but two of all the national societies that are not denominational or local in their character. The American Board of Foreign Missions was established in 1810; the American Education Society in 1815; the American Bible Society in 1816; the American Colonization Society in 1819; and the American Sunday School Union in 1824. The American Tract Society was established in New York in 1825, though it really had a national character several years earlier.

Integrity, personal and political. A Baccalaureate Address, delivered at Hanover College, Ia., July 27, 1842. By E. D. MacMaster, President. Indianapolis, 1842. pp. 18.

This is a tract *for the times*, fitly spoken, eminently opportune. It is a bold and earnest enforcement of "that rectitude of principle, that fixed state of mind which determines us, where our interest conflicts with the rights of others, to give to every one that which is his due." It speaks in the right tone of the turpitude of the forfeiture of the public faith of a State, whether openly avowed, or suffered to occur by default, through wilful neglect and from unworthy motives. We hope that this subject will be made to ring in the ears of the people of this country, till they have wiped out the deep stain which is now affixed to our character. If we do not bestir ourselves, *American* faith will be only a synonyme for *Punic*. Rather than to be taxed a few mills on a dollar, we prefer to be posted in Europe as swindlers and knaves.

Thoughts on the present Collegiate System in the United States. By Francis Wayland, President of Brown University. Boston: Gould, Kendall and Lincoln, 1842. pp. 160.

After some introductory remarks on the importance of the subject, and on the attempts, mostly abortive, to improve our collegiate system, Dr. Wayland proceeds to remark upon the general organization of the American colleges, the visitatorial power, the faculty or officers of institutions, college studies and discipline, premiums or system of rewards, mode of selecting professors, etc.

Dr. Wayland distinctly and repeatedly disavows the expectation that all the changes which he proposes will be at once adopted. Such an expectation would be, indeed, altogether visionary. The hope of the writer is, that when alterations are made, they may be done judiciously. He wishes to call attention to the acknowledged defects in our collegiate system, and to suggest remedies. No one can find fault with this course. The most pertinacious friend of the old *regimé* cannot object to a candid investigation of the subject.

Some of the proposed changes strike us as practicable and eminently desirable. We will advert to two. There is not that responsibility which there should be, in the board of trustees, or in the boards of trustees and visitors, as the case may be. Men are too often selected because they wear some high sounding title, or because they are possessed of wealth, which they may be tempted to bequeath to the college. The two great inquiries, are they men of enlightened views, and do they possess interest enough in the subject to expend time and thought upon it, are not sufficiently attended to. A competent number of *working* men are not selected. They meet perhaps twice a year, once amidst the hurry of commencement. Of course, there can be little careful deliberation. We wholly agree with President Wayland, that the number in the board of

trustees should be small, and that some method should be devised to create in each member of this small board a deep sense of the responsibility of the post. The other point to which we referred, is the extent of the course of studies in college. It comprehends more subjects than can possibly be mastered. The result too often is, that a superficial acquaintance is formed with philosophy, natural and moral, with several branches of natural science, with the classical languages, with belles lettres, and possibly with one or two of the modern tongues. This is a great evil, but happily it admits of an easy remedy. It would be far better to impart a thorough knowledge of algebra, geometry, navigation, surveying, etc., than to attempt to lead on the hesitating steps of the student to the higher branches of the mathematics.

There are other topics discussed in this interesting volume, where we should dissent from some of the views advanced. To the proposal of opening the professorships to a freer competition, so that the college may have the benefit of a choice from all the talent that is willing to employ itself in the profession of instruction, there seem to be insuperable objections. In deciding who shall be elected to a professorship, many things are to be taken into the account besides talent or literary acquisition. The one best qualified in intellect might not have those moral qualities which would be indispensable. He might be one of those *crabbed formations* that will never work well with others. Besides, our colleges are so formed, that the particular religious creed of the proposed incumbent is a matter of consequence. We presume that many of our colleges would insist on having a majority of a particular sect in their boards of instruction. Our institutions have *so grown up* under this system, that the expectation of a change would be wholly futile. The case would be different in a population homogeneous in a religious sense.

Some doubts are thrown out in the progress of the discussion, in regard to the wisdom of charitable funds as collected by Education Societies. We suppose that this necessity is the same that calls for the endowment of permanent professorships. *It is based on the comparative poverty of a large portion of the families of our country.* We have no doubt that one half of the families in the State of Maine, for example, are utterly unable to provide means to give their sons a collegiate education. A few of these young men may obtain a degree by dint of most strenuous effort. But the large mass will remain uneducated. And it is from these families, be it remembered, that a great proportion of our best ministers and missionaries proceed. They must be aided in a pecuniary way, or the church will never enjoy the benefit of their labors. Furthermore, it is not the question simply, whether there are churches enough already formed that will hold out the promise of an adequate support. New churches are to be planted. Our movement is to be an aggressive one. The gospel must be *carried to* men who are unable or unwilling to pay for it. The entire Home Missionary movement depends on the assumption, that the preaching of the gospel in large parts of our country, must be a work of self-denial. We repeat it, that, in our opinion, charitable aid in the education of the ministry cannot be dispensed with, if it is our wish that this country should be evangelized.

History of the North Church in New Haven, Ct., from its formation in May, 1742, during the great awakening, to the completion of the century in May, 1842. By S. W. S. Dutton, pastor of the church. New Haven: A. H. Maltby. 1842. pp. 128.

The occasion of the establishment of this church was the difficulties which grew out of the religious excitement in the time of Whitefield, or, to write more accurately, out of the sad degeneracy in religious doctrine and feeling which had been long increasing in New England. In May, 1742, forty-three persons, who had become dissatisfied with the preaching of Rev. Joseph Noyes, pastor of the first church in New Haven, were formed into a distinct church. This step drew down upon them the indignation of the "Old Lights," and the persecuting hand of the legislature. Many and sharp were the trials which the seceders underwent. It was not till October, 1751, that their first pastor,

Rev. Samuel Bird, was installed. In the year 1758, the legislature effected an amicable division of the Society, designating Mr. Noyes's adherents as the "First Society," and Mr. Bird's as the "White Haven Society." Mr. Bird was dismissed in 1768, on account of ill health. He died May 3, 1784, at the age of sixty. During his ministry, 82 persons were received into the church. The second minister was Rev. Jonathan Edwards, D. D., afterwards president of Union College. Soon after his settlement, a secession was made from the church, principally because Mr. Edwards was opposed to the *half way covenant*, so called. In June, 1771, the seceders were formed into the "Fair Haven church." After a ministry of more than 25 years, Dr. Edwards was dismissed. Feb. 3, 1773, Mr. Allyn Mather was ordained over the Fair Haven church. He died Nov. 12, 1784. Nov. 9, 1786, Rev. Samuel Austin, D. D., was ordained over that church. He was dismissed on the 19th of January, 1790. For six years after Mr. Austin's dismission, the Fair Haven church was without a pastor. Five months after Dr. Edwards's dismission from the White Haven church, the two societies were united under the denomination of "the Church of Christ in the United Societies of White Haven and Fair Haven." In Nov. 1798, Rev. John Gemmil was ordained pastor. He was dismissed in Nov. 1801. His successor was the Rev. Samuel Merwin, who was ordained Feb. 13, 1805, and dismissed, at his own request, Dec. 29, 1831. During his ministry, more than 800 persons were added to his church. His successor, Rev. Leicester A. Sawyer, was installed June 2, 1835, and dismissed Nov. 20, 1837. Mr. Dutton was ordained June 26, 1838.

We commend these discourses to the attention of all who are interested in our ecclesiastical annals. The facts appear to be accurately investigated, and skilfully presented. The pamphlet is printed in a very neat manner by B. L. Hamlen. Taken in connection with Dr. Bacon's Historical Discourses, it furnishes an excellent ecclesiastical history of one of the earliest and most flourishing religious communities in New England.

Memoirs of the Rhode Island Bar. By Wilkins Updike, Esq. Boston: Thomas H. Webb & Co. 1842.

These Memoirs, together with an Appendix, contain 311 pages. The volume is dedicated to Albert Greene, Esq., who now holds the office of Attorney General of Rhode Island—an office which was held by most of the individuals whose characters are here given. The biographical notices embrace an account of Henry Bull, James Honyman, Daniel Updike, Augustus Johnson, Oliver Arnold, Henry Marchant, William Channing, Henry Goodwin, Rouse J. Helme, John Cole, Archibald Campbell, Jacob Campbell, James M. Varnum, Matthew Robinson and Robert Lightfoot. Mr. Updike is entitled to the thanks of the public for rescuing from oblivion many important incidents and facts relative to the Bar and history of Rhode Island. The work is local in its character, and will be read with deep interest by the attorneys of that State, and the lovers of good biography.

Physician for Ships. By Usher Parsons, M. D., formerly Surgeon in the Navy, and President of the Rhode Island Medical Society. pp. 216. Published by Little & Brown, Boston.

The aim of this book is to furnish medical advice to seamen and other persons at sea in merchant ships, where a physician cannot be consulted. It describes the symptoms, causes, and treatment of diseases to which such persons are liable, in a manner adapted to the understanding of those for whom the book is intended, and gives directions for preserving the health in sickly climates. In this third edition, important additions and improvements have been made in every part of the book, and an entire section of many pages has been added on the choice of climate for invalids affected with bronchitis, and incipient consumption,—showing the best places of resort, and the course to be pursued by such persons. It is no small recommendation of the work that the second edition of

2,000 copies is all sold. For a more particular account of its contents and its merits, the reader is referred to a review of a former edition contained in the tenth volume of the *New England Journal of Medicine and Surgery*.

Pathological and Surgical Observations on the Diseases of the Joints. By Benjamin C. Brodie, Bart. F. R. S., *Sergeant Surgeon to the King, and Surgeon to St. George's Hospital.* With alterations and additions. From the fourth London edition. 8vo. pp. 343. Boston: T. R. Marvin. 1842.

This volume is the twelfth of the series published by order of the Massachusetts Medical Society, for the use of its Fellows, under the general title, *Library of Practical Medicine*. No other recommendation beyond the mention of this fact, is necessary to introduce the work to the favorable notice of gentlemen of the medical profession, for whom it is especially designed. The subjects treated in the several chapters, are, Inflammation of the Synovial Membrane of Joints; Ulceration of the Synovial Membrane; Cases in which the Synovial Membrane has undergone a morbid change of structure; Ulceration of the Articular Cartilages; on a Scrofulous disease of the Joints having its origin in the Cancellous Structure of the Bones; Caries of the Spine; Tumours and loose Cartilages in the Cavities of the Joints; Malignant Diseases of the Joints; some other Diseases of the Joints; Inflammation of the *Brusæ Mucosæ*. At the end is a Note on Ulceration of the Articular Cartilages.

In the preface to the fourth London edition, the author states that in the progress of his experience and practice, he has been enabled in the later editions of this treatise, to describe several forms of disease with which he was unacquainted when it was first offered to the public, and in other respects, essentially to increase the value of the work.

The Mute Christian under the Smarting Rod; with Sovereign Antidotes for every Case. By Thomas Brooks of London. 1669. Second edition. Boston: 1842.

It is but a short time since we had occasion to notice the publication of the first edition of this excellent little book. That another edition is so soon called for, is a gratifying proof of the estimation in which it is held by the religious community.

The American Almanac and Repository of Useful Knowledge, for the year 1843. Boston: D. H. Williams.

This valuable series has reached the fourteenth volume. For twelve years it has been conducted by Mr. Joseph E. Worcester, of Cambridge. With the publication of the volume for 1842, Mr. Worcester's connection with the work ceased, and it is now conducted by Mr. Francis Bowen, of Boston. The plan is unchanged, and the editor has the assistance of various scientific gentlemen as heretofore, in the astronomical and meteorological departments. Of matters belonging appropriately to the present period, this volume contains a full summary of the statistics of the United States obtained in taking the sixth census, an abstract of the new Bankrupt Law, and of the Tariff bill recently passed by Congress.

The Complete Duty of Man: Or a system of Doctrinal and Practical Christianity. Designed for the use of Families. By the Rev. Henry Venn, M. A., Rector of Yelling, in Huntingdonshire, in A. D. 1763. Published by the American Tract Society.

The author of this work was the father of Rev. John Venn, Rector of Clapham, England, two volumes of whose sermons have been published in this country. It was first printed in 1763, and has passed through frequent editions, of which five were published before the author's death, in 1797. It now makes a valuable addition to the series of bound volumes which the American Tract Society are publishing for distribution through the country by means of the agencies which they employ for that purpose. It is a sound and practical treatise on the great points of Christian doctrine and duty, written in a pure and lucid style, with much originality and force of thought, and

breathing a spirit of earnestness and sincerity in its appeals to the conscience and heart of the reader.

Statutes of Transylvania University. Published by authority of the Board of Trustees, Oct. 1842.

The acting President of this Institution is Rev. H. B. Bascom, D. D., who is also Professor of Moral and Intellectual Philosophy. The Faculty embraces sixteen Professors, including the President. The Annual Commencement is on the last Wednesday in August. The collegiate year is divided into two sessions, but there is only one regular vacation, viz: from Commencement until the first Monday in November.

Life and Writings of Ebenezer Porter Mason; Interspersed with hints to parents and Instructors on the training and education of a Child of Genius. By Denison Olmsted, Professor of Natural Philosophy and Astronomy in Yale College. New York: Dayton & Newman. 1842. 12mo. pp. 252.

The subject of this interesting Memoir was the son of the Rev. Stephen Mason, for several years pastor of the Congregational church in Washington, Litchfield County, Conn. He was born Dec. 7, 1819, and received the name of Ebenezer Porter, in honor of the late Dr. Porter, of Andover, who had been the predecessor of his father in the ministry at Washington. It is worthy of notice that the nativity of an unusual number of distinguished men, both among the living and the dead, may be found in the annals of this retired village, among the hills of Litchfield County. To the strong and peculiar features of its natural scenery, Professor Olmsted ascribes, in part, some of the characteristics of young Mason's genius. The same influence, doubtless, might be recognized in other instances; while, at the same time, not a little is due, in this respect, to "the stern virtues and primitive manners of its inhabitants." All the early and subsequent developments of young Mason's mind, even to the hour of his death, were truly extraordinary; especially when we consider the variety of his attempts, in mechanism, in the arts, in poetry, in the abstract and the natural sciences, and the great perfection of his attainments in each. His greatest achievements, however, were gained in the field of practical Astronomy, for the pursuit of which he was eminently qualified by a rare combination of the powers of observation, of calculation, and of mechanical skill. He had prepared for publication an elaborate paper entitled "Observations on Nebulæ," which appeared in the American Philosophical Transactions in 1840, and which occupies about fifty quarto pages of that work; also a "Treatise on Practical Astronomy," which has been pronounced by a man of science "superior to anything of the kind in any language." These productions were passing through the press at the time of his death, and have sufficiently established his title, though no more than twenty-two years of age, to rank among the first astronomers of America.

The Children of the Bible, as Examples and as Warnings.

The Scripture Alphabet of Animals. By Mrs. Harriet N. Cook.

These are the titles of two little books for children, published by the American Tract Society. They are illustrated with handsome wood engravings. The Alphabet of Animals contains, in a simple form, much information in this department of Natural History.

Twenty-fifth Annual Report of the Baptist Education Society of the State of New York, with the Reports of the Treasurer, Agents, and a Sketch of the History of the Society. Hamilton, N. Y. 1842.

The Hamilton Literary and Theological Institution was established and is sustained by this Society. Its Board of Directors are the Trustees of the Institution. The Report states that the number of students connected with the Institution during the year

ending August, 1842, was about 200. The number received during the year, 40. The number dismissed for want of means and other causes, 20. A subscription of \$20,000 had been raised, on which \$6,000 was paid, toward liquidating the debt of the Board, amounting before to about \$25,000. This Society receives the patronage of the Baptist denomination not only in the State of New York, but also in Vermont, New Jersey, Pennsylvania, and Michigan.

COLLEGIATE RECORD, 1842.

COLLECTED FROM THE PUBLISHED ACCOUNTS OF COLLEGE COMMENCEMENTS, RECEIVED AT THE ROOMS OF THE AMERICAN EDUCATION SOCIETY.

Name.	No. who received the degree of B.A.	M.A.	Hon. M.A.	Name.	No. who received the degree of B.A.	M.A.	Hon. M.A.
Bowdoin College, Me.	33			Western University, Pa.	11		1
Waterville " "	10	7	2	Lafayette College, " "	10		2
Dartmouth " N. H.	88	11		Newark " Del.	5	8	
Middlebury " Vt.	13	20	5	Columbia " D. C.	7	4	1
University of Vermont,	16			Hampden Sidney Coll., Va.	8		9
Amherst College, Ms.	22			Davidson " N. C.	8		
Harvard Univ. " "	54		2	East Tennessee University,	8		
Williams College, " "	34	16	3	Kenyon College, O.	9	5	1
Brown University, R. I.	35	22		Marietta " " "	9		2
Washington Coll. Ct.	24	10		Miami Univ. " "	30		
Wesleyan Univ. " "	33	15	1	Ohio " "	4	1	1
Yale College, " "	103	41	4	Western Reserve Coll. O.	7	6	1
Hamilton College, N. Y.	23	9		Oberlin Coll. Institute, " "	8		
New York Univ. " "	21			Wabash College, Ind.	6		
Union College, " "	96			Illinois College,	6		
College of New Jersey,	43	39	2	Shurtleff " Ill.	3		4
Rutgers College, N. J.	19	18	4	Nashville University, Ky.	14		
Pennsylvania College,	13			Marshall College, Mich.	7		

The Honorary degree of D. D. was conferred on the following persons:—

Waterville College, Me.	Rev. Edward Steane, Camberwell, England.
Middlebury College, Vt.	" Samuel C. Aiken, Cleveland, O.
Amherst College, Ms.	" David Magie, Elizabethtown, N. J.
Harvard University, Ms.	" William Jenks, D. D., Boston, Ms.
	" William B. O. Peabody, Springfield, Ms.
Williams College, Ms.	" John W. Yeomans, Pres. Lafayette College, Pa.
Brown University, R. I.	" Spencer H. Cone, New York.
Wesleyan University, Ct.	" Egerton Ryerson, Pres. Victoria College, Canada.
	" Robert Payne, Pres. La Grange College, Ala.
	" Horace Bushnell, Hartford, Ct.
Geneva College, N. Y.	" A. U. Bethune, Coburg, U. C.
	" Nicholas H. Cobbs, Petersburg, Va.
	" Benjamin C. Taylor, Bergen, N. J.
Columbian College, N. Y.	" Gustavus Abeel, Geneva, N. Y.
Hamilton College,	" Leonard Bacon, New Haven, Ct.
New York University,	" Hugh Muir, Johnstown, N. Y.
	" William Adams, N. Y.
	" Richard W. Dickinson, N. Y.
Union College, N. Y.	" J. McDonald, Scotland.
College of New Jersey,	" Horatio N. Brinsmade, Newark, N. J.
	" William Cunningham, Edinburgh, Scotland.
	" Adolphe Monod, Montauban, France.
Rutgers College, N. J.	" John Forsyth, Newburgh, N. Y.
	" David Abeel, Missionary in China.
Alleghany College, Pa.	" Abijah Blanchard, Pelham, U. C.
Jefferson College, Pa.	" Robert Baird, Paris, Ag't for the For. Evan. Soc.
Washington College, Pa.	" Ashbel G. Fairchild, of Fayette Co., Pa.
	" William H. McGuffey, Pres. of Univ. of Ohio.
Western University, Pa.	" John Alexander, Belfast, Ireland.
	" John Coleman, Philadelphia.

Lafayette College, Pa.

Newark College, Del.

Columbia College, D. C.

Kenyon College, O.

Miami University, O.

Nashville University, Ky.

Marshall College, Mich.

Rev. Henry R. Wilson, Neshaminy, Pa.

" Joseph L. Shafer, Newton, N. J.

" William Wisner, Ithaca, N. Y.

" James H. C. Leach, Virginia.

" Archibald MacLay, N. Y.

" Benjamin Godwin, Oxford, England.

" James Ackworth, Pres. Bradford College, England.

" Samuel Fuller, Andover, Ms.

" John W. Yeomans, Pres. Lafayette College, Pa.

" William T. Hamilton, of Mobile. [R. I.]

" Romeo Elton, Prof. in Brown Univ., Providence,

" T. L. Hoffeditz, Richmond, Va.

" B. T. McGill, Alleghanytown, Pa.

" — Kluge, Nazareth, Pa.

The Honorary degree of LL. D. was conferred on the following persons:—

Waterville College, Me.

Harvard University, Ms.

Brown University, R. I.

Washington College, Ct.

Yale College, Ct.

Geneva College, N. Y.

Hamilton College, N. Y.

Union College, N. Y.

Western Reserve College, O.

Marshall College, Mich.

Hon. Ether Shepley, Saco, Me.

" John Davis, Boston, Ms.

" Artemas Ward, do.

" Samuel Hubbard, do.

" James Mason Williams, Taunton, Ms.

His Excellency C. F. Cleveland, Governor of Ct.

Prof. Joseph Green Cogswell, New York.

Hon. Samuel J. Hitchcock, New Haven, Ct.

" David L. Swain, Pres. Univ. of North Carolina.

Vincent H. Matthews, Esq., Rochester, N. Y.

Hon. George Wood, New York.

Dr. J. Romeyn Beck, Albany, N. Y.

Rev. Simeon North, Pres. Hamilton Coll., N. Y. [Pa.]

Hon. James Buchanan, [of the U. S. Senate,] Lancaster,

" B. Champneys, Lancaster, Pa.

SUMMARY.

Colleges, 33: B. A. 840; M. A. 232; Hon. M. A. 45; D. D. 44; LL. D. 15.

Quarterly List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

MAINE.

J. H. CONANT, Cong. ord. pastor, Chesterville, July 6, 1842.

CHARLES P. ST. CLAIR, Bap. ord. evan. Dixmont, July 16.

WILLIAM PIERCE, Cong. inst. pastor, Cape Elizabeth, July 21.

NEW HAMPSHIRE.

O. H. WELLINGTON, Unit. ord. pastor, Manchester, July 19.

BENJAMIN E. HALE, Cong. ord. pastor, Chesterfield, Aug. 31.

OTIS HOLMES, Cong. ord. pastor, Sandwich, Sept. 8.

VERMONT.

AARON G. PEASE, Cong. ord. pastor, Pittsford, June 22.

BENJAMIN B. NEWTON, Cong. inst. pastor, Chelsea, June 28.

WARREN H. MARSH, Cong. inst. pastor, Brandon, June 29.

MASSACHUSETTS.

CHARLES SPOONER, Cong. ord. pastor, Westport, June 23.

AUGUSTUS THOMPSON, Cong. ord. pastor, Roxbury, July 27.

ROBERT A. FYFE, Bap. ord. evan. Brookline, Aug. 25.

POMEROY REIDEN, Cong. inst. pastor, Amherst, Sept. 4.

JOSIAH FISHER, Cong. inst. pastor, Heath, Sept. 7.

LYMAN MAYNARD, Unit. inst. pastor, Needham, Sept. 7.

M. J. KELLY, Bap. ord. pastor, East Longmeadow, Sept. 14.

WILLIAM J. WHITE, Cong. ord. evan. Boylston, Sept. 20.

DAVID N. COEUR, Cong. ord. pastor, Ware, Sept. 21.

JAMES D. LEWIS, Cong. inst. pastor, East Palmouth, Sept. 28.

DANIEL WIGHT, JR. Cong. ord. pastor, Scituate, Sept. 28.

RICHARD STONE, Unit. inst. pastor, Sherburne, Sept. 28.

THOMAS E. KEELY, Bap. ord. pastor, Haverhill, Sept. 29.

CONNECTICUT.

CHARLES E. MURDOCK, Cong. inst. pastor, North Lyme, May 29.

— BYRNE, Bap. ord. pastor, Packersville, June 29.

WILLIAM W. WOODWORTH, Cong. ord. pastor, Berlin, July 6.

ROBERT R. RAYMOND, Bap. ord. pastor, Hartford, Sept. 12.

ARTHUR CLEVELAND COX, Epis. ord. priest, Hartford, Sept. 25.

FREDERICK MILLER, Epis. ord. priest, Cheshire, Sept. 28.

JOHN T. CUSHING, Epis. ord. priest, Cheshire, Sept. 28.

NEW YORK.

CHARLES WHITEHEAD, Ref. Dutch inst. pastor, Walden, May 10.

J. H. MARTYN, Cong. inst. pastor, New York, June 12.

WILLIAM C. WISNER, Pres. inst. pastor, Lockport, June 29.

THOMAS PAINE, Pres. inst. pastor, Sumersett, July 6.

JAMES MURPHY, D. D. Ref. Dutch inst. pastor, Coeymans, July 12.

I. J. DURYEE, Ref. Dutch ord. pastor, Fallsburg, July 13.

BELA FANCHER, Pres. inst. pastor, North Bergen, July —

R. H. BEATTIE, Pres. inst. pastor, West Milton, July 30.

JAMES MCWEN, Pres. inst. pastor, Delhi, July 30.

FRANCIS JAMES, Pres. inst. pastor, Otego, Aug. 3.

WASHINGTON STICKNEY, Pres. ord. pastor, Verona, Aug. 3.

ROBERT WASHBON, Epis. ord. priest, Rensselaerville, Aug. 10.

ORLANDO HARRIMAN, JR. Epis. ord. priest, Sing Sing, Aug. 13.

MARTIN MOODY, Epis. ord. priest, White Plains, Aug. 14.

SAMUEL H. JAGGER, Pres. ord. pastor, Marlborough, Aug. 16.

SAMUEL GOODALE, Epis. ord. priest, Syracuse, Aug. 19.

F. C. BROWN, Epis. ord. priest, Waterville, Aug. 21.

THOMAS BRUNSON, Pres. ord. evan. Cambridge, Aug. 24.

DAVID S. BULLIONS, Pres. ord. pastor, Cambridge, Aug. 26.

AZARIAH SMITH, JR. Pres. ord. for. miss. Manlius, Aug. 30.

LEMUEL CLARK, Pres. inst. pastor, Westford, Sept. 6.

M. A. NICKERSON, Epis. ord. priest, Catherine, Sept. 26.

NEW JERSEY.

WILLIAM E. KERR, Pres. inst. pastor, Deerfield, Aug. 16.

WILLIAM I. THOMPSON, Ref. Dutch inst. pastor, Wyckoff, Aug. 23.

SHEPARD KOLLOCK, Pres. inst. pastor, Burlington, Sept. 15.

PENNSYLVANIA.

E. O. WARD, Pres. ord. pastor, Dundaff, April 13.
 THOMAS FOSTER, Pres. ord. evan. York, April 26.
 THOMAS V. MOORE, Pres. ord. pastor, Carlisle, June 21.
 W. WILSON BONNELL, Ger. Ref. ord. pastor, Chambersburg, July 10.
 ISAAC TODD, Pres. inst. pastor, Troy, Sept. 4.
 SAMUEL HAZLEHURST, JR. Epis. ord. priest, Philadelphia, Sept. 18.

MARYLAND.

THEODORE W. SIMPSON, Pres. inst. pastor, Princess Ann and Salisbury, June 12.

DISTRICT OF COLUMBIA.

JAMES CHISHOLM, Epis. ord. priest, Berkley Co. July 15.

VIRGINIA.

GEORGE W. MCPHAIL, Pres. inst. pastor, Fredericksburg, June 12.
 JOHN G. CARTER, Bap. ord. evan. Emmaus, Aug. 25.

ALABAMA.

MILF P. JEWETT, Bap. ord. evan. Marion, June 26.
 — DE VOTIE, Bap. inst. pastor, Marion, June 26.

MISSISSIPPI.

L. SCOFIELD, Bap. ord. pastor, Fort Adams, Aug. 12.

KENTUCKY.

THOMAS S. MALCOM, Bap. ord. evan. Louisville, July 8.
 JOHN J. MILLIKIN, Bap. ord. evan. Danville, Sept. 17.

OHIO.

SAMUEL R. WILSON, Pres. ord. pastor, Cincinnati, April 27.
 S. NEWELL, Pres. inst. pastor, Lebanon, May 21.
 AMOS H. ROGERS, Pres. ord. pastor, Cincinnati, May 27.
 D. K. McDONALD, Pres. inst. pastor, Cincinnati, June 22.
 JAMES BLACK, Pres. ord. pastor, Mt. Carmel, June 24.
 EBENEZER B. SPERRY, Cong. inst. pastor, Huron, June 28.
 NOAH BISHOP, Pres. ord. pastor, Muddy Run, June 29.
 CHAUNCEY OSBORNE, Cong. ord. pastor, Farmington Centre, Aug. 3.

INDIANA.

THOMAS WHALEN, Pres. ord. pastor, Richmond, May 17.
 J. H. RUSS, Pres. inst. pastor, Bluffton, June 19.

ILLINOIS.

ARCHIBALD C. ALLEN, Pres. inst. pastor, Hillsboro', June 11.
 ROBERT J. ROBINSON, Bap. ord. evan. Lower Alton, June 22.
 JOHN H. PRENTISS, Cong. inst. pastor, Naperville, July 12.
 R. W. PATTERSON, Pres. ord. pastor, Chicago, Sept. 14.

MICHIGAN.

JUSTIN MARSH, Pres. inst. pastor, Stony Creek, June 22.

WISCONSIN TERRITORY.

OTIS F. CURTIS, Cong. inst. pastor, Prairie Ville, June 29.

IOWA TERRITORY.

JOHN C. HOLBROOK, Cong. ord. evan. May 22.

Whole number in the above list, 96.

SUMMARY.

Ordinations.....	51	Massachusetts.....	13
Installations.....	35	Connecticut.....	7
Total.....	86	New York.....	22
OFFICES.			
Pastors.....	63	New Jersey.....	3
Evangelists.....	11	Pennsylvania.....	6
Foreign Missionaries.....	1	Maryland.....	1
Priests.....	11	Dist. Columbia.....	1
Total.....	86	Virginia.....	2
DENOMINATIONS.			
Congregational.....	23	Alabama.....	2
Baptist.....	13	Mississippi.....	1
Presbyterian.....	31	Kentucky.....	2
Episcopalian.....	11	Ohio.....	8
Ref. Dutch.....	4	Indiana.....	2
German Ref.....	1	Illinois.....	4
Unitarian.....	3	Michigan.....	1
Total.....	86	Wisconsin Territory.....	1
STATES.			
Maine.....	3	Iowa Territory.....	1
New Hampshire.....	3	Total.....	86
Vermont.....	3	DATES.	
		1842. April.....	3
		May.....	6
		June.....	21
		July.....	16
		August.....	18
		September.....	24
		Total.....	86

Quarterly List of Deaths of Clergymen.

MAINE.

JOSEPH P. HUTCHINS, et. 23, Meth. Penobscot, Aug. 20.

VERMONT.

AMOS R. RIPLEY, et. 34, Meth. Pittsford, June 17.

MASSACHUSETTS.

JONATHAN BURR, et. 86, Cong. Sandwich, Aug. 2.
 WILLIAM E. CHANNING, D. D. et. 62, Unit. Boston, (died at Bennington, Vt.) Oct. 2.
 WILLIAM BALCH, et. 75, Dedham.
 HENRY N. NICHOIS, et. 80, Univ. Haverhill.

NEW YORK.

JOSEPH GREEN, et. 36, Meth. Shandaken, June 7.
 GEORGE TAYLOR, et. 42, Pres. Moravia, June 80.
 BENJAMIN O. PEERS, Epis. New York, (died at Louisville, Ky.) Aug. 20.
 PETER G. RANDELL, et. 28, Charleston, Sept. 14.

NEW JERSEY.

JOHN BUCKLEY, et. 37, Meth. Bridgeton, June 28.
 ROBERT BIRCH, et. 34, Pres. New Brunswick, Sept. 12.

PENNSYLVANIA.

JOSEPH PARKER, Meth. Newport, July 29.
 J. D. MORROW, et. 46, Pres. New Philadelphia, July 31.
 WILLIAM MCKINNEY, Ass. Ref. Puckity, Aug. 16.

MARYLAND.

AMOS GRINER, et. 30, Meth. Centerville, July 19.
 JOHN DICKERSON, Pres. Williamsport, Sept. 28.

DISTRICT OF COLUMBIA.

REUEL KEITH, D. D., Epis. Alexandria, (died at Sheldon, Vt.) Sept. 3.

SOUTH CAROLINA.

JOSIAH B. FURMAN, Bap. Darlington C. H. Sept. 17.

GEORGIA.

WILLIAM QUILLEN, Pres. Lafayette, Sept. 5.

ALABAMA.

THOMAS NORRIS, et. 62, Bap. Carthage, Sept. 7.

OHIO.

DAVID HIGGINS, et. 81, Pres. Plymouth, June 18.
 AARON K. WRIGHT, et. 32, Pres. Wadsworth, July 8.
 GILES DOOLITTLE, et. 48, Pres. Hudson, Sept. 21.

ILLINOIS.

ROBERT BLAKE, et. 71, Cong. Woodburne, March 21.

MICHIGAN.

ARUNAH BENNETT, et. 65, Meth. Lima, May 30.

Whole number in the above list, 26.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	2	Maine.....	1
30 40.....	7	Vermont.....	1
40 50.....	3	Massachusetts.....	4
50 60.....	3	New York.....	4
60 70.....	2	New Jersey.....	2
70 80.....	2	Pennsylvania.....	3
80 90.....	2	Maryland.....	2
Not specified.....	7	District of Columbia.....	1
Total.....	26	South Carolina.....	1
Sum of all the ages specified.....		Georgia.....	1
Average age of the 19.....		Alabama.....	1
48 1-2		Ohio.....	3
		Illinois.....	1
		Michigan.....	1
DENOMINATIONS.			
Congregational.....	2	Total.....	26
Baptist.....	2	DATES.	
Presbyterian.....	8	1842. March.....	1
Episcopalian.....	2	May.....	1
Methodist.....	7	June.....	5
Associate Reformed.....	1	July.....	4
Unitarian.....	1	August.....	4
Universalist.....	1	September.....	8
Not specified.....	2	October.....	1
Total.....	26	Not specified.....	2
		Total.....	26

JOURNAL
OF
THE AMERICAN EDUCATION SOCIETY.
NOVEMBER, 1842.

EXTRACTS FROM A SERMON

*Preached before the New Hampshire Branch of the American Education Society,
at their Annual Meeting at Dover, Aug. 24, 1842.*

By REV. JOHN RICHARDS, of Hanover.

MARK xvi. 15.

AND HE SAID UNTO THEM, GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL
TO EVERY CREATURE.

THE text may be viewed,

- I. In relation to the promises ;
- II. As a means of accomplishing the promises ;
- III. As a means glorious to God ;
- IV. As a means encouraging to all the agents in the work.*

The application of this subject to the concerns of the American Education Society is too obvious to require me to show it ;—would I could enforce it in a manner worthy of the magnitude of the object.

The church wants more ministers. Every part of the true church, i. e. every evangelical denomination, ought to have more ministers in the field. The world yet lieth in wickedness, and the wickedness is to be driven away by the church, following up and supporting a sufficiently numerous phalanx of pioneers,—that is, able and efficient ministers of the gospel. This number is not yet full,—is not adequate to the exigencies of this wicked world,—the wants of this dying world. The Society before us now is engaged in the benevolent, the great, the godlike work of filling up this number.

But here we are met with an objection,—a denial of the proposition ; and, no qualified denial, but a point-blank denial : *There are ministers enough—more than the church knows what to do with, or than can find any thing to do.* And this denial, so positive, coming from the evil minded or the faint hearted, united with some untoward circumstances of the present time, finds some sympathy with those who should listen to better counsels. But let us look the objection in the face. Ministers enough!—nothing to do!—way hedged up! Brethren, is this so? Must another nine-tenths of the nominally Christian world make the awful plunge into eternity unconverted, and another unit—a fearful unit—of the heathen world tread the same path, before the way is open, and an attempt made to rescue them? If this is so, then it is a fact which should make angels weep, and we ought to believe that ten thousand of them have already flown with wings of wind to the rightful Sovereign of this world, and are even now saying, “Mighty Redeemer! here are we ; send us ; bid us, Go and preach the gospel to every creature, in that revolted, that dying world.”

* The illustration of these general topics is here omitted.

No, brethren, it is not so, I make the assertion boldly, there is no great department in the spiritual field where there is not enough to do, where the field is not white unto the harvest, and the laborers few. What have the facts in the foreign missionary field, these late years, proved? Why, we have seen the missionaries at Constantinople laboring patiently with the Armenian nation, those monopolists of the trade of Western Asia, until, like as the Indians at the forks of the Delaware, at the preaching of David Brainerd, they have stopped, stood still, and listened, with an interest becoming immortal men from whose eyes the scales have fallen; that is, a wide and effectual door has been opened to determined Christian enterprise.

We have seen the missionaries to Syria, entering that country, abiding there, facing earthquakes, pestilence, and the sword, till one door after another has been opened; interrupted indeed, temporarily, by the political revolutions, but doors, nevertheless, of great and brilliant promise. We have seen the missionaries at Ceylon breaking forth from their narrow boundaries, and enterprising greater things upon the main land,—finding there a field outspread before them, and a door of access opened, far greater than they could enter and occupy. But, waiving details, just think, in series, of the Sandwich Islands, the Nestorian Mission, Southern and Western Africa, and the labors of Mr. Baird in Northern Europe; doors great and unexpected have been opened, so soon as the church in earnest began to address herself to the work. And now there are needed for these fields, hundreds of young men who might step in and find abundance of work;—nay scores of men are in fact demanded by the American Board, and, wonderful to tell, there is no response. Yes, the Secretaries of that Board do not know of five men in the country who are ready to enter the foreign field. Doors of usefulness open, numerous, various, and inviting, with a treasury suddenly and surprisingly filled to some degree of adequacy at least for present wants, and no men to answer to the call; and all this amid the echo and the din of “*ministers enough—nothing to do—way hedged up.*”

When did the Moravians ever call in vain for men to enter the fields of their labor? And when was there ever heard at Hernhutt, Bethlem, or Nazareth, the cry of “*ministers enough—nothing to do*”? Nay, let us be reproved by Catholic Rome, in her infatuated zeal. We do not hear from that quarter that they have ministers enough, and “*nothing to do*,” nor yet that a call is made in vain when doors seem to be opened before them. No, verily, but with the eagle eye of Napoleon, and his power of combining numbers, that wily society of ecclesiastics watches its opportunity, and pours in its missionaries,—now into the Sandwich Islands, now into Syria, here into the United States, and there into India,—in such multitudes and with such precision, that if they had the truth on their side, they would convert the world, as certainly as now they cannot.

Now we do not believe, we cannot believe, that while God is opening such doors to Christian enterprise in the foreign field, he is not ready to open doors in the home field; that he is so ready to bless the stream at a distance, and is not ready to bless the fountain. It is not so, that there are ministers enough for the wants of our own country, and “*nothing to do.*” Be it that “the West has no homogeneity of character, nor principle of cohesion,” like that vitreous toy, Prince Rupert’s drops, the which, if you break its spur, the bulb falls into a million of pieces. Be it that young men educated here are not exactly adapted to society there, and be it more or less true of many other assertions made,—why let these points of difficulty be the points to study and overcome. Here again let those wily ecclesiastics at Rome reprove us. They never shrunk from any field of labor because of difficulty, but applied themselves to whatever state of society they found; like the ivy, now around the oak, now around the willow, now around the sapling;—let two hundred years of ultimately unsuccessful labor in China bear witness.

Be it that New England is rent in every city, township, and village, by conflicting *isms*, rendering ministerial labor arduous, requiring methods new and untried, why let these difficulties be the points of study and of enterprise. Be it that societies are small, let it not be forgotten that a few souls—nay one

soul—is worth laboring for:—great events and consequences depending, perhaps, on that one soul. As said the prophet concerning Bethlehem, very much in point here, “Though thou be little among the thousands of Judah, yet out of thee shall go forth he that shall rule thy people Israel.”

But I cannot pursue this topic farther. I repeat, the church needs more ministers to enter the fields of her labor ere the world is converted; and this Society is aiming at a great and glorious work in trying to supply the deficiency. But it is objected again, The Society does not work well—its wheels drag—the Directors make mistakes—they commit sins. What! is every organization and society, founded in prayers, and having accomplished much good, to be abandoned because it does not always work well? The other day we were impeded in our journey by a train of cars which had run off the track. Did they abandon the cars because they had run off the track? No, but the whole company, with lever, and inclined plane, and shoulder to the wheel, put the train on again, and the journey was resumed. If mistakes and sins must bar all Christian enterprise, then must the world wait for the period of its conversion longer that it has yet waited—indeed we cannot tell how long it must wait. To err is human; imperfection attends every thing earthly; but there is a mighty arm—a mighty mind, above, which amid the errors and the sins of his people here, is continually educing good—from confusion, bringing forth order. The Society do not claim exemption from the charge of error. They acknowledge—but at the same time they do put in a claim to candid consideration for great good accomplished, as they conceive, for Zion. They can point to men of industry, talents, and piety, here and there, at home and abroad, standing on Zion’s watch towers, participating honorably with the great Head of the church in the conversion of the world.

“We speak that we do know, and testify that we have seen,” when we say, some of the best men in the church owe their elevation to the stations of their usefulness, to this Society;—who but for this Society, might have remained mute and inglorious, never having strayed beyond their native village. But now, whole communities hear their voice—the heathen hear their voice—yea, many now on the battlements of the New Jerusalem, look down and call them blessed. And, as to the aggregate of good accomplished by this Society for this wicked, this dying world—who shall estimate it? The new song, that in consequence has begun, whose echos now roll along, and will roll, down the trackless paths of the eternal age with ever increasing volume, with new and yet newer variety—this alone will tell.

Instead, therefore, of saying, The Education Society does not work well, and withholding our sympathies, our prayers, and our aid, let us take hold and try to make it work better. Let us give it our aid, our prayers, and our counsels, and trust God. Let plans and modes of operating be modified, if need be, to avoid present evils, and accommodate it to varying circumstances of the church and the world. But the main object—the raising up of good and efficient ministers of the gospel from among the indigent—the sending forth more laborers into the harvest, whose fields are whitening more and more at home and abroad—shall we lose sight of this? God forbid. “Go ye into all the world, and preach the gospel to every creature”—shall we lose sight of the command? and of the Society so directly designed to carry it into execution? “Tell it not in Gath, publish it not in the streets of Askelon.” The Society is a great arm of Christian benevolence, let it not be paralyzed or weakened. Remember that in the body, “If one member suffer, all the members suffer with it.” So it will be here. If the appropriations shall continue to be withheld as they have been, and the hundreds of young men be disbanded and dismissed from the charities of this Society, to return to the secular employments of this world—a great majority of them—to be oxydized by its cares and acidified by its disappointments, our system of benevolence, now so harmonious, will feel a jar which will—be very uncomfortable at least. Let us deprecate it as an evil and a bitter thing.

Finally, let us all look more intently at the great object for which we live. The world yet lieth in wickedness;—God will save the world by means of the

church wielding the weapons of his truth;—and the “weapons are not carnal, but mighty through grace to the pulling down of strong holds.” With these, he bids us go forth—“Go ye into all the world, and preach the gospel to every creature,” and “Lo I am with you alway, even unto the end of the world.” Has not this Society been founded in the spirit of this command, and of this promise? I think I hear you say—‘It has.’ Has it not accomplished through grace some mighty works for God and humanity? Unquestionably it has. Can it not do greater things still with equal and greater zeal, more prayer and higher confidence in God? Beyond a doubt. Let us go on then in this good work with cheerfulness and alacrity, nothing doubting. Eliot’s maxim was, “By prayer and pains-taking, a man can do any thing.” Put in the plural, it is equally true. By prayer and pains-taking, a *Society* can do any thing. To all the directors, agents, and patrons of this Society, we say, Go onward—God speed your efforts—listen not to distrust—to despondency; but trust him who said, “Lo I am with you alway, even unto the end of the world.” Amen.

ANNIVERSARIES OF BRANCH SOCIETIES.

NEW HAMPSHIRE BRANCH.

THE New Hampshire Branch of the American Education Society held its annual meeting at Dover, Aug. 24, 1842. A sermon was preached on the occasion, by Rev. John Richards, of Hanover, from which an extract is given in this number of the Journal. After the sermon, the Secretary of the Parent Society addressed the meeting.

The following persons were chosen officers for the year ensuing:—Rev. N. Lord, D. D. President; Rev. Phineas Cook, Vice President; Rev. John Richards, Secretary; Hon. Samuel Morrill, Treasurer; Hon. Mills Olcott, Prof. Ira Young, Rev. Henry Wood, Rev. John Woods, Rev. N. Bouton, Rev. Z. S. Barstow, Rev. John M. Ellis, Directors.

NORTH WESTERN BRANCH.

THE Annual Meeting of this Branch was held at Manchester, Vt., in connection with the meeting of the General Convention, on Wednesday, September 14, 1842. Rev. Mr. Nash, General Agent of the Parent Society for Vermont, New Hampshire, and Maine, was present, and addressed the meeting. We have received no official report of the proceedings, and are therefore unable to give other particulars. The officers last year were, Hon. Charles Marsh, LL. D., President; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer.

WESTERN RESERVE BRANCH, OHIO.

THE Western Reserve Branch of the American Education Society held their thirteenth anniversary in the first Presbyterian Church of Norwalk, on the 17th of September. Prayer was offered. Treasurer’s Report was presented, by which it appeared that the amount of receipts for the year is \$1,660 33; and the disbursements, including \$403 97 due the Treasurer at the time of the last anniversary, \$1,707 39, leaving \$46 06 due the Treasurer.

In consequence of the absence of the Secretary, no report from the Board of Directors was made. Remarks were made by Rev. A. R. Clark, C. Boardman, J. Hough, H. Coe, J. Monteith, J. Eells, Wm. Day, S. C. Aikin, and E. P. Barrows. The Ohio Observer says:—A considerable interest was excited. A conviction appeared to be produced that a new and vigorous effort is called for on the part of ministers and churches in behalf of the Education Society.

The following persons were chosen officers for the ensuing year:—Rev. Ansel R. Clark, President; John Hough, Vice President; Samuel Bissell, Secretary; Stephen Tracy, M. D. Treasurer; Harvey Baldwin, Esq. Auditor; Rev. George E. Pierce, Wm. Hanford, E. Judson, S. B. Canfield, E. P. Barrows, N. B. Purinton, H. Blodgett, W. C. Clark, A. Nash, M. Tracy, S. C. Aikin, Directors.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, Oct. 12, 1842.

Applications for continued assistance were presented from 176 young men in the various Academies, Colleges, and Theological Seminaries of New England, and in the Western Reserve College, Ohio. Of this number, all but nineteen are in the Colleges and Theological Seminaries. Three new applicants were received, making the whole number asking for appropriations this quarter from the Parent Board, 179. This shows a diminution from last quarter of seventy-seven, in the number of applicants. During the quarter, thirty-one of those who received appropriations in July, completed their course of studies at the Theological Seminaries, and entered upon the work of the ministry. A still greater number, however, remains to be accounted for, as making up the above deficiency in the returns; of whom it is apprehended that a large proportion have either abandoned or suspended their studies on account of pecuniary embarrassment. Appropriations of half the usual amount were voted to be paid immediately. This was the most that the income of the quarter enabled the Board to do.

The Report of appropriations by the Directors of the Central American Education Society at New York, was presented, embracing forty-one young men; of whom eight are in Academies. The appropriations by that Board, are made in full, this quarter.

Special Meeting of the Society.

THE Directors, at their Quarterly Meeting in July, having under consideration the pecuniary embarrassments of the treasury, and other circumstances adapted to occasion solicitude in relation to the best means of promoting the prosperity of the cause; came to the conclusion that it was expedient to invite a Special Meeting of the Corporate and Honorary Members of the Society, to be held in Boston at a convenient time in the course of the ensuing autumn. They passed a vote to this effect; and appointed

the members of the Board residing in the city, a Committee to fix upon a time for such a meeting and to make arrangements for holding it. Agreeably to a call issued by this committee of the Board, a Special Meeting of the Society assembled in the Vestry of Park Street Meeting-house, Wednesday, Oct. 19, at 10 o'clock, A. M.; which continued its sessions until the afternoon of Friday following. The deliberations of this meeting were of a highly interesting and important character, upon subjects relating to the most vital interests of the cause. We publish below the Minutes of the Meeting; together with the Statement submitted by the Directors at the commencement, which for the most part furnished the basis of the deliberations; and a brief Address to the public, which was adopted at the close of the sessions.

STATEMENT

SUBMITTED TO THE AMERICAN EDUCATION SOCIETY BY THE BOARD OF DIRECTORS, AT A SPECIAL MEETING, OCT. 19, 1842.

THE Board of Directors would respectfully submit the following statement of the reasons which have induced them to call a special meeting of the Society; and of the principal facts which they consider as important by them to be laid before the meeting.

It is now more than twenty-six years since the American Education Society went into operation. During this period, which has been one of unparalleled interest in the progress of moral and religious enterprises in our country, the Society has been enabled to accomplish a great amount of labor, and, it is believed, of useful labor, in the department assigned to it. Although the great object which it is intended to promote does not strike the apprehension of common minds at first, so powerfully as most of the benevolent objects of the day; and although the practical details of its operations in securing the attainment of that object are necessarily beset with some peculiar difficulties, yet the Society, until within a few years past, has shared, perhaps, its due proportion of the patronage of the Christian public. It has generally been regarded as a valuable and most es-

essential auxiliary in the great work of supplying our country, and the world with the word of life. It has been hailed in foreign lands as an Institution of benevolence peculiarly adapted to the genius of American society, and adapted more effectually than any of the modes of charitable effort for the same object adopted in those countries, to supply a want of the Christian church in her exertions to enlighten and evangelize the world. For many years, the number of young men preparing for the ministry through the assistance afforded by this Society, continued steadily to increase; until, in 1838, it reached the number of 1,141. The number of new applicants received the same year was 203. These numbers are the largest, in either class, which the Directors have ever reported.

For several years previous to that in which the number of beneficiaries reached the highest point, the annual income of the Society had fallen short of the annual expenditures. In no year, excepting one, since 1830, has the income been equal to the expenses. This was the year 1837, when there was a balance of \$403 in the Treasury.

Going back as far as the first date above-mentioned, (1830) it appears that there was a continual increase in the amount of annual contributions to this object, up to the year 1836; and in the total amount of the Society's annual income from every source, until 1837. The debt, as stated in the Treasurer's Report that year, was \$4,647. But for the last six years, during which time the pecuniary embarrassments of the country have been most severely felt, there has been a constant falling off in the receipts from annual collections. These have diminished from \$51,242—which was the maximum in 1836—to \$15,458, which was the whole amount realized the last year, from this important source. The income from other sources has also been greatly diminished, though not in an equal proportion; so that the annual receipts have decreased since 1837 from \$65,455 to \$39,372.

The number of beneficiaries, as already stated, continued to increase until the year 1838; when the Directors, having been called upon to make appropriations to 1,141

young men, which was a number greater by 85 than that of the previous year, from an income nearly \$10,000 less, found that the expenses of the year had exceeded the receipts nearly \$13,000. Thus the debt of the Society was augmented to \$17,848, as stated in the Treasurer's Report, May 1838. Relying still on the disposition of the churches to sustain the Society, in continuing to grant needful assistance to all worthy young men who continued to apply for it, the Board exerted themselves to provide the means of making the regular quarterly appropriations; and did so, under an increasing burden of embarrassment, until July, 1841. The difficulty, in these circumstances, of paying the appropriations punctually after they were voted, together with the uncertainty which young men must necessarily feel in reference to the ability of the Society to continue the needful measure of assistance through a series of years, were circumstances which operated especially to discourage many who were near the commencement of the course, or were about to enter upon it, from prosecuting their design. A falling off in the number of young men was consequently realized; and the number assisted during the year ending May, 1841, was 331 less than in the year ending May, 1838. The decrease in the annual receipts, however, during the same time, was in a still greater ratio; and there appeared to be no immediate prospect that the Society would be relieved from its embarrassments, or that it would be saved from the necessity of incurring an annual increase of debt, except by the curtailment of its operations. The Board, therefore, at their Quarterly Meeting in July, 1841, came to the resolution that their expenditures for the then current year, must, if possible, be brought within the amount of the annual receipts; and to secure this result they determined not to make appropriations which they would not have the means of paying promptly without obtaining loans for the purpose. The entire appropriation for that quarter was withheld; and, as the collections from the churches during the year proved to be nearly nine thousand dollars less than in the previous year, it required

the application of legacies and other additions to the disposable funds, which, through the exertions of the Financial Committee, became available to a greater extent than common, to enable the Board, without increasing their debt, to pay two out of the four quarterly appropriations. The debt was but very slightly increased by the operations of the year.*

The beneficiaries, however, were reduced to straits by this system of needful economy, which involved them in very serious trials. The Directors not being encouraged in the commencement of the present year to anticipate an immediate improvement, to any considerable extent, in the state of the funds, have made appropriations for the two quarters which have just expired, of half the usual amount; supposing, if the young men were to receive but half the stated sum in the aggregate, during the year, that it might be more useful to them coming in quarterly, than in semi-annual installments. This is all that the income of the year, thus far, has enabled the Board to do.

In the mean time, the young men in the various Institutions were brought, by the termination of another year of their course of studies, and by the necessity which accompanied it, of meeting, without a further postponement, their annual expenses, to consider the practical question whether they should be able to go forward and complete their education. That some have relinquished the effort altogether the Directors already know. That more have done the same, or will be compelled to do so, from whom they have not heard, they have the strongest reason to believe. That a much larger number, reluctant to give up in despair, have suspended their course for other employments, in which they are hoping to obtain the means of resuming it at a future day, is a fact to which the recent quarterly returns bear abundant testimony. The returns from the various Institutions in New England and in the Western Reserve, Ohio, which come directly to the Parent Board, brought applications at the Quarterly Meeting in July, which was previous to the anniversaries of those Insti-

tutions, from 256 young men; while those received last week, for the October Quarter, were from only 179. This diminution of numbers is owing in part, no doubt, to an actual loss from the Colleges and Theological Seminaries, at least for the present year, of a portion of this class of students. How many of them will find it practicable ever to return, time only can reveal.

While the Directors have found themselves thus effectually hindered and embarrassed in their efforts to carry on the operations of the Society through failure in its pecuniary resources, they might still, with an ordinary degree of encouraging assurance in other respects, have supposed that they would sufficiently discharge the responsibilities of their trying situation by reiterating the public announcement of these facts, and by urging their appeals with increasing earnestness, upon the attention of the churches. But they have been aware for some time past, that statements and appeals of this nature could not be expected to accomplish the end desired; much less to restore the affairs of the Society to a state of adequate prosperity; unless something could be done to awaken a new interest in behalf of the object itself; and especially to remove some objections relating to the mode of conducting this department of benevolent effort, which appear to have arisen and to have gained a degree of influence in many minds. To the state of public sentiment, in relation both to the object of the Society and to the Society itself, rather than to the pecuniary embarrassments of the community, the Directors would now refer, as the great reason why they have felt it to be their duty to invite the present meeting. This has always been, in some respects, a difficult cause to commend to universal favor. The relations of the subject to the great interests of the church, and of society at large, are too extensive and manifold to seize with force, at once, upon the multitude of minds. Of this intrinsic difficulty the Directors would have more consideration than to complain; nor should they be disheartened by meeting with only such limitations to their success as it always has occasioned. But when any considerable

* The debt of the Society, as stated in the last Report, is \$35,539 81.

number of the pastors of the churches, or of the conductors of the religious press, who must be supposed to have looked at the subject with more candid and enlightened views, begin to manifest an indifference towards it, on account of professed scruples in regard to the usefulness of the Society, it becomes evident that the Institution must be crippled in a manner which will render every effort to sustain its operations, on the part of those to whom its management is committed, in a great measure nugatory. This is the real difficulty which now presses with a crushing weight upon the interests of the cause. There are so many good men, and men of influence, who have entertained objections to the plan of the Society, or who have learned that such objections are entertained by others, that the channels of influence and of sympathy between the Board and the churches are in a great degree obstructed. That the difficulty here referred to, is at the present time as great in all respects as it has been, it would be wrong, perhaps, to affirm. It has appeared to the Directors that there are some indications of returning confidence and affection. In respect to this, however, they can speak more understandingly when they shall have heard the free communications which they have sought the present opportunity to receive from the pastors and members of the churches. Their desire is, that the subject may be taken up at this meeting, and discussed in all its most difficult points; that all objections to the Education Society, which are regarded by those present as deserving of serious consideration, may be fully canvassed; and that the meeting may not separate until a perfect mutual understanding shall be gained in regard to all the great interests of the cause.

The plan of the Society was not crudely conceived at first, neither was it brought to maturity in a day. It cost the labor of some of the first minds then in the high places of Christian influence in the American churches; and as time and experience afforded lessons of instruction in regard to the practical operations of the system, it was by them and their successors gradually brought into its present shape. If a more enlarged experience, under any new aspects

of society in our country, may have shown that other modifications of the plan are now needed, or that the Institution itself is no longer necessary, in any form, for the attainment of the object in view, then let these requisite changes be clearly pointed out and unanimously adopted. But if, on the other hand, such an organization as this is still necessary in order to sustain an important agency in the religious movements of the age; and if the system adopted is the best that the collected wisdom of the learned and pious among us can devise, then let us join heart and hand in aiding its various instrumentalities to accomplish, in the best manner, the ends for which they are employed.

The Directors would respectfully suggest the following topics of inquiry and discussion, as points upon which it seems important that this meeting should come to a clear understanding.

1. Is the *Principle* on which the Education Society is founded a correct one? viz. That indigent young men of piety and of suitable intellectual promise, ought to receive pecuniary assistance in obtaining an education for the ministry.

The question here relates to the expediency of rendering *any measure of assistance* to young men of this class, beyond what they may obtain from college funds. It has been said by some that this is unnecessary and unwise; and that it must contribute to raise up ministers who will be deficient in manly energy. Those who take this ground, do it in the belief that it is possible for every young man who is worthy to be encouraged to enter the ministry, though destitute of property himself, to procure the means of defraying the expenses of an education by his own exertions. The Education Society, on the other hand, recognizes the need of assistance to a certain extent, in such cases, as an absolute and an honest want; and its principle is, as nearly as practicable, to afford such an amount of aid, as will meet the actual necessity, and no more. This aid is intended to be only supplementary to the exertions of the individual; and a means of encouraging such exertions, or saving them from defeat.

Is this a correct principle? or have the developments of the last twenty-six years shown that it is based on an erroneous estimate, either of the *capabilities* of young men, or of the amount of *disability* against which they should be left to struggle in order to their moral culture?

2. A second point, which seems to demand renewed consideration, is, Whether it is expedient that any *General Organization* should exist for this object?

On the admission that the fundamental principle is correct, that assistance in certain cases should be afforded, let it then be settled, whether this assistance may best be afforded through the medium of some general agency, operating within convenient limits, like that of the Education Society, or through the promiscuous channels of private benefaction. Some have said, Let individuals who are wealthy patronize young men of their own selection; or let single churches provide the means of education for their own candidates who are indigent, and retain them under their own supervision; and let this whole work be left to these more silent and unobtrusive charities. There are some who excuse themselves from contributing to the funds of the Society, and who withhold their influence from its support, under an idea that no general organized system of effort is necessary for the accomplishment of the object. Is this therefore a tenable ground of dissent? Or, on the other hand, is the position still to be maintained, that *some* general system of benevolent effort for the supply of an educated ministry, is demanded in our country?

3. Is the American Education Society such an organization as the case demands?

This inquiry comes next in order, and calls for particular consideration. It may perhaps be incumbent on the Directors, in submitting this point, to offer a brief exposition of the system upon which the operations of the Society are conducted.

Reception of Applicants.

According to the Rules of the Society, no young man can be considered a candidate for assistance until he is fourteen years of age. He must have been a professor of

religion, at least one year, and must have been engaged in classical studies also for one year. The term of time here specified, which is longer by one half than was formerly required, is fixed at its present limits in order to secure a thorough trial of the religious character and intellectual qualifications of young men, before the Examining Committees are called upon to judge of their fitness to be recommended to the Board for patronage. On this general subject the Rules say, "No person shall be patronized who does not furnish satisfactory evidence of promising talents and decided piety, and who is not in the way of obtaining a *thorough* classical and theological education; that is, either preparing to enter college, or a member of some regularly constituted college, where a thorough classical course is pursued; or engaged in theological studies, with the design of taking a regular three years' course. Though a public course of instruction is preferred, yet a private course is not prohibited. It is understood, however, that a beneficiary will not place himself under a private instructor, unless he first obtain the approbation of the Directors."

When a young man wishes to make application to the Society, he must obtain unequivocal testimonials from the minister of the church with which he is connected, from his instructor, and from some other principal man in the town where he belongs; stating his age, place of residence, indigence, moral and religious character, church connection, talents and previous education; also his serious desire to devote his life to the Christian ministry. These are to be sealed papers, directed to some Examining Committee, or some officer of the Society. With these testimonials the young man has next to go to an Examining Committee; of which several are appointed by the Board, in concurrence with the Branches, residing at central points, in different sections of the country. The duty of these Committees is of a highly responsible character. It is intended that they shall be composed of persons in whose ability and integrity, as to the discharge of these duties, the highest confidence can be placed. If after an inspection of his testi-

monials, and a personal examination by one of these committees, the applicant is regarded as a suitable candidate for assistance, he is recommended by them to the Board of Directors. When admitted by the Board, he is considered as being on trial for the first quarter; at the expiration of which, if nothing appears unfavorable to him, he is allowed to regard himself as a regular beneficiary of the Society.

The Board, from its first establishment until the year 1841, assisted young men preparing for the ministry, and pursuing a thorough course of education for that purpose, in all the evangelical denominations. But at that time, as several of these denominations had established Education Societies of their own, and had wholly ceased to contribute to the funds of this Society, it was resolved in reference to them to suspend the operation of this principle. The young men who have been received, therefore, for nearly two years past, have belonged only to churches of the Congregational, the Presbyterian, the Reformed Dutch, the German Reformed, and the Lutheran connection. Those only, of other denominations, who had previously been assisted, continued to receive aid.

Manner and amount of assistance.

In respect to the method and the measure of assistance afforded to beneficiaries, the system has undergone several modifications. It was at first given, as an outright gratuity, and in sums varying somewhat from those appropriated at the present time. But for several years past this part of the system has been settled and steady in its operation. In respect to the amount, the principle intended to be observed is, that it shall be "the least with which they can be carried forward consistently with health and a thorough education, after making suitable efforts to assist themselves, and receiving the aid of other public funds and of friends." The amount granted annually to young men in academies is sixty dollars—in quarterly appropriations of fifteen dollars each; and the number of quarterly appropriations is not to exceed eight. Those in colleges and in theological seminaries receive quarterly appropriations of

twenty dollars each, making eighty dollars a year. The number of such appropriations is also limited to sixteen, for students in college, and to twelve for those in theological seminaries. No encouragement, therefore, is given to young men either to delay or to protract their course of studies, by assisting them for an indefinite period of time.

This amount of assistance is granted in the way of a paternal loan, on peculiarly favorable terms. The young men give their notes payable, without interest, five years after they have completed their course of study; that is, if they enter the ministry. From that time, if the notes remain unpaid, interest begins to accumulate. But on all sums paid within the expiration of that period, a discount of twelve per cent. per annum is allowed, from the day of payment to the end of the five years. The beneficial effect of this last arrangement is obvious from the result. A large proportion of what is refunded comes back to the treasury within two or three years after the young men have completed their course.

Quarterly Returns.

Every young man who is regularly admitted as a beneficiary, is required to renew his application quarterly, and to accompany it with a schedule, containing an account of his expenses for the period which has elapsed since his last return. This schedule is also to contain a certificate from the principal officer or instructor of the institution with which he is connected, which embraces a declaration that the individual continues to sustain the character required by the constitution and rules of the Society. These returns are laid before the Directors, both of the respective Branches and of the Parent Society; and no appropriation is made unless they have been received and approved.

Pastoral Supervision.

This is one of the duties devolved upon the Secretary. He is required to maintain, so far as he is able, a kind of pastoral intercourse with all who are under the patronage of the Society, by visiting them at the institutions where they are pursuing their

studies, and by correspondence with them and with their instructors at other times, as circumstances may require. If this service is performed in a faithful, and at the same time in an affectionate and spiritual manner, with a delicate perception of the proprieties which are to govern such an intercourse with young men of conscious integrity and piety, in the circumstances in which this class of students are placed, it contributes essentially to the encouragement of the student in aiming to reach a high standard of mental and moral attainment, and to the enlightened confidence of the Board in respect to the application of the means intrusted to their care.

Standard of Scholarship.

The importance of insisting on a respectable standard of scholarship, as well as a decided example of piety, is obvious, both on account of its intrinsic value as a qualification for the ministry, and on account of its reflex influence upon the reputation and prosperity of the Society. As a special means of securing attention to this point early in the course, the Directors adopted a Rule in the course of the last year, making it the business of the Secretary "to ascertain the scholarship of each beneficiary at the close of his first year in college, as determined by the character of his daily recitations during the year," and declaring that "the Directors will cease to make appropriations, unless in extraordinary cases, to any who may not at that period hold a standing equal to that of the average of the class." This Rule being somewhat definite as a practical measure, is with propriety included in this exposition of the operations of the Society, as at present constituted. It will not, of course, be understood as embracing every thing which is done to guard this important point.

Suspension of Obligations.

It has been stated above, that after a student has completed his course, provided he enters the ministry, he is allowed five years in which to refund what he has received, without interest on his notes. There is, also, a special provision of the Rules, by which the obligations of several different

classes of persons may be suspended, so that they will not be called upon to pay their notes to the Society, unless under a favorable change of circumstances, they may be enabled to do so without embarrassment. This provision applies directly to the case of those who have devoted themselves to the Foreign or the Home Missionary service; and likewise to such as are settled, and are laboring successfully in feeble parishes, with inadequate means of support, although their people are not assisted in doing what they do, by the Home Missionary Society. In ordinary cases, also, the obligations of beneficiaries, remaining unpaid at their decease, are cancelled by that event.

Branches.

The Society is organized with several Branches in different parts of the country. These are not merely auxiliaries for the collection and distribution of funds; but are, to a certain extent, organs of the Parent Board, for assistance in the discharge of some of its higher functions. The returns of the students, residing at the institutions within their limits, first pass under the action of their respective Boards of Directors, and then come to the Parent Board. Each Branch aims to conform all its proceedings to the Rules and regulations of the Parent Society. The territory embraced by the Society and its Branches, is mostly comprised, at present, within the Eastern and Middle States. It has one Branch in the Western Reserve, Ohio, whose centre of operations is at Hudson. The Western American Education Society at Cincinnati, has within three years become an independent society; although it has since applied to us for assistance in sustaining its beneficiaries; and the year before last, received a donation of one thousand dollars. Pledges have also been given of further aid, in the same way, as soon as we may be enabled to appropriate any funds for this purpose, without taking the regular stipend from the young men under our own immediate care.

The Central American Education Society, at New York, receives the returns of the Branches out of New England, with

the exception of that in the Western Reserve; and bears the responsibilities of the cause, for the most part, independently of any assistance or supervision by the Parent Board. An amicable connection exists between the two organizations; and Quarterly Reports of the collections and appropriations, and of the young men received and aided, are forwarded to the Parent Society.

Scholarship Funds.

These constitute the principal part of the Permanent funds of the Society. They were mostly given by the benevolent donors during the period of Rev. Dr. Cornelius's successful labors in the service of the Board. Many of them were in the form of bonds, of one thousand dollars each, on which the interest was to be paid annually, during the life of the donor, and the principal after his decease. These scholarships were originally fifty-two in number. Three have been transferred to the disposable funds by the direction of the donors themselves. Four have failed to be productive, in consequence of providential reverses in the circumstances of those who had subscribed them; and are not at present enumerated among the sources of the Society's income. No effort has been made on the part of the Society to add to the original number of Permanent Scholarships.

The Scholarship Fund, however, has been considerably increased, since the period referred to, by legacies, given expressly with that design. It amounts, at the present time, after deducting the above-mentioned losses, and others occasioned by the failure of banks, depreciation of stocks, &c., which it is unnecessary in this place minutely to specify, to *sixty-one thousand, five hundred and eighteen dollars.*

American Quarterly Register.

This publication was commenced in 1827, and has been continued without interruption to the present time. To give the greater interest and value to a portion of its pages, it has been made the depository of an important description of statistical, historical and biographical information, connected with the ministry and with the

higher departments of education in our country. The Journal, which is published in connection with the Register, is filled with matter relating to the Society's operations, and to the general interests of the cause. Until the commencement of the present year, this portion of the work has been sent gratuitously, in a separate form, to several thousand individuals. The Directors being apprehensive that, for various reasons, this gratuitous circulation, after so long a period, had ceased to promote the interests of the Society as much as when there were fewer channels of religious intelligence, concluded at the beginning of the year to suspend it; and thus to save a considerable item of expenditure. The Quarterly Register is now conducted by the Secretary; and nothing is paid for assistance in the editorial department. The number of copies of the Register sent to individuals and to public institutions gratuitously, was also very much curtailed at the commencement of the present year. The *subscription list* for this work is not such as it ought to be; nor such as with a little effort it might probably become. The number of copies published this year is one thousand; and the probable expense to the Society, over and above the receipts from about 650 paying subscribers, will be about \$500. It will not perhaps be doubted, that the Society possesses more than this amount of interest in the work, as an agency for sustaining its prosperity. But it would seem that so valuable a publication, conducted with so little expense for editorial labor, might not only defray its own cost, but be a source of income.

Officers and Agents.

The officers and agents of the Parent Society, whose time and earnest efforts are devoted to the management of its affairs, are at present four in number, viz: a Secretary, a Treasurer, and two General Agents. Other temporary and limited agencies are occasionally employed, but not to any great extent.

Such is a brief sketch of the principal features of the American Education Society as at present constituted. Whether such

an organization is as well adapted to be employed successfully in the work of aiding indigent and pious youth to prepare for the gospel ministry, as any other that might be devised, is a question which the Directors hope will be candidly and thoroughly considered at this time.

That objections, of a very serious nature, have been felt by many good men to some parts of the system, either as being inherent in it, or almost unavoidably incidental to it, is a fact which must not be passed over in these deliberations. The parts which are most complained of are those which prescribe the manner of obtaining testimonials in relation to the qualifications of the young men who apply for patronage, and the means employed for ascertaining their proficiency from time to time in their course of study. The impression has extensively prevailed, that too many of those assisted by the Society have been youth of only moderate capacity, whose progress and development have not justified the expectations which were entertained concerning them; and this evil has been mainly attributed to an imperfection of the system in the points above referred to. The testimonials relied on in the outset are from the young man's minister, his academical instructor, and a citizen of the town or vicinity to which he belongs. These persons, it is said, will often be influenced by feelings of personal friendship to give recommendations of this kind; or else, from their relations to the individual and his connections, will find it so difficult to decline a solicitation for this purpose, that they will be induced to put the best construction on the case which it will possibly bear. The men themselves sometimes complain that this is peculiarly an embarrassing duty; and are in danger, in proportion as they feel its difficulties and responsibilities, of becoming disaffected toward the whole system.

Again, it is said that gentlemen who are connected with the academies, the colleges, and the theological seminaries, must be expected to have too great an interest in the prosperity of their several institutions, and too much tenderness for the pupils under their care, to render it easy for them to withhold their favorable testimony from

beneficiaries of good character on account of moderate intellectual promise.

We state the various forms of this objection fully, that it may be seen what the nature of the difficulty is, as it rests upon the minds of many in the community. Whether any change in this part of the system is really demanded, and if any, what, it will be for the meeting to consider.

Another objection to the system, in the estimation of some, is found in the difficulty of conducting that part of its operations which constitutes the "Pastoral Supervision," as it is called, so as not to alienate the affections of the beneficiaries from the Society, and from the cause itself. As a Benevolent Association, dependent more than any other in our country on the cordial co-operation of the pastors of the churches, the Education Society cannot prosper, if it must be an inevitable result of its relations to those who are brought into the ministry by its means, that they will be cold in their feelings towards the Institution. This evil, so far as it exists, is liable to be increased with many, after they have been for a time in the ministry, in consequence of their pecuniary obligations which may remain uncanceled. They do not, on the one hand, consider themselves as entitled, according to the Rules, to ask for a release from their obligations; or for some reason they do not choose to make such a request; and, on the other hand, they do not find it convenient to spare from the avails of their salaries a sum sufficient to pay the debt. Hence the Society is always liable to come up in their minds in the light of a creditor whom they do not love to see; and this, although nothing should be said to them on the subject of their debt. That there is a *real difficulty* here, to some extent, may certainly be admitted without implying any *moral fault*, either in those who manage the system, or in those who receive its benefits. Whether a change can be accomplished for its relief, without incurring greater evils of a different sort, is a matter for grave and deliberate consideration.

Another objection to the Society is, that the facilities which it provides are such, that, if it shall continue to prosper, there is danger of creating a disproportionate supply

of candidates for the ministry, especially in those sections of the country where the principal colleges and theological seminaries are located. Some have thought that such a result has been produced already; and that it has been the consequence of giving that degree of attention and assistance to an effort of this kind, which the influence of such a society must necessarily excite, if its operations are carried on with energy and success. Some have supposed that the ministers whom the Society has been instrumental of raising up, are themselves, to a considerable extent, without employment in their proper work. This, however, with very few exceptions, is certainly not the case.

The Directors would not prolong this statement by a more particular enumeration of objections. There are others indeed to which they might refer, if it were thought necessary; and some that bear in an opposite direction to those already mentioned. If changes were adopted, it is not unlikely that objections would arise, in other points of view, to the new features of the system. The Directors are not prepared, therefore, to propose any material modifications in the constitution of the Society; but they are desirous, rather, at this time to obtain the judgment of those who have stood in different points of observation from themselves, in relation to the whole subject; that they may possess the materials of a clearer decision in their own minds concerning the course which the best interests of the cause demand. Shall they continue to prosecute their labors in the same manner as in years past, and feel that they are discharging an acceptable service for the church of Christ in their own beloved land, and contributing to the means by which the gospel is to be carried to all nations? If they cannot be permitted to feel that they are thus useful and happy, in pursuing the present system of operations for the accomplishment of their work; and that they have the prayers of the people of God for their success, with such a cheerful bestowment of their contributions as will prevent the cause from sinking into the dust; then they must ask one of two things;—either to be permitted to find out a better way, if a

better way is to be found out, for promoting the same great end; or else to be excused altogether from the duty of persevering in a vain attempt to accomplish what, in the opinion of their brethren, they ought not to accomplish if they could.

MINUTES OF THE MEETING.

At a special meeting of the American Education Society in the vestry of Park Street meeting house, Boston, Oct. 19, 1842, called by vote of the Directors in July last, the following persons were present, viz :

Corporate Members.

Rev. William Jenks, D. D., Boston.
 " George W. Blagden, do.
 " William M. Rogers, do.
 " Nehemiah Adams, do.
 " Rufus Anderson, D. D., do.
 " Hubbard Winslow, do.
 Henry Hill, Esq., do.
 Daniel Safford, Esq., do.
 Rev. Samuel H. Riddell, do.
 " Silas Aiken, do.
 " Justin Edwards, D. D., do.
 John Tappan, Esq., do.
 Rev. Daniel Crosby, Charlestown.
 " Leonard Woods, D. D., Andover.
 " Bela B. Edwards, do.
 " Joshua Bates, D. D., Northboro'.
 " David Brigham, Framingham.
 " Brown Emerson, D. D., Salem.
 " Joel Mann, do.
 " Oliver Cobb, D. D., Rochester.
 " Ebenezer Burgess, D. D., Dedham.
 " Rodney G. Dennis, W. Brookfield.
 " Calvin Hitchcock, D. D., Randolph.
 " Reuben Emerson, S. Reading.
 " John Codman, D. D., Dorchester.
 " Joseph Vaill, Amherst.
 " Sewall Harding, Medway.
 Ebenezer Alden, M. D., Randolph.
 Rev. Enoch Pond, D. D., Bangor, Me.
 " Nathan Lord, D. D., Hanover, N. H.
 " Aaron Warner, Gilmanton, do.
 " Ansel Nash, Concord, do.
 " Joseph Emerson, Hollis, do.
 " Charles Walker, Brattleboro', Vt.
 " Mark Tucker, D. D., Providence, R. I.
 " Leonard Bacon, D. D., New Haven, Ct.
 " Otis Rockwood, Woodstock, Ct.
 " Eliakim Phelps, Delegate from the Central Am. Ed. Soc. N. York, and the Philad. Ed. Soc.
 " Ansel D. Eddy, Newark, N. J., Delegate from the Central Am. Ed. Society, N. York.
 " George E. Pierce, D. D., Hudson, O.
 " Edward Beecher, D. D., Jacksonville, Ill.

Honorary Members.

Rev. Asa Bullard, Boston.
 " Francis Horton, do.
 " Dorus Clarke, do.
 " Joseph S. Clark, do.
 " Amos A. Phelps, do.
 " Martin Moore, do.
 " Alexander W. McClure, Malden.
 " Parsons Cooke, Lynn.
 " Samuel W. Cozzens, Milton.
 " Cyrus W. Allen, Norton.
 " Joseph Knight, Peru.
 " Christopher Marsh, W. Roxbury.
 " Samuel Hopkins, Northampton.
 " John C. Phillips, Meihuen.
 " Charles S. Adams, Coventry, R. I.

Other persons present invited to participate in the deliberations.

Rev. Austin G. Phelps, Boston.
 " Seth Bliss,

Rev. Daniel M. Lord, Boston.

" Joseph Tracy, do.

" Caleb Fisher, do.

Ferdinand Andrews, Esq. do.

Rev. Augustus C. Thompson, Roxbury.

" Lyman Gilbert, Newton.

" Harvey Newcomb, W. Needham.

" David Sanford, Medway.

" John Wilder, Cambridgeport.

" Jeremiah S. Young, Dover, N. H.

" Chauncey A. Goodrich, D. D., New Haven, Ct.

" Eli Whitney, New York, N. Y.

The President and Vice President of the Society not being present, the Rev. Dr. Woods, of Andover, one of the Honorary Vice Presidents, was chosen Moderator.

Rev. Ansel Nash was chosen clerk. The meeting was opened with prayer by Rev. Dr. Pierce.

Voted, That all clergymen and laymen, interested in the object of the Education Society, be invited to sit with the meeting, and take part in its deliberations.

Rev. Messrs. Blagden and Riddel, and Rev. Dr. Pond, were appointed a Committee of Arrangements.

Mr. Riddel, Secretary of the Society, in behalf of the Directors, submitted a statement of the reasons which had influenced the Board in calling the meeting; which were, in substance, an apparent diminution of interest, on the part of the community, in the Education Society, and the low state of its funds. This statement was followed by an account from the Secretary, of the principles on which the Education Society was founded, the course of action which it has pursued, and its present state.

The meeting then went into a discussion of the following question:

Is the *principle*, upon which the Education Society is founded, a correct one: viz. that indigent young men of piety and of suitable intellectual promise, ought to receive pecuniary assistance, in obtaining an education for the ministry?

After a protracted discussion, the question was decided by a unanimous vote, in the affirmative.

Adjourned to meet at a quarter past 3, P. M.

Met according to adjournment, and commenced an examination of the question:—Whether it is expedient that any General Organization should exist for the above object?

The discussion on this question was continued during the remainder of the afternoon:

Adjourned to meet at 7 o'clock in the evening.

Met according to adjournment. Hon. Samuel T. Armstrong, Vice President of the Society, took the chair.

The discussion, commenced in the afternoon session, was resumed; at the close of which the following Resolution was adopted unanimously.

Resolved, That the second question in the the communication of the Directors, viz.

Whether it is expedient that any General Organization should exist for the purpose of aiding indigent and pious young men in their education for the ministry be answered in the affirmative.

The following Committees were appointed:

1. On the principle of gratuitous aid, and the expediency of some General Organization:

Drs. Woods, Pond and Cobb, Rev. Messrs. N. Adams and Brigham.

2. On the present Organization of the American Education Society:

Rev. Drs. Bacon, Pierce, Hitchcock, and Anderson, Rev. Messrs. Walker, Aiken, and B. B. Edwards.

3. To prepare Resolutions expressive of the sense of the meeting in regard to the claims of the cause at the present time upon the Christian public, and especially upon the Pastors of the churches:

Rev. Drs. Lord, Goodrich and Tucker, Rev. Messrs. Eddy and Rockwood.

Adjourned to meet at 9 o'clock to-morrow morning.

Oct. 20, Met according to adjournment.

The session was opened with prayer by Rev. Mr. Eddy.

The Minutes of the preceding day were read.

Letters were read by the Secretary from the following gentlemen, giving reasons for their absence from the meeting, and expressing their strong convictions of the necessity of the Education Society as fundamental to other religious and benevolent Institutions; together with various suggestions as to its system of Rules and Regulations: viz.

Hon. Charles Marsh, Woodstock, Vt.; Rev. Presidents Day of Yale College, Humphrey, of Amherst College, and Hopkins, of Williams College; Rev. Professor Shepard, of Bangor Theological Seminary; Rev. William J. Armstrong, Secretary of the A. B. C. F. M., New York; Rev. Messrs. Holmes of New Bedford, Putnam of Middleboro'; Harding of Princeton; Farnsworth of Roxboro'; Dimmick of Newburyport; Todd of Pittsfield; Tappan of Augusta, Me., Barstow of Keene, N. H.; Bentley of Harwinton, Ct., and Calhoun of Coventry, Ct.

The following motion was made the subject of discussion:

Resolved, that the System of Rules and Regulations adopted by the American Education Society, requires revision and amendment.

Adjourned to meet at a quarter past 3 o'clock, P. M.

Met according to adjournment.

Prayer was offered by Rev. Eliakim Phelps.

Individuals were called upon to state the result of their observation and reflections on the general subject with regard to which the meeting was called.

The Committee on the Principle of Gratuitous aid, and the expediency of some General Organization, made a Report, which was recommitteed for amendment.

The Committee on the present organization of the American Education Society made a Report.

An invitation was presented from the Boston Young Men's Society for the Diffusion of Missionary Knowledge, to attend a lecture to be delivered before them this evening. Whereupon,

Voted, That the business before the meeting forbids compliance with this kind invitation, the reception of which is gratefully acknowledged.

Adjourned till 7 o'clock in the evening.

Met according to adjournment.

In the absence of the Vice President, Rev. Dr. Edwards was called to the chair, and opened the session with prayer.

The Vice President took the chair.

The Report of the Committee on the Principle of Gratuitous Aid, and the expediency of some General Organization, having been presented anew, after amendment, was by vote laid on the table, for the purpose of giving opportunity, before final action upon it, for the consideration of the Report on the present organization of the Society.

The Report of the Committee on the present organization of the American Education Society being under consideration,

Voted, That the different Articles of said Report be considered separately.

After considerable discussion of several parts of this Report, it was re-committeed.

Adjourned until 9 o'clock to-morrow morning.

October 21. Met according to adjournment.

Prayer was offered by Rev. Mr. Knight.

The Minutes of the preceding day were read.

The Report of the Committee on the present Organization of the Society, was again read, as amended.

Voted, That the several parts of the above Report be considered separately.

After an extended discussion of various parts of the Report, the following Resolution was adopted unanimously.

Resolved, That in the view of this meeting the Constitution and Regulations of the American Education Society need revision; and that the whole subject which has been before the meeting, be committed to a special Committee, to consider and report at the next meeting of the Society.

The following gentlemen were appointed to constitute the above Committee:

Rev. Heman Humphrey, D. D., Rev. Justin Edwards, D. D., Rev. Richard S. Storrs, D. D., Rev. Rufus Anderson, D. D., Rev. Nehemiah Adams, Rev. Edward Beecher, D. D., Rev. Ansel D. Eddy, Rev.

William M. Rogers, Hon. William B. Banister, Hon. Alfred D. Foster, Henry Hill, Esq., Charles Stoddard, Esq.

The following Resolution being moved, was referred to the last named Committee, viz:

Resolved, That the Directors be requested to inquire into the expediency of providing a more direct mode of representation of the churches at the Annual Meeting.

Adjourned to meet at a quarter past 3 o'clock, P. M.

Met according to adjournment.

The Vice President being absent, Rev. Dr. Edwards was called to the chair.

Prayer was offered by Dr. Lord.

The Committee to prepare Resolutions expressive of the sense of the meeting, &c. reported an Address to the Public; in view of which, the following vote was passed unanimously:

Resolved, That the Report now read be accepted and printed.

The following Resolution was moved to be referred to the above named special Committee, and was by vote so referred, viz:

Resolved, That the annual business meetings of this society ought to be so constituted and conducted, as to secure through the attendance of honorary members or otherwise, a fair representation of the views and sentiments of the contributors to its funds.

Resolved, That the travelling expenses of the last named Committee be paid from the treasury of the society, if requested.

Resolved, That the thanks of the society be given to our friends in Boston, for their kindness and hospitality in the entertainment of those who have been in attendance on this meeting.

After a short time occupied in remarks upon the general interests of the cause, the society, at the close of their deliberations, united in prayer with Rev. Mr. Dennis; and then adjourned without day.

ANSEL NASH, Clerk.

ADDRESS TO THE PUBLIC.

The American Education Society, in closing the labors of their present session, would submit to the public a brief *Statement* of the results at which they have arrived.

This Society was founded for the purpose of giving system to the measures of the People of God, for increasing the numbers of an enlightened and pious ministry for the service of the churches.

In its nature and design it is wholly *subsidiary*; and was never intended to weaken the motives which urge Christian parents, who possess the means, to educate

their children at their own expense, for the service of Christ. On the contrary, we believe, that the church in every age must look chiefly, under God, to parental fidelity, for a supply of its ministers. The Society was intended to meet an *existing want*;—to call forth, under the pressing exigencies of the church, further aid for the accomplishment of those great designs which Providence has so plainly set before us.

Has that want ceased? Have the exigencies which gave rise to the Society passed away? To this question we have first directed our attention, with all the interest which so momentous a subject is fitted to create. The result has been a growing conviction on every mind, that the causes which led to the formation of this Society, continue to exist in their full extent. Though a few of our settlements have a larger supply of ministers than at a former period, we find abundant evidence in the constant and rapid growth of our country, the increasing demand in our new settlements for a more enlightened ministry, and the widening extent of the missionary field abroad, that the period is far distant at which our churches can dispense with such an organ as the American Education Society, without a sacrifice of some of their highest duties to God and to man.

A second question now arises; How far is the system on which this Society is conducted, of a nature to secure the end for which it was framed? To this point we have given an attentive and prolonged consideration, and have listened to every suggestion that could be made for its improvement. The system has, of course, been *experimental* from the first; and has been changed from time to time, as circumstances seemed to require. After a long and serious consideration, we have seen reason to recommend a revision of the standing Rules and Regulations; with a view to relieve all concerned from any embarrassment attending the present system; to encourage those who receive aid in their efforts for increased improvement; and to give new assurances to the public, that assistance shall be extended only to those who, by their talents, their diligence, and their consistent piety, give promise of being efficient laborers in

the cause of Christ. To aid in this revision, we have appointed a large Committee, whose labors will be continued during the approaching winter, and who will report the result of their inquiries at the next annual meeting of the Society.

We are firmly persuaded, as the result of our deliberations, that the system can be so modified as to secure these objects; and that if these objects are secured, the Society will enjoy the confidence of the Christian public. The ends which it proposes, commend themselves to every heart which loves the Redeemer and the souls of men; and we close our session with the fullest confidence that this end can be attained to a most animating extent, by the future labors of the American Education Society.

RESULTS OF THE SPECIAL MEETING.

It will be seen from a perusal of the foregoing documents, that the measure adopted by the Directors in calling a special meeting of the Society, was urgently required by the exigencies of the cause. The meeting may be regarded, in some good degree, as an epitome of the religious community in reference to this subject. An impression, with many individuals, of difficulties and objections, though not always definite in itself, and still less frequently explained to the understanding of others, had nevertheless availed to produce a partial paralysis in some of the leading energies which were needed to sustain the action of this enterprise in the churches, as an object of general, Christian benevolence. One immediate result of the meeting, especially with those who participated in the discussions, and with those, to a considerable extent, who have seen them as reported in the religious papers, will be the beginning of a more free interchange of views, leading to a more thorough examination of the merits of this cause than has ever yet been had among the ministers and the people generally. As to difficulties and objections, these will no longer cross the vision "as trees walking." The real will be distinguished from the imaginary; and among the real, those which had better not be encountered will at length be separated from those which must

be incidental to all human labors in an undertaking of this nature. It may be considered as demonstrated by the result of the special meeting, in the circumstances by which it was brought about, that a conviction of the indispensable importance of the Education Society, in the system of means required at present for carrying forward the designs of the gospel in our country, will be found, after sufficient examination of the subject, to be nearly universal; and as resting, too, not on speculation, but on the solid basis of experience and common sense. The details of the plan, in some important points of its practical application, are to undergo a careful revision; and wherever alterations may appear to be required, we may expect they will be made in the exercise of a comprehensive and enlightened knowledge of all the interests and relations of the cause.

In this state of their affairs, therefore, although they have still to anticipate a more definite and strong position when this Committee shall have matured their business, the Directors are encouraged to look for a prompt attention to the wants of the Society on the part of those churches to whom the cause will be presented during the ensuing quarter. May not the Board be enabled at their next quarterly meeting to distribute a full appropriation to the young men; who will then find the increased expenses of their winter term in the colleges and seminaries coming upon their hands? Shall there not, in this silent but effectual way, be an immediate and encouraging response given to the efforts which the Directors are making for the permanent advancement of the cause?

NOTES ON THE CENSUS—LIFE AND DEATH OF THE SEXES.

WE find the following interesting calculations and notes on the recent census of the United States, in a late Cincinnati paper. It is stated that there occurs, between 15 and 25, one death in 211; between 25 and 35, one death in 43; between 35 and 45, one death in 76; between 45 and 55, one death in 54; between 55 and 65, one death in 34; between 65 and 75, one death in 19; between 75 and 85, one death in 125; between 85 and 95, one death in 112; between 95 and 105, one death in 116.

The above shows a less proportion of deaths between 15 and 25, in proportion to those between 5 and 15, than the bills of mortality generally show.

From the age of 35, the proportional number of deaths continually increase, until at the age of 100 but few remain. The last census shows 759 persons above the age of 100. Notwithstanding the great number of those who die young, yet more than two hundred thousand white persons in the U. States are past the age of 70.

The laws of Life and Mortality between the sexes are very remarkable. They may be stated thus:

1. In the present condition of the white population of the U. States, the number of females born per annum is about twelve thousand less than the males. This determines of itself, that Polygamy is not a natural condition of man, and that the laws of nature and religion are the same—that one man shall be the husband of one woman.

2. At twenty years of age, the females exceed the males. This proves that between birth and twenty, the mortality among the boys has been much greater than that among the girls.

3. From 20 to 40, the men again much exceed the women; which shows that this is the period of greatest mortality among women.

4. From forty to seventy, the difference rapidly diminishes, the females, as in the early part of life, gaining on the males. This shows, that this is the period of greatest danger and exposure to men—the least to women.

From seventy onwards, the women outnumber the men. This shows, conclusively, that relatively speaking in comparison with men, the healthiest period of female life is the close of it. Absolutely, however, no period, to either sex, is so healthy as that of youth, the blooming period of boyhood and girlhood. The above deductions of statistical tables correspond with every day observations on human life. Women are exposed to peculiar hazards in the middle of life; but, in the long run, far the largest part of exposure, danger and risk, in civilized nations, fall on men in the active periods of life.

WEALTH IN MASSACHUSETTS.

THE whole property of Massachusetts, says the Boston Times, amounts, according to the last valuation, to \$300,000,000 in round numbers: population in round numbers 700,000, being \$429 nearly, for every individual, or \$2,145 for every family of five persons. The county of Suffolk, in which is Boston, and which contains 95,773 persons, is valued at \$110,000,000; while Essex, with a population of 94,983, is valued at only \$31,592,082. Hampshire, with 30,897 inhabitants, is valued at \$7,298,351; and Barnstable, with 32,584 inhabitants, contains property of the value of \$4,896,693. The difference between Suffolk and the other counties is very great.

Complete List of the Members of the Massachusetts Senate for 1842.

[Prepared by Hap. MELATIAH EVERETT.]

<i>Names.</i>	<i>Residence.</i>	<i>Birth.</i>	<i>Where gradu- ated.</i>	<i>Profession.</i>
SUFFOLK.				
Francis B. Fay	Chelsea	Southborough, June 12, 1793		Merchant
William J. Hubbard	Boston	New York, N. Y. July 3, 1802	Yale, 1820	Lawyer
Josiah Quincy, Jr. <i>Pres.</i>	do	Boston, Jan. 17, 1802	Harvard, 1821	do
Jeffrey Richardson	do	do Oct. 9, 1789		Merchant
John B. Wells	do	do Feb. 14, 1782		Mechanic
ESSEX.				
Amos Abbott	Andover	Andover, Sept. 7, 1786		Merchant
Robert Cross	Amesbury	Newburyport, July 4, 1800	Harvard, 1819	Lawyer
Allen W. Dodge	Hamilton	do April 19, 1804	Harvard, 1826	Farmer
Richard S. Rogers	Salem	Salem, June 30, 1790		Merchant
John Safford	Beverly	Hamilton, June 24, 1785		do
MIDDLESEX.				
Josiah G. Abbott	Lowell	Chelmsford, Nov. 1, 1815	Harvard, 1832	Lawyer
Bowen Buckman	Woburn	Lexington, April 17, 1788		Merchant
James Fuller	Newton	Newton, April 26, 1784		Farmer
Fphraim Merriam	Concord	Concord, Nov. 26, 1796		do
Frederick Robinson	Charlestown	Exeter, N. H. Aug. 7, 1800		
John P. Tarbell	Pepperell	Cambridge, Aug. 30, 1807	Harvard, 1828	Farmer
WORCESTER.				
James Allen	Oakham	Oakham, July 2, 1792		Farmer
Alexander De Witt	Oxford	New Braintree, April 2, 1797		do
Amory Holman	Bolton	Bolton, June 17, 1796		do
Emory Washburn	Worcester	Leicester, Feb. 14, 1800	Williams, 1817	Lawyer
Samuel Wood	Grafton	Grafton, Dec. 16, 1793		Merchant
HAMPSHIRE.				
Edward Dickinson	Amherst	Amherst, June 1, 1803	Yale, 1823	Lawyer
Samuel Williston	Easthampton	Easthampton, June 17, 1795		Merchant
FRANKLIN.				
Noah Wells	Rowe	Rowe, Feb. 5, 1787		Farmer
James White	Northfield	Heath, March 9, 1781		do
HAMPDEN.				
Reuben Champion	West Springfield	W. Springfield, June 28, 1784		Physician
John Mills	Springfield	Sandisfield, Dec. 29, 1788		Lawyer
BERKSHIRE.				
Thomas F. Plunket	Pittsfield	Lenox, Dec. 4, 1804		Manufacturer
Increase Sumner	Great Barrington	Otis, May 13, 1801		Lawyer
NORFOLK.				
Melatiah Everett	Wrentham	Foxborough, June 24, 1777	Brown, 1802	Lawyer
Appleton Howe	Weymouth	Hopkinton, Nov. 26, 1792	Harvard, 1815	Physician
James M. Robbins	Milton	Milton, June 30, 1796		Farmer
PLYMOUTH.				
Jesse Perkins	No. Bridgewater	No. Bridgewater, June 3, 1791		Farmer
Seth Sprague, Jr.	Duxbury	Duxbury, Nov. 21, 1788		Merchant
BRISTOL.				
Johnson Gardner	Seekonk	Rehoboth, Nov. 22, 1799		Physician
Foster Hooper	Fall River	Walpole, N. H. April 2, 1805		do
Sampson Perkins	New Bedford	New Bedford, Jan. 19, 1800		Mechanic
BARNSTABLE.				
Seth Crowell	Dennis	Dennis, Oct. 17, 1792		Mariner
Solomon Davis	Truro	Truro, Oct. 1, 1799		Mechanic
NANTUCKET & DUKES.				
Thomas Bradley.	Tisbury	Edgarton, Feb. 18, 1787		Mariner
Charles Calhoun, <i>Clerk.</i>	Boston	Boston, June 24, 1797		

Total—40. 9 Lawyers, 4 Physicians, 9 Merchants, 11 Farmers, 2 Mariners, 3 Mechanics, and 1 Manufacturer. The oldest member is 65 years of age, and the youngest is 27. Average age, 48 years.

FUNDS.*Receipts for the October Quarter, 1842.*

INCOME FROM FUNDS	1,163 32
LOANS REFUNDED	764 03

LEGACIES.

<i>Mariboro', Ms. Miss Lavinia A. Wilson, late of the Union Church, by Mr. J. R. Osgood, in part, by Rev. Mr. Emerson, Agt.</i>	50 00
<i>Norfolk, Ct. Joseph Battell, Esq. by Mr. J. Battell, Exr.</i>	200 00
<i>Topsfield, Ms. Miss Deborah Peabody, by Mr. Joel R. Peabody, Exr.</i>	50 00—300 00

AUXILIARY SOCIETIES.**ESSEX COUNTY NORTH.**

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Amesbury, Soc. of Rev. S. H. Merrill</i>	21 00
<i>Do. West, P. Ladies and Gen. of Cong. Soc.</i>	31 50—52 50

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

<i>Beverly, a Lady</i>	0 50
<i>Rockport, Soc. of Rev. W. Gale, by Mr. J. R. Gott</i>	35 00
<i>Wenham, Edmund Kimball, Esq. by E. Alden, M. D.</i>	5 00—40 50

HAMPDEN COUNTY.

[Mr. Samuel Raynolds, Springfield, Tr.]

<i>Monson, Rev. S. A. Fay, by Rev. A. Nash, Agt.</i>	8 00
<i>Springfield, Soc. of Rev. Dr. Osgood, in part, by Rev. Mr. Emerson, Agt.</i>	61 43
<i>7th Ch. and Soc. by do.</i>	14 50—75 93
<i>West Springfield, Soc. of Rev. A. A. Wood, in part, by do.</i>	61 82—145 75

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

<i>Enfield, Soc. of Rev. Mr. McEwen</i>	100 00
<i>Fairfield, Soc. of Rev. Mr. Neill, in part</i>	81 67
<i>Northampton, an Ind. in Rev. Mr. Wiley's Ch.</i>	100 00
<i>Southampton, Soc. of Rev. Mr. White, in part</i>	34 34—316 01
[The above by Rev. Mr. Emerson, Agt.]	

MIDDLESEX COUNTY.

Woburn, Soc. of Rev. Mr. Bennett, additional, 3 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

(Dea. Jonathan S. Adams, Groton, Tr.)

Fitchburg, Ladies' Ed. Soc. by Mrs. Sarah W. Downe, Tr. 22 28
Westford, Ladies' Ch. Society, by Miss Lydia Keyes, Tr. through Rev. Mr. Luce 21 50—43 78

NORFOLK COUNTY.

(Rev. John Codman, D. D. Dorchester, Tr.)

Cohasset, Soc. of Rev. Daniel H. Babcock, in part, to const. him an H. M. 21 50
Foxboro', Soc. of Rev. Mr. Poor, bal. of dona. 1 00
Medway, (East) Soc. of Rev. Mr. Harding 19 65
Randolph, (East) Cong. Soc. by Dea. R. Belcher 47 05
Weymouth, Mrs. Frances Crane, by Rev. Mr. Perkins 1 00
Weymouth, (North) Soc. of Rev. J. M. Emery, by Mr. Humphrey 81 62—171 82

OLD COLONY.

(Col. Alexander Seabury, New Bedford, Tr.)

Easton, Soc. of Rev. L. Sheldon 4 02

PLYMOUTH COUNTY.

(Dea. Morton Eddy, Bridgewater, Tr.)

Plymouth, Mrs. Mary G. Shaw, Tr. by Benj. Drew, Jr. 17 50

WORCESTER COUNTY SOUTH.

(Hon. Abijah Bigelow, Worcester, Tr.)

Milford, Soc. of Rev. Mr. Long 7 61

RHODE ISLAND STATE AUXILIARY.

(Mr. Isaac Wilcox, Providence, Tr.)

Barrington, Ladies' Benev. Assoc. by Mary Tiffany, Treas. 3 00
Providence, Ladies' Ed. Soc. Richmond St. Ch. by Dea. E. W. Fletcher, refunded to them by a former beneficiary of that Society 30 00—33 00
\$3,062 84

MAINE BRANCH.

(Prof. William Smyth, Brunswick, Tr.)

Acton, from a friend, by Rev. G. E. Adams 1 00
Bethel, Cong. Ch. and Soc. by do. 12 00
Bangor, Corban Soc. by Prof. Pond 5 00
Brunswick, Cont. by indiv. 10 51
Cherryfield, do. do. by Rev. G. E. Adams 4 25
Calais, Cong. Ch. and Soc. 20 00
Gold Pin, valued at 2 00
Dennysville, Cong. Ch. and Soc. 14 34
East Machias, do. do. 6 25
Eliastot, do. do. 12 00
Hallowell, Ladies' Scholarship, in part Jonesboro', Cong. Ch. and Soc. 33 00
Lubec, from S. Thayer, Esq. 20 00
Machias, Cong. Ch. and Soc. 7 75
Machias Port, do. do. 5 00
Perry, do. do. 13 16
Pembroke, do. do. 3 50
Robinson, do. do. 9 50
Shapleigh, from Rev. Mr. Loring 1 00
Whitneyville, Cong. Ch. and Soc. 5 00
\$186 26

NEW HAMPSHIRE BRANCH.

(Hon. Samuel Morrill, Concord, Tr.)

Dover, Ladies' Ed. Soc. by Mr. E. J. Lane, Tr. Stafford Co. Soc. 20 00
Durham, Cong. Ch. and Soc. by do. 3 75
Fitzwilliam, Ladies' Ed. Soc. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. 45 00
Concert for Colleges, by do. 2 56—47 56
Gilmanton, (Iron Works,) by E. J. Lane 1 94
Gilmanton, (Centre,) Cong. Ch. and Soc. 13 81
Great Falls, Cong. Ch. and Soc. by E. J. Lane 21 15
Henniker, Soc. of Rev. Eden B. Foster, to const. him an H. M. by Rev. A. Nash, Agt. 40 00
Hillsboro' Bridge, Cong. Ch. and Soc. by do. 5 60
Hopkinton, from Mrs. Jane Butterfield, by Rev. Mr. Kimball 3 00
Keene, Ladies' Ed. Soc. in part, to const. Mrs. Elizabeth F. Barstow a L. M. by S. A. Gerould, Esq. 7 50
Mt. Vernon, Society of Rev. Beazleel Smith, of which \$40 is to const. him an H. M. by Rev. A. Nash, Agt. 42 14
Rochester, Cong. Ch. and Soc. 27 17
Sandbornton, by E. J. Lane 1 00
Winchester, Soc. of Rev. Mr. Thompson, by S. A. Gerould, Esq. 8 00
\$242 12

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Chgoer, Soc. of Rev. Mr. Rankin 11 63
Dummerston, Cong. Ch. and Soc. in part 7 19
Fayetteville, Soc. Rev. Mr. Bradford, in part 14 26
Hartford, (Quaker,) an individual 1 00
Manchester, Soc. of Rev. Mr. Anderson, in part 13 00
Norwich, Cong. Ch. and Soc. in part 12 58
Putney, Soc. of Rev. Mr. Foster, in part 15 77
Royalton, do. do. Drake, do. 11 26
Saxon River, do. Benton, do. 3 75
Springfield, do. Noble, do. 33 00
Townsend, do. Graves, do. 14 66
Weatherfield, Cong. Soc. in part 25 47
Woodstock, Soc. of Rev. Mr. Wright 61 29
[The above by Rev. A. Nash, Agt.]
Brattleboro', (East)
Castleton, Cong. Ch. and Soc. 31 00
Gustford, Susan Boyden 50
Hartford, (White River Village,) Cong. Ch. and Soc. by Gen. John Francis, Tr. Windsor Co. Conf. of Chs. 6 00
Norwich, No. Cong. Ch. and Soc. by do. 9 00
St. Johnsbury, 2d Cong. Ch. and Soc. by E. Fairbanks, Tr. Co. Conf. of Churches 27 26
Windham Co. a collection 15 00
Addison Co. from Tr. of Co. Soc. 14 12
\$347 59

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Berlin, (North Soc.) Coll. in Cong. Soc. by Rev. Mr. Emerson, Agt. 21 50
From Sab. School, by do. 9 42
East Windsor, Coll. in Rev. Mr. Bartlett's Soc. by do. 47 67
From a child, do. 16
Griswold, Coll. in Rev. Mr. Jewett's Soc. by do. 71 84
Glastenbury, from two indiv. by Rev. S. H. Riddel 10 00
Hartford, Donation from Eliphalet Terry, Esq. 20 00
Jewett City, Coll. in Cong. Soc. by Mr. Emerson, Agt. 8 50
Lisbon, (Hanover,) Soc. of Rev. J. Ayer, Jr. 12 15
Norfolk, Cong. Soc. by Mr. Eldredge 21 20
New London, from two indiv. in Rev. Mr. McEwen's Soc. by Rev. Mr. Emerson, Agt. 10 00
New Britain, Soc. Cong. Soc. by Wm. H. Smith 30 59
Sub. in the No. Cong. Soc. by Wm. A. Churchill 15 25
Rocky Hill, Coll. in Rev. Mr. Chapin's Soc. in part, by Rev. Mr. Emerson, Agt. 47 67
Suffield, Coll. by do. 44 47
Southington, Coll. in S. Cong. Soc. by Chas. H. Upson 50 00
Warren, Coll. by Rev. Harley Goodwin 6 00
Wethersfield, Coll. in Rev. Mr. Southgate's Soc. in part, by Rev. Mr. Emerson, Agt. 147 83
\$574 25

CENTRAL AMERICAN EDUCATION SOCIETY.

[William A. Booth, Esq. New York, Tr.]

Bristol, Giles Isham 20, Florida, a bal. 3, Pleasant Valley, a bal. 3, Troy, 1st Pres. Ch. 53 50, Mercer St. Ch. N. Y., W. H. Peet 5, 2d Ch. Brooklyn, a coll. 70 75, Brick Ch. N. Y. John McComb 25, Penn. St. Ch. a coll. 59 97, Fem. Ed. Soc. Washington 20 25, Cheshire 18, Fem. Ed. Soc. Hudson 41, Poughkeepsie, Pres. Ch. coll. 120 50, Cong. Ch. 5, Unionville 4 25, Broadway Tabernacle, N. Y. 23.
\$472 22

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Pres. Ch. Reading, Pa. 59 25, 1st Ch. N. L. Phila. A. Hinckle 5, Central Ch. N. Y. Phila. coll. 78 25, 1st Ch. Phila. C. S. Wurts and wife 100, Neshaminy 8 70, Minersville 10, St. George's, a balance 3 50, Unknown 6, Mr. Tracy of Smithfield, Pa. 5, Montrose 47 45, Morristown, N. J. Mrs. C. B. Arden 50, Legacy of Wm. Camp, Newark, N. J. by Joseph N. Tuttle, Esq. Exr. 229 69, Third Pres. Ch. Newark, coll. 104 58.
\$704 42

UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Amboy Fem. Sewing Soc. 8, Do. Benevolent Soc. 5 25, Chenango Forks 11, Cherry Valley 20, Carlisle 40, Cape Vincent, Rev. Mr. Morgan 11, Fayetteville 20 78, Fly Creek, a bal. 50 cts. Hower 12, Holliston Patent, in part 10 50, Kingsboro', in part 30 46, Lenox 4, Lebanon 1 64, Manlius 35 06, Mayfield 10 91, Otisco 82 60, Oxford 9, Stamford 10, Trenton 3 45, Syracuse, Pres. Ch. a bal. 2, Sherburne 17 64, Smyrna 3 44, Utica, a bal. 25 cts. Union 17 02, Wampsville 3, Watertown, 1st Ch. 42 40, 2d Ch. 20 60.
\$372 43

Whole amount received, \$5,962 13.

Clothing received during the Quarter.

Essex, Mrs. Young Ladies' Sewing Circle, 1 box containing 12 shirts.
Mason, N. H. Ladies' Sewing Society, by Abigail Hill, Pres. a box of sheets, shirts, quilts, &c. valued at \$15 53.
New Ipswich, N. H. Ladies' Char. Society, by Mrs. Joanna Thayer, Sec. a box of shirts, socks, collars, &c. valued at \$16 94.



Daggett, Hinman & Co. Sc. New Haven Ct.

JOHN T. S. WHEELER

LATE GOVERNOR OF CONNECTICUT.

FIRST PRES OF THE AM. B. OF COM. FOR. FORMISSIONS.

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AMERICAN QUARTERLY REGISTER.

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No. 3.

MEMOIR OF JOHN TREADWELL, LL. D., LATE GOVERNOR OF CONNECTICUT.

[By Professor OLMSTED, of Yale College.]

It has too long been supposed that military achievements, or literary eminence, or romantic adventures, furnish the only suitable themes for biography. The experiment of several popular writers has proved, that simple *goodness*, when its portraiture is faithfully drawn, possesses inherent charms, which, even in the creations of fiction, fasten on the heart of the reader the more in proportion as its lineaments are more distinctly discerned. If, then, the picture of goodness, even in its simplest forms, is naturally so pleasing to the eye, much more do we love to view it when it is radiant with all the nobler virtues, which illustrate and adorn a public life of unsullied integrity, pure patriotism, fervent piety, and enlarged usefulness. Such a life was that of the late Governor TREADWELL.

The task of preparing this sketch has been assigned to me, because I had peculiar opportunities of becoming acquainted with his history and character, having passed a portion of my childhood and early youth in his family, and having been intimately conversant with his life during its later and more eventful periods. I acknowledge myself, however, much indebted to the family friends, who have given me free access to the voluminous papers of their venerated ancestor, and have placed in my hands an *autobiography* written by the Governor a few years before his decease.

There are, moreover, peculiar reasons why the life of Gov. Treadwell should be written. He was the last of the Puritan Governors of Connecticut; the last example afforded by their annals of the union, in the person of the chief magistrate, of the statesman and the theologian. His exclusion from office, after many years of tried and faithful services to the State, constituted the first departure from the line of "steady habits" of Connecticut, and was the commencement of a new order of things, retaining but few characteristics of the ancient connection between Church and State. His history, therefore, involves that of the last days of the Puritan dynasty, and of a revolution which although bloodless, and for the most part peaceful, produced a change in the political aspect of the Com-

monwealth as marked and real, as those which overturn the most powerful empires. His history, moreover, is intimately connected with the rise of those great efforts, which have been instituted and are now in progress, for the propagation of the gospel, and the conversion of the world; and to him, more perhaps than to any other individual, Connecticut owes the possession of such an ample fund for the support of her primary schools. Let us then take a concise review of the life and character of this venerable and excellent man.

JOHN TREADWELL was born at Farmington, Connecticut, November 23d, (O. S.) 1745. His father was a mechanic by profession, of a competent fortune, and a standing among the most respectable yeomanry of the town. Both the parents were pious, both lived to an advanced age, and after serene and useful lives, died in peace and in the faith of the gospel. Young Treadwell received the rudiments of an English education at the common village school; but when about sixteen years of age, his father gave him the offer of a liberal education, with one week to deliberate on the choice. At the end of the prescribed time he accepted the offer, and entered immediately on the preparatory studies, under the instruction of the minister of the place, the Rev. Timothy Pitkin. From the earliest settlement of the country to a recent period, it was the practice of the clergy to prepare for college the youth of their respective parishes who received a liberal education. This practice, if less advantageous to the pupils than the opportunity now enjoyed of well organized preparatory schools, taught by able masters, was of signal service to the clergy themselves. By this means they kept fresh in mind the rudiments of classical learning, and many of them became, or at least continued, better scholars than the clergy of the present day, who, now the multiplicity of preparatory schools exempts them from the necessity of teaching the classics, and elementary branches of the mathematics, are too apt, on entering the ministry, to lay aside their collegiate authors, until these pass into forgetfulness. Our elder clergy, having fewer new books and especially periodicals to read, kept up a more familiar acquaintance with their academic studies. The Rev. Mr. Pitkin was among the number of those clergymen who gained an intimate knowledge of such Latin and Greek authors as were required for entering college. Indeed, it is believed that he went much further; for most of the Latin poets seemed quite familiar to him at the age of eighty and upwards, when the writer of this sketch, then just commencing his classical education, had the pleasure of being frequently in his company, which, enlivened as it was with anecdotes of the times of Whitefield (whom he had entertained at his house and heard in his pulpit) and of the scholars and college incidents of the 'olden time,' possessed a charm for the young seldom equalled in one so old. The account which Mr. Pitkin gave of the earliest studies of young Treadwell, coincided with that which the latter gives of himself, namely, that his progress was at first slow and discouraging, but that, through dint of perseverance, they grew more and more easy, and at last delightful. After a few months' close application, he read before his father and the family a chapter in the Greek Testament, and not rendering it precisely in the words of the common translation, his father expressed much dissatisfaction, and told him that he grew worse and worse in reading the English language the more he studied Latin and Greek; but when his son informed him that he read from the Greek Testament, he was delighted to find him already so skilled in the original Scriptures. At the close of about fifteen months, his preceptor

pronounced him fitted for the freshman class of Yale College, and at the ensuing commencement, in 1763, he was approved and admitted accordingly, being then in the eighteenth year of his age.

The remarks which Gov. Treadwell records in his autobiography, respecting the education he received from his parents, probably applied equally well to a large portion of the children of pious parents of that period. He observes that "he* was early initiated in the arts of industry, and that the intervals of school hours and vacations were not suffered to be wasted in frivolous amusements, but were carefully applied to the labors of the farm, and that he was trained to simple and frugal habits. As his parents were both professors of religion, he was early instructed in the principles, and led into the practice, of Christian morality. Particularly, he was taught that the Scriptures are a revelation from God, and of course that whatever is asserted in them, is certainly and infallibly true. This, before he had attended to the evidence of divine revelation, he assented to as true, and repelled all doubts which entered his mind at any time, with horror; and after having attended to the evidence and found it satisfactory, he firmly believed on the testimony of God. This belief, when it had obtained firm possession of his heart, set him at rest on many questions, both speculative and practical, which agitate the world; nor did he ever require any thing more to settle a question respecting the great things of religion, than 'Thus saith the Lord.' He was also taught to reverence the Sabbath, and the institutions of secret, family, and public worship.

"In childhood, before he commenced his academical studies, he was long exercised with blasphemous thoughts, which, from their dreadful nature, their sudden introduction into the mind, and the final opposition of his will to their admission or conception, he then believed, and still believes, were the fiery darts of the wicked one. The torture which these sufferings inflicted from day to day, and from year to year, was inexpressible. The result was, a practical conviction of his own depravity, and of the falsity of the Sadducean tenets that there is neither angel nor spirit; and also of the truth of the doctrine that the Prince of Darkness, when he receives a commission against any of the human race, who are not given up of God, is limited as to time, manner of operation, and extent of influence, by the Prince of Peace, as his commission against Job was limited, first, not to touch his person, and then to spare his life; and that Christ has the same power now as in the days of his flesh to say to the unclean spirit, 'Come out of him, and enter no more into him.'"

In these remarkable exercises of mind, developed at an early age, and recurring several times in the course of his youth, the physician would perhaps detect symptoms of a mind laboring under the temporary influence of great nervous debility, or even of partial derangement.

Let us now follow the young student in his progress through college. On his admission he was presented with a copy of the old Latin laws, on the blank leaf of which were contained the several certificates required by law. The first was that of the Steward, signifying that a bond had been duly delivered to him for the payment of the college bills; and then followed the *Admittatur* of the President and Tutors—as yet Yale College had no Professors except the Professor of Divinity, and he took no part in the ordinary business of the college. As these old forms are interesting to

* Throughout the autobiography, he puts himself in the *third* person.

graduates of the present generation, that of admission in the days of President Clap, copied from the specimen now before me, is subjoined in a note.*

The class of which Treadwell was a member, is distinguished in the annals of the college, for the large proportion of eminent alumni which it produced, among whom, besides Gov. Treadwell, were Judge Trumbull, author of *McFingal*, Doctor Wales, Professor of Divinity in Yale College, Doctor Joseph Lyman of Hatfield, and the celebrated Doctor Emmons. With these distinguished men, Gov. Treadwell maintained a friendly and intimate relation during their lives. The copy of the laws containing Treadwell's admission, affords some idea of the course of studies then passed through, constituting the college education of those times. The printed requisites for admission were nominally much the same as at present, but the actual examinations are said to have been far more limited; and the entire amount of the college course was much less extensive than at present, especially in the natural sciences. It was however distinctly enjoined by the statutes, that throughout the whole course, each class should recite the Westminster Confession of Faith, Wollebius, Ames's *Medulla*, or some other theological system approved by the President and Fellows. It was also ordained, that all the students should use the Latin tongue in their daily conversation; and the intercourse between the officers and students continued long after this period to be exclusively in Latin. The interchange of civilities between the students and faculty of Yale College has always been somewhat formal; but there is this difference between the manners of those times and the present, that the exchange of courtesies is now understood to be strictly reciprocal, and voluntary on the part of the student, whereas, in the days of our fathers, it was understood to be a tax due, and the exact measure of respect to be paid to each rank of office was laid down by rule, and the neglect or violation of it was punished by fines and other college censures. A singular practice prevailed at this period, and for a long time afterwards, of subjecting Freshmen to the authority of the upper classes, a practice countenanced by the laws with the view of inculcating humility. They were liable to be sent on the most trifling errands, and under the head of 'advice,' were subjected to the grossest personal insult and abuse. A Freshman no sooner entered college, than he was arraigned before a tribunal of his superiors, charged with some high misdemeanor, and treated with the greatest indignity. Before such a court young Treadwell was summoned, but his native jealousy of his rights, and firmness in maintaining them, (traits of character which appeared afterwards in a higher sphere of action,) were already sufficiently developed to induce him to challenge the jurisdiction of his accusers as illegally exercised, and to withdraw abruptly from their presence. He observes, that for this assertion of his independence, he afterwards suffered much persecution.

*

Syngrapha secundum has leges, pro Johanne Treadwell, admissionis candidato, data est mihi,

Collegii Yalensis, Sept^{ris} 20, 1763.

JON.th FITCH, *Dispensatori.*

Collegii Yalensis, Sept^{ris} 30^{mo}. 1763^{tio}.

Admittatur Johannes Treadwell, Collegii Yalensis Alumnus.

THOMAS CLAP, *Præses.*

RICHARD WOODHULL, }

JONATHAN LYMAN, }

EBENEZER K. WHITE, }

Tutores.

"In the year 1765 or 1766, a combination of the students, embracing nearly the whole, was formed with the view of driving President Clap from office. They preferred a petition to the Corporation for that purpose, taking the ground, that the President was evidently superannuated, and being in his dotage, showed partiality in his treatment of the students. This proceeding was very grievous to that learned and pious friend and benefactor of the Institution, who was sensible that his liberal benefactions, and laborious and faithful services for about eight and twenty years, merited a different treatment from the members of the college, and its friends and patrons. However, it had the effect intended; the good man resigned his office, and was succeeded by President Daggett in 1766. Treadwell signed the petition, but as he has often said, he was unable to justify it on the ground assumed, or on any other ground than the impression which had been made on the public mind. The petition of the undergraduates, he well knew, would have had little weight, had it not been supported by a prejudice against the President, which had become very general. Whether this step, under the circumstances, was vindicable or not, he ever thought that President Clap was deeply injured." *

"Mr. Treadwell considered his advantages for religious instruction and improvement, as far more valuable than those for pursuits merely scientific, in the same proportion as the objects of religion are superior to those of science. He highly prized the truly apostolic teaching, counsels, and exhortations of President Clap, and the systematic and discriminating sermons of Professor Daggett. These solemn religious seasons he constantly attended, and in view of the great things of God, he was often, if not habitually, deeply impressed; but having imbibed the sentiments of President Edwards on the terms of church communion, and doubting with respect to his qualifications, he neglected to make a profession of religion while a member of college. At the public commencement in 1767, he was admitted to the degree of bachelor of arts, and returned to his father's house." *

In his college studies, Mr. Treadwell was patient, persevering, and thorough, but unambitious of distinction, and rather solid than brilliant. Locke on the Human Understanding, and Edwards on the Will, were then studied classically. To these profound works he applied his mind with ardor and avidity, being exactly suited to his taste; and they gave a permanent complexion to his mode of thinking and reasoning on the faculties and operations of the mind.

On leaving college, Mr. Treadwell, finding himself presumptive heir of a considerable patrimony, and his father advanced in life, and needing his society and aid, relinquished all views of a professional life, for which he supposed himself not well qualified by nature, having few of the gifts of oratory, and being diffident of his powers of acting to advantage as a public speaker. Still, he read law with an eminent jurist, (Judge Hosmer of Middletown,) who pronounced him qualified for the practice; but having it in view to enable himself the better to act the part of a useful citizen, he gave up all thoughts of professional life, and took up his abode with his father, laboring on the farm in the summer, and keeping a village school in the winter.

Nothing could have been more remote from the mind of Mr. Treadwell, at this period, than the idea of advancing through numerous gradations of office to the chief magistracy of the State, or of occupying so many conspicuous stations in the religious community; but there are many reasons

for desiring that some portion of our educated young men, especially when blessed with competency, should return to the walks of private life, to fulfil the duties of intelligent and useful citizens. Such, in many instances, have furnished the best patriots, and proved the greatest ornaments of society. That Mr. Treadwell was accounted a good scholar, may be inferred from his receiving from President Daggett an invitation to become a tutor in Yale College; but in forming a final estimate of his scholarship we may remark, that he ever retained all the learning he had acquired, and constantly added to his stores through life. It is too common among the educated men of the present day, whether they enter the learned professions or not, to quit their hold of academic studies, the moment of leaving college. Their libraries contain few or none of their college books, and they suffer a great part of what they once learned of the classics, or the sciences, to pass into oblivion. Hence, among our statesmen, our jurists, our physicians, and even our clergy, we have few scholars. Indeed, of late years, the proportion is believed rather to have diminished than increased. Newspapers and political pamphlets engross the leisure of civilians; religious periodicals, that of clergymen. It were much to be desired, that every graduate should retain, as the foundation of his library, a complete set of his college books; that he should early commence, and ever continue, the practice of a frequent and almost daily perusal of some portion of the classics; that he should hold stated reviews of the scientific works he studied in college, and should often re-peruse his notes on the lectures he attended; and that he should be in the constant habit of consulting all his academic authorities as special occasions occur. The time such a practice would require to be taken from the demands of business, or from reading strictly professional, need not be so much as to interfere seriously with either; while its advantages would be felt by the private gentleman in increasing his intelligence and capacity for usefulness, and in refining his taste, and by the professional man in invigorating his powers, embellishing his performances, and increasing his reputation. Nor would the faithful adoption of the practice here recommended, limit itself to the review of classical or scientific studies once learned; but it would inspire a love of learning, and awaken a curiosity to advance still further into the field of knowledge.

The practice in question was diligently pursued by Gov. Treadwell. At every subsequent period of life, he frequently read the Latin poets, particularly Virgil and Horace; he often perused some of the writings of Cicero, and has left in his own hand a well-written translation of the tract *De Amicitia*, executed in the latter part of his life. When addressed, while Governor of the State, by a learned foreigner then resident in this country, in a Latin epistle, he was able to reply in the same language. A copy of this letter is found among his writings, and, in the opinion of a very competent judge, to whom it has been submitted, appears to be composed with correctness and some degree of elegance. He occasionally read in the Septuagint; but his Greek Testament was, perhaps, more than all his other books, his daily manual. Among his papers, also, are a number of solutions of Geometrical problems, apparently written in middle life, which indicate a familiar knowledge of the elements of Geometry and Trigonometry. To both the theory and practice of Surveying, he gave particular attention, and was master of the principles of the art, and able to measure a piece of land, and compute its contents with accuracy. Algebraic processes frequently enter into his calculations, which indicate that he retained a good knowledge of the elements of Algebra. In grammar

and composition, he excelled, and in English literature his reading was sufficient to make him acquainted with the best authors in our language. He particularly delighted in works of biography, as Boswell's *Life of Johnson*, and Johnson's *Lives of the Poets*, and was fond of well-written books of *Travels*. The elder English poets, especially Milton and Young, he frequently read aloud, and with that full expression of their meaning which indicated that he both understood and felt their beauties. The deep stream of religious sentiment running through these poems, constituted, however, their principal charm for him; for works of mere imagination he probably had little relish. Moral beauty and sublimity were much better adapted both to the constitution of his mind, and his habits of life, than the beautiful and sublime in art and nature.

I have enlarged upon the character of Gov. Treadwell as a *scholar*, at this early stage of the memoir, because it furnishes a clue to the ability which he displayed in discharging the various public duties that devolved upon him, both in church and state. I would not be understood to represent him as a great and accomplished scholar; this was not to be expected, either from the comparative slowness of his perceptions, or from his manner of life; but it may be safely asserted, that few if any of our chief magistrates have retained more fully the acquisitions of their youth, or distinguished the later periods of life by more solid learning.

Let us now return to the period when Mr. Treadwell had finished reading law with Judge Hosmer, and come to live with his aged parents. Having at his disposal an income sufficient for a moderate support, he turned his thoughts towards the family state, and contracted an alliance with Miss Dorothy Pomeroy, a young lady of Northampton of good family, and high personal accomplishments, and not the less precious in his eyes, for having, when very young, listened to the preaching and pastoral counsels of the great President Edwards. Feeling now the necessity of some fixed and productive employment, and encouraged by the success in trade experienced by several merchants of his native town, he resorted to the same employment. But through want of experience, and probably want of a natural tact for such business, his adventure was unsuccessful, and he came near sacrificing in this experiment a large part or the whole of his fortune. By a happy expedient in the manufacture of nitre, then in great demand for the use of the army, near the commencement of the revolutionary war, he extricated himself from his pecuniary liabilities, but gave up all thoughts of further prosecuting the business of a merchant.

Of the birth and early death of his first child, an event which produced a remarkable impression upon his character, we find, in the autobiography, the following account. "On the 2^d of November, 1771, he was presented with a daughter, who, to the fond partiality of the parents, appeared to be uncommonly forward and engaging. Her health was perfect until she was about two years and three months old, when she was seized with a fever which proved incurable. She languished under extreme distress for twenty days and then expired. The anxiety and grief of the parents, witnessing the fatal progress of the malady, can be better conceived than expressed. The father, especially, was deeply sensible that the hand of God was upon him. He had neglected to dedicate himself and his dear offspring to God in the bonds of the gospel covenant. He knew that his child inherited from him a sinful and depraved nature, and was of course by nature a child of wrath; that if it was saved it must be as a sinner through the atonement of Christ, and sanctification of the Spirit; that although God is a sovereign, and might, through the all-sufficient atone-

ment of Christ, save all infants, and indeed all men, without the intervention of means, if he were pleased so to do, yet he was not bound in justice to do it, nor was it certain that any were saved without the use of means, either employed by themselves personally, or if incapable of this, by their constituted representatives. He was persuaded that the infant children of believers are proper subjects of baptism; that when dedicated to God in that ordinance, the dedication would be the answer of a good conscience in the parent, and also a mean of salvation to the offspring, which God might bless for that purpose, and hopefully would, especially if taken away in infancy; and that to neglect this mean of salvation, was in the parent the worst of cruelty. In this extremity he could do nothing more, and certainly nothing less, than in an act of solemn worship with his wife by themselves, dedicate himself and his dying child to God through Christ, committing it, so far as he was able, into his hands, and fervently begging for its sanctification and eternal salvation; and that his sinful neglect might not be imputed to him, or issue in the eternal loss of his dear offspring. His peace of mind was, in a good measure, restored, and the child soon after died; and the parents hope in God that it has gone to rest. The result of this trying scene was so thorough a conviction of his duty, that soon after, although with a trembling heart, he made a public profession of his faith in Christ, and joined the church then under the care of the Rev. Timothy Pitkin."

Now opened the great scenes of the American Revolution,—an event which aroused the young men of our country to a high sense of the value of civil liberty, inspired them with unwonted determination to defend their just rights, and awakened in the ingenuous bosom of youth new and lofty emotions of patriotism. Mr. Treadwell, then about thirty years old, the father of a rising family, and the possessor of a paternal inheritance endeared to him by all the fond associations of childhood and youth, was placed precisely in those circumstances which have ever been considered most auspicious to the love of country; while his natural sense of justice, which, in common with his fellow citizens, he had felt to be outraged by the oppressive acts of the British parliament, conspired with a disposition by nature inflexible, or (as he says) obstinate, to stimulate him to embark all his energies and hopes in the "grand and glorious struggle for freedom." His zeal and patriotic efforts, were first exercised among his neighbors and townsmen; and the records of the town of Farmington bear emphatic testimony, in several remarkable productions of his pen, preserved there, both to the ardor and the ability with which he met the frowns of tyranny, and espoused the cause of freedom. The active part he took in these measures, shortly introduced him into political life, and opened to him unexpectedly, a career of civil offices more numerous, and in the aggregate perhaps more important, than were ever held by any other individual in the State of Connecticut. The account of his entrance upon this new scene, we copy from the autobiography.

"In the year 1774 and 1775, Mr. Treadwell, having thoroughly imbibed the principles of the Revolution, entered with zeal into the measures adopted to carry into effect the 'Association' recommended by the Continental Congress, and took an active part in the proceedings of the *Committee of Inspection and Correspondence*, who, in every part of the country, exercised a new and extensive jurisdiction over the conduct of the people, to compel them, by withdrawing from them social intercourse, or publishing their names as enemies of the common cause, to comply with the recommendations of Congress. In two instances, he joined numerous bodies of the

mobility to discipline Tories, and to extort from them a humble retraction of their errors in principle and practice. He was, however, soon convinced of the pernicious tendency of such violent and tumultuous proceedings, and thenceforth declined aiding or countenancing such assemblies. This, for a time, clouded his popularity; but in the end it had a salutary influence, and rather elevated than depressed the estimation in which he was held. In September, 1776, he was elected a *representative from the town of Farmington in the General Assembly*, a situation which he held by successive elections, with the exception of one session, until 1785, when he was appointed by the House one of the *Assistants*, a name then given to the Senators or Governor's Council."

Over this body presided in person during the revolutionary war, the elder governor Trumbull, one of the first men in the nation for erudition, native dignity of character, and patriotic zeal. Such was his efficiency and promptitude, that Gen. Washington averred that he applied to him for aid with more confidence of certain and ready success, than to any other civil magistrate in the nation. The Council was small, consisting of only twelve men exclusive of the Governor and Lieutenant Governor; but they were men generally culled from those who had established their character for ability and zeal for the public good, by a long course of services in the lower house. They were therefore men of age, of experience in legislation, and of tried fidelity to the interests of the State; and probably no company of civilians, in equal numbers, ever displayed more of true senatorial dignity. Mr. Treadwell, by successive annual elections, continued one of the Assistants until 1798, when he was appointed Lieutenant Governor, still retaining his seat in the Council, and now sitting at the right hand of the Governor. At this post, he remained until 1809, when he became Governor of the State.

Meanwhile, there were various other employments, both civil and ecclesiastical, which it is necessary to review in order to form a just estimate of his character and public services.

In the year 1777, he was appointed *Clerk of the Court of Probate* for the District of Farmington, which office he held until May, 1784, when he was constituted by the legislature Judge of this court. In that office he remained until 1810, a period of twenty-six years, making with the previous period of seven years of his clerkship, thirty-three years of service in this important and interesting station. Of all the civil offices with which Gov. Treadwell was invested, this was to him the most agreeable. The district was large, rich, and populous, and the office of Judge of Probate constitutes the incumbent the public guardian and protector of all widows and orphans, and the arbiter of numerous rights involved in the execution of wills, and the settlement of estates, a class of duties most intimately connected with the cause of justice and humanity. The perfect acquaintance he had with the provisions of the statute, and with all the means provided by law for securing the rights of widows and orphans, and adjusting the respective claims of heirs; the skill and facility acquired by long experience; the benevolence of his disposition, which found a delightful exercise in guarding the rights of the widow and fatherless; the entire confidence reposed throughout the district in his long-tried wisdom, justice, and humanity; the retired and unostentatious nature of the duties themselves, so consonant to his taste: these all contributed to render the duties of the Court of Probate his favorite and delight.

In 1795, Mr. Treadwell was appointed *Judge of the County Court* for the County of Hartford, having been many years one of the Justices of

the quorum in the same court. After he was elected Lieutenant Governor, in 1798, the appointment of Judge of the County Court was still renewed; but having at this time numerous public employments, he declined serving further in that capacity. At the time when he was chosen Assistant in 1785, the Governor and Council were the *Supreme Court of Errors*, and the dernier resort in all questions of law or equity, brought before them by writ of error or complaint. Of course he was, ex officio, a judge of this court, and continued such until it was re-organized in 1806, embracing a period of twenty years.

Being in the year 1792, one of the six senior Assistants, who, together with the Governor and Lieutenant Governor, constituted the civil part of the *Corporation of Yale College*, he became, ex officio, a member of that board, and continued a member for eighteen years. During the greater part of that time, he was a member of the *Prudential Committee*, a committee consisting of three members of the Corporation, besides the President, to whom the care and interests of the College are especially confided during the recess of the board, and upon whom, in fact, devolves a very large proportion of all the concerns and management of the institution, except the immediate government and instruction, which are delegated to the faculty. Gov. Treadwell was always distinguished as emphatically a "working man" in whatever committee he acted, whether the objects were political, literary, or religious; and those who had the best opportunities of observing him as a member of the Prudential Committee of Yale College, have repeatedly testified in the hearing of the writer, that he was one of the best members of that Committee the College has ever had. His practical, business habits, extending to the minutest details; his industry and thorough application in the execution of every public trust; his love of learning, and high appreciation of its value to the church and to the world; his filial attachment to his venerable Alma Mater; and finally that disinterested and benevolent spirit which placed him high among the few, who work as willingly and faithfully for the public as for themselves; all these qualities united to form the character which he ever exhibited, as one of the special guardians of Yale College. The fond partiality with which he regarded the institution, and the sedulous care and watchful anxiety with which he entered into all its interests, are well known and remembered by the writer of this sketch; and the following notice which he takes in his autobiography of this portion of his useful labors, falls far below his just meed of praise.

"He took an active part in all the important concerns that came under his cognizance, whether as a member of the board or of the committee; among which, beside the ordinary business of adjusting claims, drawing orders, ascertaining from numerous estimates the price of commons, auditing the Treasurer's accounts, and preparing business for the meeting of the Board of Trustees, were the erection of three of the largest college buildings and the President's house—concerting measures preparatory to the agency to Europe* for the purchase of apparatus and library—adjusting and settling the agent's accounts on his return—and superintending the college farms and collecting the annual rents." We will only add, that the compensation for these various services, which were continued for so many years, was in many cases nothing at all, and in other cases so small as to afford no adequate motive or reward; and therefore the unwearied efforts of this

* Professor Silliman's mission to Europe for the purchase of chemical and philosophical apparatus and books, performed in 1804-5.

good man for the prosperity of Yale College, may be justly considered as contributions to the cause of learning.

During the same period, also, he was the leading agent in planning and building the old *State Prison of Connecticut*, and acted for nineteen years as one of the three who constituted the "Board of Overseers." Detailed reports were annually rendered by him to the legislature, of the management and concerns of the prison; and although the system of prison discipline adopted was much less eligible than that effected by the exertions of a few distinguished philanthropists of the present day, still it is granted that the board of overseers of this prison discharged their duty with great humanity to the convicts, and faithfulness to the public interests.

But a more important and interesting agency which, at this period of life, engrossed much of the attention and zeal of Lieut. Gov. Treadwell, was that which related to the establishment of the *Connecticut School Fund*. As a genuine republican and friend of equal rights, in the truest and best sense, he embarked with all his energy and his warmest affections, in the promotion of an enterprise which had for its object to diffuse over the whole State, and to extend to all her sons and daughters alike, the blessings of common school education,—to render them in fact (as the Governor many years since expressed himself in a letter to the writer) *free as the common air*. So decided has the sentiment ever been in Connecticut, in favor of the general diffusion of knowledge, that whatever funds have been at any time at the disposal of the legislature, have been, with few and inconsiderable exceptions, appropriated to the support of common schools. In the year 1733, the avails of the sale of seven townships in the western part of the colony, were divided among the towns; the interest to be applied to the support of common schools forever. In the year 1765, certain sums of money due for excise on goods, were divided in the same manner. But what laid the foundation of the Connecticut school fund, was money received for lands belonging to that State lying in the northeastern part of the State of Ohio. The sale of these lands was effected in the year 1795, for \$1,200,000. The interest of this fund, after much debate in the legislature, where several projects of somewhat different kinds, were very amply discussed, and after great popular excitement, was finally appropriated to the favorite object; and afterwards, when the present constitution of the State was formed, this fund was irrevocably devoted to the same purpose.* In these negotiations, Gov. Treadwell had a most important agency. He drew the bill for the application of the fund; was the leading commissioner in effecting the sale of the lands; took the original bonds, and after reporting to the legislature the results of these laborious and responsible transactions, received strong testimonials of their approbation, and was appointed one of the "Board of Managers of the School Fund," who were invested with extensive powers, which they continued to exercise until the extent and complication of the transactions required the whole time of an agent, when the Hon. James Hillhouse, then Senator in Congress, was appointed "Commissioner of the School Fund," and devoted himself to its interests with his well-known faithfulness and energy.

In the midst of these numerous and responsible civil employments, Lieut. Gov. Treadwell was extensively engaged in *theological writings* and *ecclesiastical proceedings*. He had from early life been fond of his pen. He says of himself in reviewing his life, that his most delightful employment had been writing, as occasion prompted, on the great and distin-

* North American Review, vii. 388.

guishing truths of revealed religion. His reading also, although occasionally, as has been mentioned, wandering into the regions of classical and English literature, and the natural sciences, was habitually theological. "From his youth," he observes, "he was attentive to the Holy Scriptures, and was assisted in the acquisition of religious knowledge, by the study of the New Testament in the original Greek. He early adopted the practice of reading the epistles, particularly those of St. Paul, as a connected discourse, and often at a single sitting, read through an epistle from beginning to end, with a view to discover the design of the writer, and the various parts and connection of the argument adduced to establish it. This course, which he found beneficial, he continued until, with what he experienced in his own heart, he was thoroughly convinced of the truth and certainty of that system of doctrines called 'Calvinistic,' or the 'doctrines of grace.' These sentiments were confirmed by pretty extensive reading in the latter periods of life, of the works of President Edwards, Dr. Bellamy, Dr. Edwards, Dr. Hopkins, Dr. Smalley, and other distinguished New England divines, who, by their reasonings, have combatted, and, so far as depends on argument, wholly subverted the foundations of the Arminian and Antinomian heresies, which more or less, as a secret leaven, pervade the works, even of many Calvinistic European divines of modern times."

In founding and sustaining the *Connecticut Missionary Society*, Lieut. Gov. Treadwell also bore an active and important part. He was the first chairman of the board of trustees, and by successive annual re-elections, continued to preside over it for many years. This was the oldest missionary society in this country; and it is generally admitted, that no missionary association, in proportion to its means, ever accomplished more good than this. As several documents found among the papers of Gov. Treadwell, afford the means of tracing the origin of this earliest missionary society, we may be allowed a remark or two on this subject, intimately connected as it is with the life and character under review.

At the time of the formation of the Connecticut Missionary Society, the northern half of the States of Vermont and New Hampshire, and all Western New York, were "New Settlements," sparsely inhabited by recent emigrants, a large proportion of whom were from Connecticut. In 1788, the General Association of that State debated the expediency of sending missionaries among them, and recommended to the local associations to send their own ministers to make temporary tours among them. This recommendation was adopted and acted upon by those associations for one year. But as this plan was found to be attended with great inconvenience, it could not be prosecuted; and in 1791 the General Association took the subject again into consideration, and recommended it to the several associations "to express their views concerning the most proper and feasible mode of sending missionaries to the new settlements, and to communicate them to the next general association." This was accordingly done; and the result was, that the general association, at their session in 1792, drew up a petition to the legislature to authorize a general contribution throughout the State, for the purpose of supporting missionaries to the new settlements, to be appointed by the general association, and of supplying the pulpits of the missionaries during their absence from their respective congregations. The petition was granted, and leave obtained to take up contributions in the various congregations of the State, for three successive years. The governor issued his proclamation, both certifying to the authority granted by the legislature, and recommending

the object to the warm support of the good people of the State. The first year, the sum raised was £380 13s. 1½d.

A generous contribution having furnished the means, the general association, at their next session, in June, 1793, proceeded to appoint missionaries. The clergy who led in this noble and benevolent enterprise, were some of the most revered fathers of the church. The committee of the association, who were especially instrumental in carrying these measures into effect, were President Stiles, Doctor Trumbull, Doctor Edwards, and Rev. Mr. Bray. They determined on sending ordained ministers, and experienced pastors, deeming such the most suited to the wants of the new settlements, where, "beside preaching the gospel, the missionary would have to administer the seals of the covenant, to gather and organize churches, and perhaps to ordain ministers." It was also one principal object of the missionaries, to express to the inhabitants of the new settlements the importance of the *stated* preaching of the gospel, which, it was thought, candidates could not so well urge as a settled pastor could do it.

The ministers who actually went forth on this first American mission, were the Rev. Messrs David Huntington, Ammi R. Robbins, Samuel J. Mills, Cotton Mather Smith, Samuel Eells, Aaron Kinne, John Shepherd, Peter Starr, and Benjamin Wooster. The great frugality with which the contributions of the churches were husbanded, as well as the singleness of purpose of the missionaries themselves, is evinced by the low rate of their compensation. They were allowed only four dollars and a half per week for their services, while they provided their own conveyance, and bore their own travelling expenses. They usually, however, obtained their food and lodging gratuitously among the people where they labored. Four dollars per week more were allowed for the purpose of supplying their pulpits while absent. During many years following the establishment of the Connecticut Missionary Society, numbers of the clergy of that State left their people and performed missionary tours, for a limited time, among the new settlements. These were afterwards extended to the State of Ohio, especially the eastern part, called New Connecticut. The benefits which have actually resulted from these measures are such, and at least as great, as were anticipated by their pious and benevolent projectors. They prevented the inhabitants of the new settlements from ever learning to live without the gospel, or to bring up their families ignorant of its blessed ministrations; they bound the emigrants in closer ties than ever to their native State, which manifested for them an interest so truly parental; and they inspired in the rising generation the greatest respect and reverence for the land of their fathers, of which their first impressions were derived from men of such holy and benevolent character, as were the first missionaries. No cause has been more influential than this in producing that reciprocal interest, which has ever existed between the inhabitants of Western New York and Ohio and those of Connecticut; and the bright villages distinguished from afar by the spires of temples, so much resembling those of the parent State, which now adorn those regions where the agents of the first missionary society followed their brethren into the wilderness, still bear the most decisive and delightful testimony to the value of their labors.

To the formation of the Connecticut Missionary Society, was owing the establishment of that able and useful periodical, the *Connecticut Evangelical Magazine*. This excellent work, not only diffused the missionary spirit, but opened a new field for theological discussion, which was at once entered by many of the ablest writers of the day. In all these labors of love, including the support of the magazine, both by his influence and his

pen, Lieut. Governor Treadwell took a warm and efficient part, not less so indeed, as is believed, than any one of the bright constellation of fathers whose names adorn the list of "Trustees of the Missionary Society of Connecticut." His acquaintance with judicial affairs made him a peculiarly useful member of these religious corporations, securing to them, as he did, a great saving in the gratuitous preparation of all legal instruments, and in affording them such legal advice as they needed in the management of their funds. Respecting the *theological writings and opinions* of Governor Treadwell, I am happy to be able to present the reader with the following outline, furnished, at my request, by the Rev. Dr. Porter, of Farmington, who sustained to him the relation of pastor for nearly twenty years, and was united to him in the closest bonds.

Gov. Treadwell, in his religious views, was decidedly Calvinistic. He was called a Hopkinsian: but if the doctrines of divine efficiency in the production of sin, and of moral exercises as constituting the nature of holiness and sin were essential to Hopkinsianism, he certainly was not a Hopkinsian. Be that as it may, he was a disciple of Edwards. From his youth he drank deep at the fountain that was then recently opened in the writings of that distinguished divine. He is remembered to have said, that his scheme of faith was forever settled by reading Edwards on the Will; and it was easy for those who were conversant with him to perceive, not only that the great outlines of his scheme of doctrine were those which are presented in the writings of Edwards, but that the theme on which especially he loved to dwell, was the government of God, as presented in the Essay on the Will.

The question "*Whence cometh evil?*" could not fail to engage the attention of such a mind; nor could he be deterred by the difficulties attending it, from any enquiries which might conduct him to settled, and, in his own view, reasonable conclusions, respecting it. Some of his views on this subject and others connected with it, were given in the Theological Magazine, that was published in New York, near the close of the last century, and in the Connecticut Evangelical Magazine, that succeeded it. The articles in the former that are ascribed to him, are a defence of the position that the moral as well as the natural perfection of God, is manifested by the light of nature: and were designed particularly to answer the objection to his goodness, arising from the existence of evil. In connection with the other able pieces which appeared in that work on this subject and are ascribed to Drs. Edwards and Cyprian Strong, they served to present it in a clearer and more satisfactory light than, in this country at least, it had previously been; for, as one of the writers remarks, "This is a question not heretofore nicely agitated; and it will not be strange if it be defectively discussed." In the Connecticut Evangelical Magazine, Gov. Treadwell resumed the same subject with wider scope and more comprehensive relations. The articles on "The perfection of God's work," in the second and third volumes, with the signature of Omicron, have been ascribed to him, and bear decided evidence of his hand as their author. They were continued through four successive numbers, and were designed to show not only that God is good, notwithstanding the evil which exists, but that he only is inherently and essentially good, and that his work is perfect, as it is adapted in the best possible manner to exhibit him in this light. This is illustrated more particularly by a reference to the course of providential events; the objects of his saving mercy; the discipline by which he trains them up for heaven; and the instruments which he em-

plays in their salvation. The whole present some of the most convincing arguments of the goodness of God, and most sublime conceptions of the wisdom and grandeur of his government, and the condescensions of his love, that can any where be found. There are indeed mingled with them certain supra-lapsarian speculations, such as were common among New England divines in that day, which readers of different philosophical views would consider objectionable; but with this exception, they must be regarded by all, it is believed, as among the ablest and most useful articles in that very valuable work.

In vindicating the government of God, and especially in evincing the reasonableness of his requirements, great importance was attached, in the times of Gov. Treadwell, as there still is, to the distinction between natural and moral inability. Two sermons of Dr. Smalley on this subject were extensively read and admired, and were thought by many to throw important light on the science of theology. Moral inability he defined to be "the want of a heart, disposition, or will to do a thing:" natural inability, to be "the want of understanding, bodily strength, opportunity, or whatever else prevents the doing of a thing when there is a will." The latter exempts from obligation; the former does not. And the inability of men, as unregenerate, to obey the gospel, it was said is wholly moral. And yet it was said by Dr. Smalley, and the great body of Calvinistic divines in New England of his day, that the depravity of men does not consist primarily in the want of a will to obey God, but in a state of mind—a constitutional bias, disposition or principle, which gives the direction and character to the acts of the will. This Gov. Treadwell believed, and believing it, insisted that the inability of sinners to obey the gospel, and consequently the change in their regeneration, are properly physical; that if for the sake of distinguishing them as pertaining to the moral man they may be called moral, still they are in reality natural and physical, as being seated in the nature or physical constitution of the soul; and that in truth, mankind as unregenerate, have no power of any kind to render holy obedience, although they have "sufficient capacity, without any new natural faculty to be given them, to receive and exercise a holy principle, when God shall please, of his sovereign will, to communicate it." These views he explained and advocated in a series of articles in the sixth and seventh volumes of the Connecticut Evangelical Magazine entitled "Thoughts on the Inability of sinners." As throwing light on the history of theological opinions in this country, these papers especially deserve attention. Their leading sentiments, in his own words, are these. "But though the change in its main character be moral, it will not follow that there is no change in the subject as the ground of holy affections; and if such change be supposed, it must be admitted that so far it is physical; for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them. That there is a foundation laid in regeneration for holy affections in a train, is evident from the experience of Christians. It is a fact that they love what they hated before, and hate what they loved; and there is a reason to be sought for, in the nature of things, why they do so. There is a permanent reason resulting from the nature of creatures, of their characteristic temper. We remark the difference and we account for the fact by supposing that their frame and constitution, or their natures are different. The dog and the lamb are so made as to be differently affected with the same object. The dog will bite, and the lamb will lick, the hand that offers violence. Perceiving this diversity, we have no more doubt that their make or constitution is different, than we have that

their passions and affections are so. In like manner, if we see cause to conclude from the uniform conduct of two persons, for a course of years, that one loves God and his neighbor, and that the other loves no being but himself, we necessarily conclude that their natures or constitutions are different, as well as their affections and exercises themselves. So when we observe that an individual, from spiteful and malicious, becomes uniformly kind and benevolent, we conclude that his nature is changed; not his affections only, but his constitution, in which we seek a reason of the existence of affections of a certain kind in a train." . . . "The opinion that the change in regeneration cannot be physical, seems to have originated in the theory that man could not be to blame for a state of unregeneracy, or for being destitute of a principle of holy love, if a physical change was necessary as the ground of that affection; because this would imply a natural inability for holy exercise; but that he would be to blame for being in that state, if the new birth were supposed to be only a moral change, because such a change would imply only a moral inability for holy exercise, consisting in the want of a heart for it. This reasoning goes on the supposition that natural inability excuses from blame, but that moral inability does not. But this must be understood with limitations. Nothing seems necessary to blame-worthiness—but that the subject should be capable of the knowledge of God, and should in fact be destitute of love to him and his creatures. A creature of such a character, however he became such, is worthy of blame and punishment, because he is hostile to every interest but a selfish interest." . . . "The blame of a rational agent does not consist in this, that he had power to do otherwise if he had pleased; nor in this, that his evil temper is the fruit of his own choice; but it consists in this, that his temper is, in itself evil; prompting to a train of volitions and external actions which dishonor God, and injure himself and others. Indeed, the temper or the affections are not, nor ever can be, the proper object of choice; for they are independent of choice, and the proper ground of it. Our being affected in a certain manner in the perception of particular objects, is not the fruit of antecedent choice, nor is it choice itself, but it is by a law of our nature as sensitive beings." . . . "Ask the first man you meet, whether he can love a toad or a viper? He will answer, 'It is impossible.' Offer him an estate if he will love the ugly creature: he will feel himself insulted and will retort, 'Sir, you know it is impossible.' Tell him his inability is nothing else but the want of a will, and that he can love the creature if he pleases, he will rejoin, 'Sir, I perceive no beauty in the creature; I perceive nothing but deformity. I loathe the very sight of him; my will has nothing to do with the subject, except to shun an object in itself loathsome; my nature, or the nature of the creature, must be changed before I can love him.' The case is the same with respect to moral objects. The wicked are an abomination to the righteous, and the righteous to the wicked. There is an opposition of character; they cannot feel complacency in each other." . . . "The doctrine which some advance, that the impotency of fallen man to love God, or to repent and believe the gospel, consists wholly in the want of a will, and that they can do these things if they please, is calculated to foster an opinion that they may confide in their own future exertions; that they are not absolutely dependent on God for spiritual life; and that they may, for the present, rest secure in sin. On the contrary, the full belief of the truth that they are dead in trespasses and sins, without any sort of ability to save themselves, any more than a dead carcass has to raise itself to life, is calculated to make them despair in themselves, and so to bring them into that state of mind which usually precedes the bestowment of mercy." . . .

"The natural defect of which we speak, may very properly be called a moral defect, because it respects that in the heart which is not subject to the moral law; or, in other words, moral inability; and so is called by divines and metaphysicians, to distinguish it from that inability which will excuse the non-performance of a command where a willing mind exists, or is supposed. And when the public teachers of religion tell their hearers that their inability to comply with the gospel is moral, consisting in the want of a heart or disposition; and that their inability, instead of being their excuse, is their sin, they tell them the truth; but if from this representation they are led to believe that they can repent and believe the gospel when they please; or that these exercises of the new heart are the fruit of their own choice, they will adopt at once the principles of the Arminian system, an error of dangerous consequence to the souls of men." . . .

"If the foregoing observations are just, it will follow that holiness and sin are predicable of the *nature* of man, rather than of his *actions*; or if predicable of the latter, it is by a metonymy of the effect for the cause." . . . "An infant, at the moment of his birth is a sinner; not because he has done sinful actions, but because his nature is corrupt; or, because he is so formed that as soon as he shall have a perception of God in any measure as he is, he will certainly turn from him with aversion, and will show that he likes not to retain God in his knowledge. If he die an hour after birth, unless his nature is changed by the sovereign grace of God, he will perish; because he cannot love God, but is at enmity against him."

The design of these extracts is to present the theory of Gov. Treadwell in his own words. The argument is too protracted to be even sketched. These sentiments, coming out as they did, with the impress of a master mind, and on a subject considered fundamentally important, produced no ordinary sensation. To many of the clergy, and others of reflecting habits, they were surprising and confounding. They struck too directly at the foundation of a distinction familiar in all the preaching of the times, to be received; and at the same time they were deduced too directly from the commonly received theory of the nature of depravity and regeneration, to be unhesitatingly rejected. The more common impression was, that there must be a fallacy in the argument; but where it lay, there was no one prepared to come forward and show. This state of the public mind could not be concealed from the author, and drew from him a second number on the subject; in which, without retracting anything, he repeated the same leading thoughts with new force of argument and illustration. This, of course, was no more satisfactory than the former; and the reference was made, by general consent, to Dr. Smalley, as the person best qualified to appear in vindication of a theory of which he, more than any other living man, might be considered the father, and which was now so powerfully assailed. But what could Dr. Smalley say in reply? That the sinfulness of mankind in their fallen state and the change in their regeneration, are seated in their nature, as distinguished from their voluntary affections, and deciding the character of those affections, he himself believed, and as a master in Israel, had for many years taught and published. How then could he deny that the inability of sinners, in their unregeneracy, to exercise holy affections, is physical; and that the change by which they are qualified to do this is also physical? He could not deny this in substance, although he said many things which none would dispute, about the difference of quality between the nature of moral agents and the nature of other things, and insisted much on the importance of keeping up the customary distinction of terms. "Without admitting a material difference," he said, "between

moral depravity and any natural impediment, the whole word of God and all his ways to men must appear involved in midnight darkness. His requiring absolute perfection of such imperfect creatures must appear shockingly unreasonable. His condemning to endless tribulation and anguish every soul of man that doeth evil, when doing evil is what no soul of man can help, would be excessively cruel; his unconditional decrees of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, arbitrary, partial, and palpably unjust." His answer accordingly was felt to be unsatisfactory, as not at all reaching the point in debate, or showing the unsoundness of the argument on the other side. Of this, Gov. Treadwell in his reply, justly complained; and though he would not conceal the pain which he felt on account of the dissatisfaction and doubt which his "Thoughts" had excited, he retracted nothing; and after such farther explanations as were designed to prevent all misconception of his meaning, concluded with the desire that the discussion might be closed. Of his design in the discussion of the subject he remarks: "It was the writer's main object to state the inability of the sinner to love and serve God, and to show that he is blame-worthy and accountable, even on the supposition that a physical as well as a moral change were necessary to enable him to do so; but whether this change, considered as an effect produced in the subject, be properly physical, except in the large sense just mentioned, is a question which he has no disposition to controvert." For the sense of the term physical, to which the reader is referred in this extract, it is necessary to revert to the commencement of a previous paragraph, made emphatic by the writer; in which he says, "that the new birth is that change of nature which is the ground of holy exercises—that this change of nature is in a general sense physical, but in a sense more appropriate it is moral—that it essentially consists in the communication of a sense or perception of moral beauty, or, in other words, of divine light and love, which before was wholly wanting."

Concerning the truth of the philosophical theory of Gov. Treadwell on this subject, it would not comport with the design of this article to express an opinion. There are those now, as there were then, who substantially adopt it; and there are others, who regard it as being essentially a scheme of fatalism. But however this may be, it was the commonly received theory of New England divines in his day. This does not imply that, even in the view of those who disapprove, the divines of that day were fatalists. It is no new thing for the practical sentiments of men to be at variance with their philosophical theory. There was no real difference either of practical sentiment or philosophical theory on this point, between Gov. Treadwell and Dr. Smalley. To a careful reader of their articles it is evident, that the only important difference is, that the former dared to call things by their right names. Admitting the truth of his philosophy, his argument is unanswerable; and it is no mean proof of his superior discernment and stern integrity, that he was not to be led into the adoption of a popular sentiment by the influence of a popular name; nor shaken from conclusions to which his own reflections had clearly conducted him, by the dissenting judgment and feelings of those, however many or excellent they were, with whom, on all important subjects, and especially on subjects pertaining to the kingdom of God, it was his joy to find himself in harmony.

The Missionary Society of Connecticut, in June, 1803, voted to "request the Trustees to prepare or procure, publish and distribute a *Summary of Christian Doctrine* for the benefit of the people in the new settlements." The preparation of the Summary was assigned by the trustees to Gov.

Treadwell, which appeared the next year. It was entitled "A Summary of Christian Doctrine and Practice;" was extended over sixty closely printed octavo pages; and for comprehensiveness of matter, beauty of arrangement, exactness of definition, clearness of illustration, richness of thought, and pertinence of scriptural proofs, it is perhaps not excelled by any thing of the kind. In great numbers, and for many years, it was scattered abroad wherever the missionaries of the Society went, and was procured and highly valued by many persons at home.

On retiring from public office in 1811, Gov. Treadwell employed a considerable part of his time in writing; and chiefly in writing on subjects pertaining to Christianity. About that time the church in Farmington adopted measures for a systematic instruction of its children and youth, in which he took a lively interest. It was probably this which suggested to him the work in which he immediately engaged, of preparing a *Catechism* for the older classes of youth. But the system of Sabbath School instruction was soon afterwards adopted, and no measures were taken for a publication of the catechism. He also, about that time, wrote a series of Theological essays in a systematical form, which are preserved and valued, but were never published.

It is exceedingly to be regretted, that a complete list of his publications, particularly of his essays in the Theological and Evangelical Magazines, cannot at this day be obtained. That he wrote others besides those noticed above, is not doubted; though we have no means of certainly distinguishing them. Partly by these, and still more by his habits of social intercourse, he acquired and deserved the reputation of a profound Theologian, as well as of a consistent and spiritually minded Christian.

What was his comparative ability or usefulness, as a Theologian, or as a magistrate and civilian, it would be difficult to decide. This is much more evident, that few men have combined in themselves in so eminent a degree, the most important qualifications for all these; and that in him they reflected on each other a lustre, and together formed an excellence of character, such as we are not often in this world to behold.

From the foregoing observations of my Reverend friend on the theological opinions and writings of Gov. Treadwell, I now turn to other particulars of his history.

In the year 1800, the Connecticut Academy of Arts and Sciences, issued a *Circular*, designed to be sent to some leading citizen of every town in the State, requesting full information relative to the geography, natural, civil, and political history, agriculture, manufactures and commerce of the State of Connecticut. These local histories were designed to be united in one body, composing a work like Sir John Sinclair's 'Statistical Account of Scotland.' The leading queries of the circular respected the history of the town, Indian reliques, geographical description of the town, waters, mines and minerals, vegetable productions, mills, agriculture, animals, manufactures, roads and bridges, houses for public worship, schools, inns, climate and diseases, remarkable events in nature, distinguished men. Each of these heads is expanded into a great number of particulars, furnishing a full syllabus of the information desired. The circular for Farmington was directed to Gov. Treadwell, and he entered into the plan with great interest and zeal, and prosecuted it with his usual industry and perseverance. He invited a meeting of the best informed men of the town, and laid the plan before them. Most of them, however, were unused to writing for publication, and but few could be induced to co-operate

efficiently in this valuable enterprise. These furnished notes, more or less extensive, on specified topics assigned to them respectively; but the task of transcribing, correcting and arranging these, together with the composition of the greater part of the original work, devolved on Gov. Treadwell; and he was among the few in the State who fully responded to the call of the Academy. His "*Statistical Account of Farmington*" was read before that Association, and, as I have heard from the best authority, was well received and highly valued; but as the publication was delayed for some time, the author withdrew the manuscript for the purpose of enlarging and amending it, and it has since been lost, having been, as is supposed, accidentally consumed by fire. The original manuscripts are, however, still in the possession of the family. The history of the Spotted Fever, a malignant disease which desolated Farmington in 1807—8, and biographical sketches of the clergymen of the town from the earliest formation of the church, were added as late as the year 1811, and are favorable specimens of this kind of writing. I have been the more particular in giving an account of this scheme for a statistical account of Connecticut, which was well commenced, but has never yet been completed, because it appears to be too good a project to be forgotten, and seems to be still practicable in a different form from that originally contemplated. I can hardly imagine a more suitable object for the Lyceums which are formed in many towns and villages of our country, than to compile for their own use a similar statistical account of their respective towns. Let the parts be allotted to a great number of the youth, each to furnish a statement, more or less copious, of the particular topic assigned to him; and, after all these are collected, let a committee, consisting of those most accustomed to writing, assume the task of digesting and arranging the whole into a regular history. Let this be preserved among the town records, to be continued by successive generations, who shall severally write the history of their own times. This would be found the easiest species of composition; and few methods can be imagined more likely, if under suitable guidance, to interest the feelings and improve the minds, of the rising generation. Some of the topics, indeed, would require discussion but once; but new ones would arise, and enough would remain that was peculiar to each generation, to furnish materials for an interesting volume. Should such a volume be added to the records of a town every twenty or thirty years, what rich materials it would furnish to the future historian of the State, and with what an honorable ambition would the youth of successive generations emulate each other in contributing their respective parts of the great design! But to return to our memoir.

In the year 1807, complaints were laid before the lieutenant governor, by the prosecuting officers of Farmington, against the driver of the mail stage from New York to Hartford *via* Litchfield, for continuing his route through the town on the Sabbath—"for prosecuting his ordinary business in transporting passengers and their baggage for hire, not being a work of necessity or charity, against the peace, and contrary to the statute in such case provided;" upon which, process was issued by his Honor, and the driver was afterwards arrested, brought before him, tried, convicted, and punished with fine and costs. On refusing to pay, he was, for a time committed to the custody of an officer, and the passage of the mail was obstructed. For this supposed offence against the laws of the United States, Gov. Treadwell and the officer were indicted by a grand jury before a Circuit Court of the United States, held in the District of Connecticut, being arrested and held to bail according to the forms of law. The trial

came on in due time, and a novel spectacle for Connecticut presented itself—of the second magistrate of the Commonwealth appearing on trial for a high misdemeanor against the laws of his country, before the supreme tribunal of the land. He prepared in writing an elaborate defence. The paper is now before me, and the introduction speaks so forcibly that conscious rectitude of purpose which an honest man may modestly claim, that I venture to transcribe it verbatim.

“ May it please your Honors :

The person who now stands arraigned before your honors, has from his youth acted in the eye of the public in important stations, and for eleven years successively has, by the free suffrages of an enlightened and virtuous people, been elected to fill the second chair of magistracy in this State. This he mentions not by way of boasting, but as affording evidence that he has, to this advanced period of life, supported a fair reputation as a man and as a citizen. Indeed, he is conscious, and his fellow citizens without exception will bear him witness, that his reputation is unsullied by crime, or the slightest suspicion of a crime, against public order and the laws of his country ; nay, more—that the most prominent trait in his character has uniformly been a strong propensity, in the various offices which he has sustained, as well as in his private capacity, to assert and maintain, according to his ability, the honor of the law. He has, indeed, ever acted under a most perfect conviction that the empire of law is the empire of freedom, and that all the civil and personal liberty which deserves the name, or is worth enjoying is, under any form of government, the result of obedience to the public will. In this assertion, the defendant has no doubt of obtaining full credit, as on a disclosure of the facts of the case now on trial, the Court, it is presumed, will be able to recognize the same trait of character as that claimed by him, visible in the transaction itself for which he stands indicted. Nor will they discover in him any *intention* but that of executing the laws of the State, upon one who was duly charged as an offender against them ; much less will they discover any intention of violating the laws of the United States. He might easily trace the origin of this prosecution, in the collision of political interests, and in the conflict of fierce passions which mark the present period ; but he deems it more important to convince the Court, that the charge against him is ungrounded, than to trace the machinations of his political enemies in their origin and progress.”

The cause excited great attention, and crowds attended the trial, which was held in the city of Hartford. His political opponents were much rejoiced, and greatly elated with hopes of seeing him humbled and disgraced ; but his able counsel defeated the prosecution at an early stage of the trial, in consequence of the mismanagement of the prosecuting officer ; a *nolle prosequi* was entered by the attorney, and the prisoner at the bar being now discharged, and therefore entitled to the respect due to so high an officer of the State, took his seat on the bench by invitation of the judge, while the deepest mortification was depicted on the faces of his adversaries.

Lieut. Gov. Treadwell having now passed the term of sixty years, was quietly advancing in his industrious and useful career of life, when the removal by death of the excellent and beloved Gov. Trumbull, devolved on him the duties of Chief Magistrate of the State. The emotions with which he awaited this event, were very different from those with which aspirants after office usually look to vacancies which open their pathway to promotion. In his letter to his daughter, dated July, 1809, he says,

"Gov. Trumbull is sick nigh unto death, if indeed he be yet alive. The public and his friends are much affected, and but few of them more than I am. Some important change may probably await me, perhaps it may be my last change. May God prepare me for every event." Much as he was conversant with public life, he had a singular dread of any new situation that would render him more conspicuous. He says of himself that "he dreaded nothing more than advancement in office. Be his office, at a given time what it might; he never desired or sought a higher grade, for the very reason that it would place him in a situation more conspicuous. When a justice of the quorum, an office which after some time was pleasant to him, he had no desire to be placed at the head of the Court, and dreaded the approach of the time when he foresaw that he should be. So when he was lieutenant governor, his seat was for the most part easy to him; but he shuddered at the thought of being, on occasion of the governor's absence, called to preside in the Assembly, and that notwithstanding he was perfectly acquainted with all the technical forms of business. Much more was this the case when he was called to the chief magistracy. But when actually appointed, he found much less difficulty in the situation than his imagination had represented to him in prospect."

Gov. Trumbull died in August, 1809, and in October following, Mr. Treadwell met the legislature at New Haven,* and opened the session with the usual message. Notwithstanding his fearful anticipations, his appearance was calm, dignified, and conciliatory. Many members of the legislature had long been associated with him in office, and were witnesses of the numerous and important services he had rendered to the State; and a decided majority cheerfully voted to invest him with the title and prerogatives of Governor, until the succeeding election by the freemen the next spring. Although gifted neither by nature nor habit with any of the arts of a politician, yet he was known to all as one who was thoroughly acquainted with the institutions of the State, and of long tried faithfulness and ability in the discharge of public trusts. To all the qualities of an honest and upright mind, he added great experience, and a warm attachment to the institutions of the State, which he had so long helped to cherish and improve. Nor was he unsuited to this high office in personal or intellectual qualifications. His figure and countenance were commanding and venerable in no ordinary degree, and he was probably as good a scholar as any preceding governor of Connecticut. Moreover, to preside over this small State, in ordinary times, requires such peculiar qualities as he possessed, rather than those of the splendid orator or accomplished statesman. At this period, however, our national politics began to assume that critical state which resulted in a war with Great Britain; and some of the personal and political friends of Gov. Treadwell, felt apprehensive lest he should not prove fitted for such a juncture. Great as were the services he had shown himself capable of performing for the State, and much as they revered his private virtues, they still feared that, at such a period, he would not answer as a political leader. If such were the apprehensions of a few of his friends, a fiercer opposition was to be expected from his political enemies. Although hitherto greatly in the minority, they were unwearied in their efforts to gain the ascendancy. They even contrived to turn his excellencies against him, by calling his exemption from the arts of popularity, haughtiness and reserve, and his deep and fervent piety, superstition

* Under the old charter, previous to the time of the present constitution, the legislature of Connecticut met twice a year—in the spring at Hartford, and in the fall at New Haven.

and bigotry. By such misrepresentations, they excited the prejudices of many, especially of those of other denominations. Many of the leading Episcopalians especially, who had belonged to the same political party with himself, imbibed strong prejudices against him, under the belief that he was hostile to their form of worship. On this subject he himself remarks: "It was circulated, and to some extent believed, that he was an enemy to the Episcopal church. This, however, was asserted not only without, but against evidence. He always thought and spoke of that church in respectful terms, as truly evangelical, and as the great bulwark of the doctrines of the reformation. In its Articles he considered it Calvinistic, and in its teachers and writers, one of the greatest lights in Christendom. He did not, indeed, believe in the divine right of diocesan episcopacy, maintained by some members of that church, nor did he approve of all her ceremonial; much less did he approve of those Arminian doctrines introduced in modern times by some Episcopal divines, but viewed them as a departure from the original principles of that church. Nor can any public act of his be pointed out, which can at all invalidate the statement here given. That he was firmly established in the Calvinistic scheme of doctrines generally received by the Congregational churches in this State, he never was disposed to deny or conceal; but it was his practice to examine for himself, and a settled maxim, to call no man master upon earth with respect to opinions on religious subjects, which he held to be too momentous to be received upon trust, or without a strict and impartial examination. Of course, all who are disposed to condemn those doctrines as illiberal, and who hold that the magistrate cannot regard all denominations of Christians with an equal eye, if he has a strong attachment to any one in particular, but prefer the man who regards all denominations with like favor, because he has no attachment to any; all such would zealously oppose his election to the office of chief magistrate. Numbers, no doubt, acted against him on this ground; and it is daily becoming more and more unpopular to hold up a man for office, who professes religion, especially if he maintains the necessity and importance of experimental piety. Such is the change which, in these liberal times, is gradually working in the State of Connecticut, once remarkable for esteeming a profession of religion an indispensable requisite in a magistrate."

Even, as has been already intimated, some leading and influential men, who had a high opinion of Gov. Treadwell personally, still feared for the safety of the party, if headed by a man against whom such growing prejudices were prevailing, and began to turn their eyes upon Roger Griswold, Esq., a gentleman of acknowledged abilities and worth, also a tried servant of the public, both in the State legislature and in Congress—very popular with the ruling political party, and free from those objections which were urged against Gov. Treadwell. Hence, at the next spring election, the votes for governor were much divided. Gov. Treadwell had more than any other candidate, but lacked a few votes of a clear majority. Mr. Griswold was chosen lieutenant governor. In the want of a choice by the freemen, the duty of appointing the governor devolved on the legislature, and they gave a decided vote for Gov. Treadwell, who was accordingly appointed to the chief magistracy for the ensuing year. The elements, however, which had begun to work so unfavorably to his interests the preceding year, were still in action, and the opposite party no longer set up a candidate of their own, but threw their influence into the scale for Mr. Griswold, and consequently, at the election in 1811, he was chosen governor. Those who had before this canvass equally hated and

reviled both candidates, now, in their publications, gave Lieut. Gov. Griswold the highest encomiums, while they held up Gov. Treadwell as an object of scorn and contempt. Mr. Griswold, however, was too pure a patriot, and too sincere a friend of Mr. Treadwell, to be pleased with such measures; and, although he did not deem it proper to decline the office to which he was elected, yet he demeaned himself with so much moderation and propriety, and manifested so delicate a regard for the feelings of Gov. Treadwell, that their mutual respect and friendship were not diminished, but rather grew stronger during the administration of Gov. Griswold, which was terminated by his death, within two years after his first election. This gentleman deservedly stood high in the respect and affection of the people of Connecticut, having long served them with faithfulness and ability as a representative in Congress. As a lawyer he enjoyed a high degree of respect and regard from the profession; though, not being a professor of religion, he did not command the confidence of the religious part of the community so fully as Gov. Treadwell.

The usual imposing procession on election day at Hartford, (which under the old regimen was more formal than at present,) presented a spectacle never before witnessed in the state of Connecticut, of its chief magistrate superseded and disgraced. It was the concluding scene of the age of "Steady Habits," a term which denoted a constant re-election to office of those who had once gained the confidence of the freemen by tried services. Gov. Treadwell was also the last of the puritan governors of Connecticut, in whom the character of deep and fervent piety, no less than judicial experience and wisdom, was considered an essential requisite for the office of chief magistrate; and the State was now to witness, for the first time, in the gubernatorial chair, a man who, although of the most respectable character, was not a professor of religion. From the earliest settlement of Connecticut, although the elections of all the State officers was annual, yet it had been the almost uniform practice of the freemen to continue a man long in office by successive re-elections; so that, while the frame of government seemed to render it liable to great and constant fluctuations in the holders of public offices, yet in fact the "steady habits" of the people secured to these appointments an unusual measure of stability. As this system extended not only to the chief magistrate but also to the members of the Council, the latter was composed chiefly of men who had been elevated to that rank after a long and successful probation in the lower house. From this body, with which he had been so long associated, Gov. Treadwell parted with much emotion, as from the companions and tried friends of his best days. Both houses united in strong testimonies of regard, and appointed a joint committee to tender him their affectionate respects, and to accompany him to his own home.

After having been a representative to the general assembly from his native town nine years, a member of the council twenty-four years, for eleven of which he held the place of lieutenant governor, and one and a half years governor; having, in the mean time, been twenty-six years judge of the Court of Probate, three years judge of the County Court, twenty years a judge in the Supreme Court of Errors, and nineteen years one of the corporation of Yale College; and having sustained numerous other and important relations to the State, as one of the board of overseers of the State prison, and one of the managers of the school fund; he now found himself suddenly stripped of every civil office, and after so industrious and useful a life devoted to the public service, he experienced the reward for which republics have long been proverbial. The words which

Thomson applies to a patriot of another age, had too literal an application to our venerable friend :

Like Cato firm, like Aristides just,
Like rigid Cincinnatus *nobly poor*.

After all these varied and laborious services, performed for the Commonwealth through a period of thirty-five years, he returned to private life without any increase of his property ; and this, although adequate to his expenses when a young man, was wholly inadequate to meet the claims now made upon him. The emoluments he received from all his offices were so small, as to require the constant addition of all his private income derived from his paternal inheritance, to maintain his family even in a style, considering their rank, uncommonly plain and frugal. He had also at this period incurred heavy pecuniary liabilities in aid of his sons, who were unsuccessful in business, which put in jeopardy the slender remnant of his fortune, and conspired with other causes rapidly to dissipate it, and finally to reduce him to poverty. To be suddenly stripped of employments which had so fully engrossed his attention for a long period, and to be left without an object, was of itself a powerful shock ; but this was but one among many trials, which now began to close in upon him, some of the most bitter of which can never be exposed to the public eye. Seldom has the truth been so fully exemplified, that "woes cluster—they love a train."

Unambitious of distinction, he would have been glad to resume almost any of those subordinate employments which had successively occupied him ; especially the office of judge of probate, (which was always his favorite,) but this he had resigned on being appointed governor, deeming it incompatible with the high and responsible duties of that office ; and this, as well as the other offices he held, had now passed into other hands, and were beyond his reach. He did not even refuse the token of respect offered him by his townsmen, who elected him their *representative to the legislature* ; and after thirty years' absence from the lower house of the assembly, he returned to it, and served for several sessions in the comparatively humble but useful capacity of delegate from the town of Farmington. Also, in 1818, he was appointed by the same electors, in conjunction with his respected fellow citizen, Hon. Timothy Pitkin, member of the *Convention* assembled to form the present Constitution of Connecticut. This appointment gave great pleasure to his old friends throughout the State, several of whom addressed him letters on the occasion. One of these, now before me, was from the venerable historian of Connecticut, the late Dr. Trumbull, and evinces that deep regard for the preservation of the liberties and institutions of the State, which, at the age of nearly four score years and ten, still animated this excellent divine and pure patriot. This was the last occasion in which Gov. Treadwell appeared in the councils of the State, in which he had served, as we have seen, in very various capacities, with slight intermissions, for more than forty years.

After his retirement from the chief magistracy, he allotted most of his time, except the short intervals devoted to the public service, to what had always constituted his chief delight, namely, reading and writing on abstruse subjects of Theology, and practising the various offices of Christian duty and benevolence. He commenced, and advanced towards the completion of a volume of "Theological Essays," and issued proposals for publishing it by subscription ; but the depressed state of the country on account of the war that was but just closed, prevented his receiving the encouragement necessary to warrant the expense, and the publication was

abandoned. A partial perusal of the manuscripts has been sufficient to assure me, that the work would have been esteemed by the religious public one of standard value.

On the formation of the *American Board of Commissioners for Foreign Missions*, in 1810, Gov. Treadwell was appointed President, and was afterwards reappointed to the same office annually until his death. The conversion of the world was an object suited above all others to his enlarged spirit of benevolence.

The life of this excellent man was now drawing near to a close. In a letter which I had the pleasure to receive from him in November, 1822, he says, "I have nearly accomplished the journey of life; and although it has been, through the care of a kind Providence, for the most part smooth and tranquil, yet I am not a stranger to adversity, and I can say from experience, that the events of my life, prosperous or adverse, viewed as unconnected with a future world, are vanity and vexation of spirit, and there is no profit under the sun. It is more than time for me to undress for the grave, the house appointed for all the living, and to dress for immortality, and with increased ardor to press into the kingdom of God, that if it be possible I may attain unto the resurrection of the dead." He was now straitened in the means of support, and pressed with still sorer trials. To a near friend he writes thus: "We have seen many days of comfort, and much tribulation. God sets one over against the other, that we should find nothing after him. The prospect is that my sun will set in a cloud; my burden is bound with cords upon me so that I cannot break them; I cannot turn to the right hand or to the left." Notwithstanding the momentary despondency which this language indicates, he still was habitually serene, and proved that "to the upright there ariseth light in darkness." His customary expressions, in his letters written at this period, are more like the following. "It is best we should see little or nothing before us except those events which all must experience; we may be sure these will call into exercise our faith and our patience. There is much reason to believe that an afflicted state in our passage through life is best for most of us. That condition which will not only try but refine us, and best fit us for the future world, we should prefer; and as we are poor judges what that condition should be, we ought calmly to submit to God's direction." He died on the 18th of August, 1823, aged seventy-eight years. "His closing scene," says Dr. Porter in his funeral sermon, "was eminently peaceful. For several of the last years it was apparent to his intimate acquaintances, that he was ripening for the state of glory. His leisure hours, of which he had many, were almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original Greek, was retained to the last. His impressions of divine truth became apparently more deep; his Christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last sickness. Seized with a distressing malady about a week before his departure, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. But his confidence in God was unshaken; his serenity of mind was undisturbed; and even his cheerfulness was scarcely abated to the last; and though frequently his bodily pain was great, a by-stander would scarcely suspect it, either from his appearance or his conversation. Of his hope you may learn from the single expresssion, 'had I not another righteousness than my own, I must fall;' and of his

prevalent state of feeling from this, 'I hope I can say, the will of the Lord be done,' and after a short pause, 'I think I *can* say, from the bottom of my heart, the will of the Lord *be* done.' God was his refuge; the will of God was the consolation, the rest, the end of his life; and the same will was the centre to which his thoughts and feelings inclined in death."

The character of Gov. Treadwell is so clearly seen in the history of his life already recited, that a brief summary of his leading attributes is all that need be added. He was a Christian, and led the life of a Christian; and seldom have we seen any man whose religion exercised so powerful and constant a sway over the heart and life. So truly did his daily life and conversation reflect the image of his faith, that it is difficult to form any opinion of what he was by nature, either in intellect or disposition. If, as some have imagined, (but with a very partial view of his character,) he was, *by nature*, cold and selfish, he had certainly, *by grace*, a tender heart, and the most enlarged benevolence. These qualities were manifested first towards the world of mankind, imparting great fervor to his prayers for the conversion of the world, and animating his incessant labors for that object; and secondly towards every creature susceptible of happiness, not excepting even the lower animals. As long as he possessed the means, his charities flowed in a continual stream. Though valuing happiness in every form, yet it was the welfare of the souls of men that occupied the largest share of his benevolence, in proportion as he placed the interests of eternity above those of time. He possessed also the humility of the gospel; and if he ever appeared to any one haughty or distant, a nearer insight into his character would have shown, that such an apparent demeanor was the result of his perfect freedom from all the arts of dissimulation.

From the same holy fountain he imbibed the *sacred love of truth*. Never was the all pervading influence of this principle seen more clearly than in the character under review. Not only could it be said of him, "His lips still speak the things they mean," but to every species of guile, in the small or the great, his heart was a perfect stranger. How much soever, under the peculiar circumstances, he might have desired to continue in office, those who knew him best can best imagine, with what abhorrence he would have shrunk from the employment in his favor of the least arts of acquiring popularity, or of any political chicanery. Contemplating all things through the pure medium of truth, he was of course honest, just, sincere. Nor did these qualities affect his words and external actions alone; they reached and swayed his inmost thoughts. However we may dissent from some of his conclusions in metaphysical theology, his writings still leave on every mind the impression that he was an honest reasoner, and that, even in controversy, he had simply in mind to learn, What is truth? Indeed, if we diligently review his most abstruse speculations, we shall find his reasonings, for the most part, sound and logical, and his conclusions fairly drawn from his premises. To the premises, therefore, we shall impute any errors we may discover, and not to the reasonings built on them. The habit of inquiry after the truth in the subtleties of metaphysical theology, might be supposed to impair the interest he would feel in its simpler exhibitions; but so far is this from the fact, that the plainest and most unadorned preaching frequently affected him to tears.

As the sanctuary was his delight, so the offices of the sanctuary were, among all with which he was invested, those which he held in highest honor. Concerning the office of *deacon*, which he bore many years, and which title his political adversaries had prefixed to his name as a mark of contempt, he remarks, that "happy would he have been if he could have

honored the office as much as that honored him ;” and, when governor of the State, he felt it no descent from his station, to bear the sacramental cup to the humblest disciple.

Those who have not estimated the intellectual powers or attainments of Governor Treadwell so highly as we think they deserve, still accord to him the praise of unusual *soundness of judgment*. But it has not always been sufficiently considered, that a sound judgment is a quality of the heart as well as of the understanding ; that it implies not only intellectual capacity to discern the truth, but unwavering integrity to follow it, and an entire exemption from every quality such as prejudice, passion, or enthusiasm, which can sway or enfeeble the decisions of the intellect. It contributed, perhaps, to the perfection of this attribute in the subject of this memoir, that his intellect was greatly predominant over his imagination. Some deficiency of this power, indeed, appears in the analysis of his character. He had but a moderate perception of the beautiful, either in nature or art. Although neat in his apparel and studious of propriety, he had little taste for what was purely ornamental, a quality in which he further resembled our puritan ancestors. It was, perhaps, the lack of such auxiliaries to the intellect as imagination and fancy, invention and wit, which rendered him, from early life, so distrustful of his powers of ever becoming a public speaker ; and this want of confidence in himself at length became habitual, and he remarks in his autobiography, that by these uncomfortable sensations, his faculties were in a manner bound up, and at times, so great was his mortification, “ he even contemplated giving up his public employments, and retiring to the shades of private life.”

Seldom has any man enjoyed through a long life so many tokens of the respect and affection of his neighbors and townsmen.

If we now retire with our venerated friend into the bosom of his family, we shall experience none of that disappointment which, as Doctor Johnson observes, often attends the transition from the public life of distinguished men to the privacies of domestic retirement. If in the various public spheres in which Governor Treadwell acted, religion was always in the ascendant, still more fervidly did the fire of devotion burn on the family altar ; and, in all his letters written to his children at different times for a period of thirty years, religion—its supreme obligations, its blessings, promises, hopes, and consolations—was ever uppermost, whatever else might have been the accidental theme. He had seven children, two sons and five daughters. Of these only one now survives.* While the spirit which he ever exhibited in his family was all that could be expected or desired of the tenderest husband and most affectionate father, he is thought to have erred, especially in the most busy periods of his life, when his children were advancing from infancy to manhood, in holding with them too little personal intercourse, an error which has often characterized men of intense devotion to business or study. Having no sympathies with the amusements of children and youth, but rather regarding the time spent in them as wasted and lost ; and being much absent from home, and too much occupied with his books when in the family circle, to render himself a companion to his children, he had little intercourse with his sons except to reprove them when they needed correction, and he thus inspired them with a dread of his presence and conversation. The habitual distance and severity, which many of our puritan fathers maintained in their intercourse

* Mrs. Norton, the mother of John T. Norton, Esq., who now resides on the site formerly occupied by the family mansion of his grandfather.

with their families, however favorable it might have been to the cultivation of filial fear and reverence, was less productive of filial love and confidence, than the more familiar relation between father and son, which characterizes the domestic manners of the present day. Nothing indeed could exceed the earnestness with which this good man pressed upon his children the importance of personal piety. Even when his sons had left the paternal roof, and become, themselves, heads of families, while he aided them in their business beyond his means, yet little of his advice respected the acquisition of property, or advancement in the world; but his letters were filled with the most earnest exhortations to make their house a house of prayer, and to train up their children for heaven. In like manner, the early choice which his daughters made of "the better part," afforded him more heart-felt delight, than the most splendid family alliances would have done; and the remarkable triumph which one of them (Mrs. Jerome*) achieved over death, and the foretaste of heaven which she enjoyed, not only reconciled him to the loss, in early life, of a lovely daughter, but raised his soul to higher extacies than he would have gained from all the kingdoms of the world, and the glory of them.

To conclude, we have before us in the character of Gov. Treadwell an example seldom seen in colors equally vivid, of the power of the Christian religion, when its dominion over the heart and life is supreme, to exalt the understanding, to expand and ennoble the affections, to inspire the love of truth and justice, and to impart serenity to the mind under the severest trials, both in life and in death.

"Certainly," (says Lord Bacon,) "virtue is like precious odors, most fragrant when they are incensed, or crushed; for prosperity doth but discover vice, and adversity doth but discover virtue."

LAWS AND LAWYERS,

JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 52.

AMERICAN LAWS.

AMERICAN Laws and Lawyers are subjects, which in a peculiar manner partake of a free and enlightened spirit. The voice of demand called them into service, and usefulness has won them popular favor. Among all people, and in all ages, men have been found, both of liberal and arbitrary sentiments; to the former of whom our country has always offered an inviting and desirable abode. Here, equality has found an asylum unknown in the old world, and here, in the present confederation of States, were established settlements, governments and laws, undertaken upon an unprecedented plan of free choice and universal good. If the projectors and immigrants at any time disagreed about measures, political wisdom was drawn from the Scriptures and other histories; the condition and exigencies of the planters were maturely considered; and such constitutional and legal ordinances were framed, as promised the best security and the most happiness to the greatest number. The Anglo-Americans would

* See an interesting and affecting narrative of the triumphant death of Mrs. Lucy Jerome, wife of Rev. Amasa Jerome, of New Hartford, Ct., prepared by Rev. Mr. Washburn, and inserted in the Connecticut Evangelical Magazine, for 1805.

never be the servile copyists of any people. A juster estimate and better knowledge of their rights, they would entertain at all times; and superstructures peculiarly their own they would form, uninfluenced by any foreign politics. Simplicity, not artifice—good, not grandeur—were ever conspicuous in their motives, and steadily pursued in their enterprises.

But much as the Scriptures were consulted and revered by the American planters, they at once perceived that the Jewish system of administration would not suit their condition and purposes, and could not be adopted. Realities had taken the place of rituals sixteen centuries before, and the good people's reason would not allow them to think of government Theocratical, of a priesthood divinely prescribed, of prophets inspired, or of providences miraculous. What to them was politically so valuable in the holy oracles, was the spirit of wisdom which they breathed; teaching how much the evils both of anarchy and monarchy were offensive to the Infinite mind, and how much the safest guidance the Divine word afforded in all cases of doubt and difficulty. Pious principles and practice, rather than political project, were the doctrines espoused by the early adventurers.

The Romans, in the times of the Republic, entertained many good notions of their rights and of the elective franchise; and the cabinets of their political temple were richly replenished with manuals and maxims of mature reason. In business affairs, they would have been eminently fit for practical life, had they not been tainted by the polytheism of that idolatrous nation, so corrupting both to politics and morals. Suppose they could lay claim to reason and virtue, as twin deities of theirs, surely in nothing more than in all matters of religion, did every goddess of theirs fail them. Nor was the policy of the Romans worthy to be copied, in classifying their citizens, in managing their elections, in making laws or trying causes.

The Colonists found more in the British government to adopt, and yet much to repudiate. Proceeding themselves from the middle grade of people in that nation, they felt the strongest attachment to every principle which presented freedom and equality in their true character. But monarchy, nobility, hierarchy on the one hand, and mean-spirited servility on the other, they treated with an obloquy to be expected from intelligent and independent minds. Awake to facts no longer to be concealed, they perceived before and after they emigrated, that the greatest part of the English community, from "the sovereign defender of the faith," through all the orders of his priest-ridden subjects, was catholic; that when the papal yoke of supremacy was broken, the nation of religionists changed their master and their name rather than their character; and that no branch of such a government could, without modification, be adopted by free-spirited colonists. Bound though they were, to the people they had left, by a common origin, a common language, and a thousand other ties, which neither the width of an ocean nor any final farewells could dissolve, they resolved only to consult the history of the *Jewish*, the *Gentile*, and even the *Catholic* governments, for the several helps they might afford, and hence to frame and finish constitutional systems of their own, filled with principles more truly Christian, and with rights more securely guarded.

Our American institutions have risen from pillars laid in the midst of toil and danger, and have been sustained by no small sacrifice of suffering and blood. Next to nothing of our history rests in conjecture; it is all probably better known than that of any other nation upon earth; and it is interesting to consider for a few moments, what has been the category of rights which Americans have so uniformly espoused, and, in the sequel, so successfully sustained. They are principally *eight fold*.

The first was a free *Religion*, in its simplicity and truth—to be enjoyed unmolested in sentiment, faith and worship. It was a period when Christianity sighed for relief or enlargement; and when dissenting denominations were disposed to countenance religious toleration to an extent deemed by them consistent with public and individual good. This doctrine, though novel, presented a captivating aspect at first, and, had the minds and consciences of the Colonists been sufficiently enlightened and liberalized, the dissensions of *Catholics*, *Episcopalians*, *Puritans*, *Quakers* and *Baptists*, witnessed in after times, would

not have taken place; the league of church and state would never have existed in this country; and laws would have found no place in the statute book for the supposed support of that holy religion, which was itself their main supporter.

Another invaluable right, was a *Representative Republican* government, in which was involved the free exercise of the *elective* franchise. To be a hereditary ruler or lawgiver, was always considered by the colonial adventurers altogether absurd; and on the contrary, enthusiastic as they were for the enjoyment of unrestricted rights, they became satisfied, after a few experiments, that a pure democracy was not to be desired. The country was extensive, the inhabitants sparse, the natives always jealous and often hostile, absence from home and travelling, inconvenient and dangerous—all which convinced them that a Representative Republic comported most directly and entirely with their circumstances and sentiments. Yet, unaided by sagacious Solons, unable to find models to their full liking, and at the same time perplexed or controlled by foreign interference, they settled upon administrations which exhibited some features and shades of characteristic difference. All had a legislative branch, *elective* immediately by the people, who gave their votes in their respective towns or counties; while they received distinguishing names and characters as they partook more or less of a *democratic, proprietary* or *royal* attribute of power, or form. In the first of the three, so universally desired, all the officers and legislators were freely chosen by the people, and formed a *representative democracy*; in the second, more or less of political power was claimed by the *charter-proprietaries*; and the third embraced those colonies in which the executive officers and legislative council were appointed, and the statute laws ratified by the *crown*. The last of the three, deemed the strong hold of prerogative power, proved to be an unceasing occasion of political warfare between the colonists and their sovereign; so jealous always were the people of any infringement on their rights; and erroneous in equal degree, was the policy which strove to establish arbitrary rule.

A third, was the *right to laws* of their own enactment or choice, uncontrolled and unaffected by foreign dictation. As the Romans called their laws a "body of civil rights," the colonies considered their codes of legislative ordinances, severally a "*body of liberties*." They believed that the religion of law, was love to God and man; its doctrine, equal and pure justice; and its philosophy, public and private good; and that its provisions should be simple, plain and concise, equally applicable to all orders and ranks in the community.

A fourth right, was a *fee-simple* in all their real estate, free of quit-rents, entailments, and every other burden and condition. This being one which the colonists resolved always to possess and never to yield, involved them often in bitter disputes with prerogative and proprietary claimants, never to be terminated, till it absorbed or abolished all other tenures.

Trial by Jury was a fifth right, esteemed from the first, the palladium of popular and equal justice, and the surest safeguard of every interest in social life. No other law or usage was ever so immediately and fully transcribed from the English to the American tribunals in all the colonies. It had a direct effect in practice, to introduce the established rules of evidence; to refer the law, in all trials, to the Court, and the fact to the jury; and to originate a similitude of jurisprudence in each country. This right has universally extended to the whole people, except those actually in the military and naval service, who are necessarily subject to martial law. In proof of the people's supreme attachment to this immunity, witness the public indignation which burst forth, when a few trials were once ordered from this country by Parliament, into the courts of the kingdom.

A sixth, the pillar of light amidst the great constellation, was the right of *common school education*. By various facts, the colonists were convinced that the interests of religion and liberty would flourish only in regions of knowledge. This right to education was one with which no foreign dominant spirit could have any pretence* to intermeddle; and if its fruits have not been heretofore

* Sir W. Berkley, royal governor of Virginia from 1662 to 1675 said, "I thank God there are no free schools and no printing, and I hope we shall not have, these 100 years; for learning has brought disobe-

enjoyed co-extensively with the whole community, the causes have been imputed principally to the scattered and indigent condition of the people, and the want of suitable instructors and books, rather than the least abatement of honest zeal in its favor.

The seventh right was that of a *voluntary taxation*, and *sole control of the public funds*. The colonists believed the products of their enterprise and labor to be their own. To a coercive revenue, exacted either by direct assessment, by monopolies in trade, or by quit-rents, they supposed none but slaves would submit to, so long as unrepresented; and a particle willingly surrendered to a sovereign or even a proprietary, they argued justly, put at hazard one's whole substance. The contest about this doctrine, between privilege and prerogative, which, being always bitter and ultimately bloody, was only closed by the attainment of Independence.

The eighth, was an unrestricted right to keep *fire arms*, for use in both offensive and defensive war, be their foes foreign or savage. If these were disallowed to the common people of England and other European governments, the colonists believed they could nowhere be so safely intrusted as in the hands of patriot-freemen; their own neighbors, embodied into a well-regulated militia; they having at stake all that is dear in life to be defended.

To this octuple summary of rights, each of which is a sufficient subject for a volume of commentaries, the patriots of independence and antecedent wars, set their seal in blood. It was surely great in valor, to cut their way through all opposition, to the temple of privileges; still greater in wisdom to guard it sufficiently by laws. These are the life-guards of every free people, as principles are the lights and shades that give them character. To have a thorough and scientific knowledge of a nation's laws, their rise and progress must be traced from their origin; their sources, tributaries, and current, known and noted:—A work, it is true, of laborious research and expansive interest; but how otherwise can their mutations and improvements become familiar? In a free government like ours, law is the declared will of the people, who retain every right not expressly yielded for the sake of mutual safety. It is not with us as in despotic countries, where charters and equal laws are wire-drawn as privileges from a dominant dynasty, who claims to be the sovereign freeholder and absolute potentate of his dominions. Our history has, probably more than any other, registered the chronicles of public transactions, preserved records of laws, and interleaved portraits of distinguished characters. Yes, and its burning lamps are indispensable to guide the oracle of legal learning—the professed counsellor of his fellow men, as he pushes his investigations into the recesses of his vocation. Law is but the letter; the spirit of Christianity gives it life, and history draws its lineage and character. A mind richly replenished with a knowledge of past events and biographical facts is the orator's treasury, from which he may enrich and adorn his eloquence, and effectually stereotype his fame. And how can a lawyer distinguish himself at the bar, if unacquainted with the history of his own country's constitutions and laws, usages and politics?

But is to be regretted that gentlemen of the American bar are supposed to be more thoroughly versed in the history of other countries than in that of their own. They seek precious pearls mostly abroad, when they have better at home. Possibly England and France, or even Greece and Rome, full as they are of erroneous politics, may occupy a wider sphere in the researches of young Americans than their own country, though abounding with measures and merits of most peculiar interest. Just as our scholars, a century ago, left the study of their own excellent vernacular, to delve principally in the mines of the dead languages. In fact how much better do most of our classic students in their course, become acquainted with the Bible and its God, than with the mythology of heathen deities? Happily an age is passing, in which Americans are taking thought for themselves. The experience of the past yields its contributions to the improvement of the present and the future. Our history is full of principles which inculcate the sentiments of manly independence; and exhibit examples

dience, heresy and sects into the world, and printing has divulged them and libels against the best of governments." *A. F. X. Martine's Hist. N. Carolina*, p. 154.

of wisdom and valor, of patriotism and statesmanship, highly inspiring to all who would achieve to themselves, or preserve a rational enjoyment of their rights. If our political systems, allowed by foreign politicians to appear wise in theory, are nevertheless treated by them with derision, as being unable to stand, when potent parties, so common in free governments, shall rise and contend;—these harbingers have thus far proved to be false prophets, time and trial giving daily strength and stability to our most important institutions.

Laws in themselves, the sinews and arteries of a government, exhibit a people's principles, and discover their policy and character. Among the Jews the laws were *divine*; among the Romans, *ordinant*; among the English, *statutory*, or *immemorial* usage, that is, legislative, executive, canon, or common. Our American codes fall under two classes, namely, our *STATUTES*, being the acts of our different Legislatures, and our *COMMON LAW*, consisting of settled maxims, established rules, and universal usages, either original or adopted. A just perception of our codes, so formed, must be acquired by historically tracing, from the first, the systems and changes of civil administration, in those *thirteen States*, which originally united in a federative independence; the other *thirteen*, since established, having constructed such political constitutions "of a republican form" in manner guarantied by Congress, as they have severally preferred. Differ as they apparently may, in some particulars, the dissimilitude is slight, consisting merely in some minor provisions. Every one has a Governor, Senate,* or Senatorial Council, and House of Representatives; a judiciary and military department; all under a frame of government, a Constitution, ratified by the people in their primary assemblies, somewhat as the Romans made their laws.

It is well known, that the *first thirteen of the United States*, were primarily and principally settled by emigrants from England. The King, by a single original charter, April 10th, 1606, created both the Plymouth and London Companies, denominated North and South Virginia, and granted them a zone of territory eleven degrees in width, from the Atlantic to the Pacific. By another or second charter, May 23, 1609, he enlarged the former grant three degrees on each side, and established its limits by and between the 31st and 48th parallels of northern latitude [the region of the subsequent American republic]; and at the same time bisecting the whole at the 40th degree, appointed to the London Company, the southern moiety, by the name of *Virginia*; and the other formed New England. About two years previously, a permanent settlement was effected by that Company at Jamestown; and because it was the first colony planted on the north-western shores of the Atlantic, it has been plumed, 'the ancient dominion.'

Under the first of the two charters, the frame-work of government, as might be expected, partook largely of the royal prerogative. It provided two Councils, supreme and subordinate, each of thirteen members, one to be resident in England, and the other in the colony; and reserved to the crown the power of naming the whole twenty-six; of giving all laws to the colonists, and vacating at pleasure every sale of lands in fee-simple, made without the King's leave. This administration utterly failed. The colonists had, neither in exercise or assurance, the enjoyment of their civil and religious rights, as anticipated. The Company perceived that their interests, both territorial and commercial, gave small promise of advancement; and the King himself, at last, opened his eyes to the fallacy of promoting colonial settlements by any displays of prerogative. Therefore he granted a second charter—the one last above-mentioned. This transferred the powers of the crown to the Supreme Council of the corporation, and authorized its members to appoint officers, make laws, and fill vacancies. As the executive and judicial powers in the colony were now committed solely to the Governor and Deputy Governor, they associated to themselves six worthy men to advise and assist them in the discharge of their public trust, and endeavored to please the people, and especially to satisfy their employers. But subjection to the servile agents of a foreign aristocracy, wholly unac-

* Except Rhode Island, which is now engaged in forming a Constitution.

quainted with the condition, interests, and wants of the colonists, presently became so exceedingly irksome to them, that the crown was induced, May 12, 1612, to grant a third charter, by which the powers of the Council were transferred to the corporation at large.

All the members, as co-equals, had now a right to vote on every question before them; and the democratic principle enjoyed, they soon incorporated into the administration of the colony. For when they had chosen a Governor and a plantation-Council, they gave him orders to convoke a General Assembly of the people, and consult with them upon public affairs. The time appointed for the first meeting, was in June, 1619; when the colonists, instead of going personally to the Assembly, sent twenty-two *Burgesses*, their representatives, being two from each settlement. The act and the year have thus been rendered memorable; that being the first body of elected legislative delegates in this country. Originating in good sense and the expediency of the case, it became a precedent eagerly and universally espoused in other colonies, exhibiting a maturity of wisdom, union, and intelligence, remarkable for so youthful a community. Within the short period of twelve years, a people of only seven hundred souls, became ripe for a republican representative form of government; practically proving it to be the best guaranty of their other public and private rights. For several years the Burgesses sat with the Governor and Council in the same room; and if united, they could by their number, like the Roman tribunes, veto any proceedings of the Assembly.

But still language is hardly able to exaggerate the various sacrifices made by the early Virginians, to sustain a colony upon free principles. It was their lot to try, by practical experiment, very different schemes of government; to have the pains and merits of leading the way in laying the first pillars of an empire; and to meet sufferings great in degree and various in kind at the same time. The year 1622 was indelibly marked by a savage massacre; yet wisely thoughtful of the public good, the colonists about that time established inferior tribunals, the origin of County Courts, and gave fresh sanctions to trials by Jury. In 1624, the charter of the London Company was assailed by a *quo warranto* and vacated; and the government of the colony seized by the crown. At the same time, her affairs were scrutinized by a severe committee; before whom the Burgesses defended her interests with remarkable ability. The laws of this period, are the oldest found in the colonial records. One was virtually a *Bill of Rights*; framed to define the powers of rulers and legislators, and to guard the people's immunities in relation to taxation and other public burdens. Of such force was this early and exemplary act of wisdom in Virginia, as to embolden others in a similar avowal of their rights, and give earnest of her own future distinction in the cause of independent freedom.

By the prerogative administration instituted, a Governor, a Council of eleven members, and a Secretary, were appointed and removable by the King according to his pleasure, and the election of Burgesses was continued, rather however by sufferance than by his express allowance. A charter was earnestly desired and afterwards repeatedly requested, but could never be obtained. Till Virginia became an independent State, her administration was always subject to the dictates of royal instructions, often despotic, and unceasingly the occasion of complaint. At intervals the prerogative was relaxed or modified; especially in 1639, when the storms of civil war were lowering in the realm, there were given to the wishes of the Virginians, a provincial legislature, a regular administration of justice, a government of laws; and under the Protectorate, the Assembly elected the Governor, and a qualified democracy prevailed. The interval was a season of light to Virginia.

But within one year after the restoration of Charles II. in 1660, he assumed the direction of colonial affairs, by instructions, like his father's, to the Governor; and the laws of England, previously used by the colonists or adapted to their condition, were, according to requirement, expressly adopted by act of Assembly. This was, however, found to be an unwise procedure, being followed by the triumphs of an intolerant religious spirit, in the legislative establishment of the church of England. The measure was big with mistake; for if the colonists were mainly Episcopalians, the act was in derogation of a free religion, and a

bar to the induction of non-conformist ministers; men who were, in their generation, the flaming lamps of liberty in church and state; men, too, by whose labors the purest piety was inculcated, and early education promoted. There had been, for more than thirty years, some intolerant laws against sectaries; now churches were ordered to be built, glebes laid out, and clergymen of Episcopal ordination put in place by the Governor; and in accordance with the act of conformity in the realm, no other minister was allowed to preach, on pain of suspension or banishment. Inconsistent as the law truly was, with one of the greatest rights of freemen, it was not wholly expunged from the statute book of Virginia, while she was a province.

If this policy of the colonists had in its course any thing of intent to conciliate the favor of the crown, it met the fate of all time-serving concessions; and they shortly found that their cup of afflictions was not yet full. For in 1673, startling as the fact was, the inconsiderate King gave to two of his noblemen, "all the dominion of land and water called Virginia," for the full term of thirty-one years. A rebellion followed, in which Nathaniel Bacon greatly figured; and after it was suppressed, in 1677, the lives of twenty-five chronicled martyrs of liberty were sacrificed at the shrine of vindictive power, under the mandates of the King's Governor,—a fate which their leader only escaped by a natural death in 1676.

The rupture was not without special disasters to the political privileges and interests of the province. It furnished new reasons for withholding a charter, and rendered the people more dependent on the crown. Legislative Assemblies were allowed to meet only once in two years; all direct taxes were ordered to be laid upon the polls; the public revenue was often squandered or misapplied, and every aristocratic feature of government again stood out in bold relief. The freedom of speech was restrained; a poor printer being arraigned, merely for publishing the laws without license.

At all times was the prerogative so severe, that Virginia was not affected by the accession of James II. in 1685, nor benefited by the revolution in 1691, which placed William and Mary on the throne. The governor, lieutenant-governor, council, admiral, treasurer, chancellor, and bishop or ordinary, continued to be the King's functionaries; and likewise the appointment of judges, sheriffs, county commissioners, and local magistrates, were directly or indirectly controlled by his influence; and all laws made were subject first to the Governor's approval or negative, and afterwards to the veto of the King. A system of government, however, became more settled. The people always had their house of Burgesses; the legislature in 1712,* divided the province into forty-nine parishes, and appointed salaries for the several ministers; and the province, while such, enjoyed prosperity, and felt, for half a century, all the quietude consistent with the people's impatience of foreign restraints in the exercise of their rights. In 1765, the house of Burgesses were among the first and boldest to resist the claims of British taxation; and being dissolved in 1773 by Lord Dunmore, the royal governor, they immediately met in convention, and sent delegates to the first continental Congress.

The Constitution of Virginia, originally adopted July 5, 1776, and revised in 1830, provides a senate of 32 members, elected quadrennially, and a house of 134 burgesses or delegates, chosen annually by counties and cities; the State being divided into an hundred counties or more,—not into townships. A Governor and an assistant privy Council formerly of eight, now three members, are elected for three years, by joint ballot of the two houses; the Governor ineligible for the next immediate election. In every State, except Virginia, New Jersey, Maryland, and North and South Carolina, the people vote directly for their Governor at the polls.

The laws of Virginia, in particular her provincial statutes, bear a strong resemblance to those of the British; no other colony having perhaps drawn more copiously from the acts of parliament. Some of her statutory ordinances of 1624 have been preserved; and in 1661, her legislature adopted so many

* Hist. Virginia, [Beverley] 1585-1700; John Smith's Hist. of Virginia, 1626; Wm. Keith's Hist. Virginia; also *Burke's Hist.* [Girardeau continued] 4 vols.

English laws, that they formed, in conjunction with their own previous enactments, a good body of statute-law. In 1779, the whole was revised, having been for two years in the hands of an able committee* for the purpose. In their plan of revival they say: "The common law of England, anterior to the date of the oldest statutes extant, was made the basis of the work—not reduced to a text, but left to be collected from the usual monuments of it." "Necessary alterations in that, and so much of the whole body of British statutes, and acts of assembly as were thought proper to be retained, were digested into *one hundred and twenty-six new acts*; in which simplicity of style was aimed at, as far as was safe." "There were now introduced the laws,—forbidding the future importation of slaves;—converting estates tail into fees-simple;—annulling the rights of primogeniture;—establishing schools for general education;—and confirming the freedom of religious opinions."

The next plantation was in *Massachusetts*, begun at *Plymouth*, in 1620, by the pious Pilgrims. On the third day of November, in that year, the northern branch of the old and first Virginia Company was constituted, by royal charter, a separate and enlarged corporation; embraced the territory between the 40th and 48th parallels of northern latitude, (in other words, intervening the north line of Maine and the middle of New Jersey—adjoining the London Company's grant,) and was named the "*Plymouth Council*" or *Company*, embracing the region of *New England*. The rights and powers of the new-created Company were ample; for it took a fee-simple in the soil; appointed its officers and agents; made laws; filled vacancies, and could exercise almost any act of sovereignty. From this body, emanated the Patents, upon which most of New England was settled, and by which its territorial sections were formed and limited.

The Plymouth colonists did not settle under the auspices of this corporation. Intending to emigrate farther south, they had procured a patent from the London Company; which, however, could now avail them nothing, as they had not planted within his limits. So situated, without patent or charter, they immediately formed a Social Compact, and established a government upon the principles of a *pure democracy*. All the men of lawful age assembled annually, elected a Governor, and in a few years, a Council of five to seven assistants, and voted upon every question of general concern which came before them. A patent, obtained from the Plymouth Company, in 1630, occasioned no change in the system. The freemen themselves continued to sit in General Court till 1639, when they, in their respective towns, for the first time, chose several deputies to represent them in legislation.

But amidst the wreck of colonial charters, in 1685, the colony of Plymouth, having none, became a more easy prey to Edmund Andros, the King's noted minion here, commissioned to effect the reckless overturn. Having seized upon the reins of the administration, he controled its affairs by one Clark, his agent, till 1689, when they were both arrested and thrown into prison, and the descendants of the Pilgrims assumed again the government. It continued to be a representative democracy. It secured the exercise and enjoyment of every civil and religious right; and not one partial law was made. The people halloved the government for its principles; admired its simple forms, and wished no change.† But for the purposes of political strength, this colony was, by the charter of William and Mary, in 1691, united with Massachusetts; and from that period, the political history of both has been inseparably blended together.

The statutory acts‡ of the Plymouth government, called "*Ordinances*," were for the most part, evidently drawn with a single eye to the provisions and penalties in the Scriptures. So much have they been considered by the present generation as a historic and political curiosity, that within a few years, those of a general character, have been transcribed and published.

In *Massachusetts*, there were settlements successfully undertaken, within three years after the one effected at Plymouth. It was a period when com-

* Mr. Jefferson and others.

† F. Baylies' Hist. Memoirs of New Plymouth, 2 vols. from 1621 to 1675. Doct. Dwight's Travels.

‡ Those, from A. D. 1623 to 1681, inclusive, are at Plymouth, bound in one manuscript vol. of the Colony Records.

mercial enterprise and inspiring emigration had arrested the public mind, and aroused a spirit of trans-atlantic adventure. Immediately after the present territory of New England was, by the preceding charter of Nov. 3, 1620, reconfirmed to the Plymouth Company in England, as previously stated, they granted patents of tracts to suit applicants. One embracing Massachusetts, was obtained March 19, 1628, which was confirmed to the grantees and their associates, March 4th of the next year, by royal charter, well replenished with civil privileges; it being justly believed, that none of the political powers which the said Plymouth Company possessed, could be imparted by that body to others. The charter ordained an annual election of governor, deputy-governor, and eighteen assistants; and gave power to fill vacancies and make laws. Officers being chosen, they emigrated with the charter, the following year, (1630,) and in October met in General Court the freemen of the corporation. So often does inceptive procedure give shape to future policy and destiny. Had Virginia been able to procure the sanction of her rights by charter, her government had not been so easily seized by the crown, nor made so often the sport of royal instructions. In the outset, Massachusetts, thus taught the wisdom of precaution, had the advantage. The government was free and secure. For four years every freeman was entitled to a seat in the General Court; they then substituted in their stead, twenty-four representatives, chosen by towns,—the *second* body of legislative delegates in this country: After they had sat in the same room with the magistrates, ten years, the two branches, in 1644, separated, and always afterwards legislated in different chambers.

The government of Massachusetts was purely *elective*, and possessed most desirable attributes of character. The freemen at the polls elected the executive officers, and members of the lower house; the latter and the assistants of the preceding year, elected a new board; an administration was organized upon free and equal principles; legislative acts were passed in a parliamentary manner; juries, schools, and train-bands were early established; and all popular rights, excepting that of religious faith and worship, were equally under the protection of government. To find, however, in the statute book of that Puritan colony, a single penalty aimed under any circumstances, at such a right, is more astonishing, because of the recollected persecutions inflicted in the mother country, upon some of the colonists themselves; persecutions to escape the repetition of which they had fled to these rugged shores.

But there were some apologies for the course pursued. The great Reformation was still in progress. The light of truth had only dissipated in part the deepened moral darkness. Religionists were sensitive, and only half informed. All denominations felt sure of being right, because they were conscientious; of course every opponent must be wrong. It was an age of superstition and prejudice as well as of inquiry and reform. Schooled to the union of church and state, men could not imagine how religion could be sustained without the aid of law. The colonists in their retreat hither, believed also, that they had some exclusive rights, which they claimed to enjoy unrestricted; and that others of militant sentiments ought to depart to those of their own order. Virginia had fallen into the same mistake. There, Episcopacy was triumphant; here, it was Congregational Puritanism. To be of a tolerant spirit in religion, was deemed to be either unsound in faith or to become a co-partaker of evil. In Massachusetts, this unhallowed zeal, which prevailed thirty years, did not subside till, by a mandate from the crown in 1679, all except papists were allowed equal rights in matters of religion; from which period the antinomians, baptists, and quakers, felt relief. A review reminds us of nature's imperfections in her best estate; warns and cautions men against possible errors in their most conscientious opinions; and proves how much after times have been exalted by the march of sentimental improvement.

In 1684, the royal prerogative, ever jealous of popular privileges, vacated the people's beloved charter, and established an oligarchical administration over New England and some of the adjoining colonies. It was a most despotic procedure; and the power executed under Sir Edmund Andros, the King's Governor, becoming too intolerable to be endured, was after four or five years, shaken off by the people, and several of the more arbitrary rulers thrown into confinement.

Simultaneous as this event proved to be with the revolution in England, it has been thought the colony charter might have been resumed and saved; had not the apprehensions and wishes of the people brought them to believe it to be the wisest course to request another, on the accession of William and Mary, to be fraught hopefully with some additional provisions.

A new charter was granted by them Oct. 7, 1691, embracing Massachusetts, Plymouth and Maine; yet devoid of some political privileges, which were in the former most highly valued. It designedly changed an *elective* to a *royal* government;—a colony to a *province*. Now the appointment of the governor, lieutenant-governor, and secretary was vested in the crown; the house of representatives was enlarged, the board of assistants or councillors was increased to twenty-eight; though the members of each branch were to be elected as before. The charter provided for a judiciary; secured liberty of conscience to all except papists; and gave sufficient power to make laws. All legislative enactments, however, were first to be approved by the Governor; and afterwards transmitted to the King, for his sanction before they could have the force of laws. This, and the King's appointment of the Governors, were considered by the people to be badges of servility; and the executive chair proved to be a seat of thorns. Seventy-four years brought Massachusetts to the stamp act of 1765, the day-spring of independence. From the first she manfully resisted every sort of British taxation; and now proposed the original Congress of provincial States to consult on the common good. The King and Ministry took affront, which they manifested by a parliamentary act of 1774, which authorized the appointment of "Mandamus Councillors" by the King, in lieu of those annually elected under the charter. The spirits of the people rose to violence against the innovation; the courts were suspended, and the government was exercised more than a twelve-month, by provincial Congresses; the charter was then resumed, and in 1780, the State adopted a Constitution.

This instrument, revised in 1821 without much alteration, provides two executive magistrates, a Governor and Lieutenant Governor, also a Senate of forty, and a House of Representatives; all annually elected by the people; the first by the State at large, the second by counties or districts, and the third by towns, which choose members as apportioned to the voters. In some years of high party excitement, before Maine became a separate State, the Representatives have been known to be upwards of 650; and even in 1841, some twenty years after the separation, the number was 356, exceeding by more than 100, those of any other State. The Governor is assisted by a Council of nine members, chosen every year by the two houses in convention.*

The statute laws of Massachusetts are in regular course, since 1634, the year representatives were first chosen, except during the administration of Andros, who is supposed to have carried the records of his day with him to England. In the colonial "ordinances," as they were called, and in the revised provincial statutes, many sections, clauses, and particularly penalties, were in substance transcribed from the sacred Scriptures; the particular texts being frequently cited in the margin. Prior to the provincial charter, very few extracts were made from the British statutes; and nothing was at any time taken from the canon law. Legislation was independent; and even the inconvenience of sending the enactments of the General Court to the King for his approval, was not without some beneficial effects. They were made more perfect before being transmitted; the laws were not so frequently altered, nor so needlessly multiplied as in later times; and consequently more permanent and unchanging. A collection of statutory laws was first published in 1648, entitled "the body of liberties," and several at other times were reprinted, especially after the provincial charter, and the original adoption and subsequent revision of the Constitution. Even as late as 1814, both charters and the general laws of the colony and province, were published in a large volume, by order of the legislature.

Maine was settled at Saco and York about the year 1624, in part by trans-

* T. Hutchinson's Hist. Mass. 3 vols.; G. R. Minot, 2 vols.; A. Bradford, 3 vols.; 26 Mass. Hist. Coll.

atlantic emigrants, and in part by those who had previously dwelt in Massachusetts. In vain had the Plymouth Company in England, seventeen years before, when Virginia was planted, made attempts to establish the *Sagadahoc* colony, at the mouth of the Kennebec river; and the region remained without inhabitant two years after Sir Ferdinando Gorges and John Mason obtained from that Company (1622) a joint patent of New Hampshire and the western moiety of Maine. From the same source were taken, within the subsequent ten years, other grants of territory between the Kennebec and Penobscot rivers, on which several settlements were effected, the most noted of which was that under the Pemaquid proprietors; all which, at the end of half a century, were destroyed or assailed by the savages. The third section of the present Maine, situate between Penobscot and St. Croix, continued to be an unbroken wilderness a century longer; being claimed alternately by the English and the French. This, and the region between the Penobscot and the Kennebec, took the name of the *Sagadahock Territory*.

The Plymouth Company, in 1635, was accused of monopoly; and though manfully defended, met the fate of her *quondam* relative, the London Company, eleven years before, being now dissolved; when all her political rights were seized by the king, except what he had already chartered to Massachusetts. Thus reinvested with a prerogative control of the Company's rights, Charles II., twenty-nine years afterwards, gave to his brother James, the Duke of York and Albany, both the *Sagadahock* territory, and the region of the present New York State; all which, however, he lost at the end of twenty-five years, by abdicating the British throne.

In 1636, Gorges, on the partition of his joint patent with Mason, chose Maine, or the territory between the Piscataqua and the Kennebec; and instituted a temporary government, which he endeavored to keep alive till he was able, under a royal charter, obtained April 3, 1639, systematically to frame and organize a governmental administration. This he immediately did, by appointing a deputy governor and seven councillors, to hold their offices during his pleasure, and providing for an annual election of two representatives by the people, from each of four counties, into which his province was divided. The General Assembly, formed of those two branches, had power to elect all provincial officers, make laws and levy taxes. If the charter authorized the lord proprietor to patronize the Church of England, it was still very liberal and excellent. Nor did he ever allow those of dissenting faith to be disturbed, for exercising their rights of conscience. His purposes principally centered on the acquisition of territory, wealth and fame, for himself and his sons. His government was *proprietary*, and its religious character Episcopalian, and therefore not so attractive to new settlers as others wholly elective, and more Puritan or independent.

In 1652, five years after his death, Massachusetts assumed jurisdiction of Maine, in virtue of a constructive extended claim of her patent soil; and at length, in accordance with the wishes of the Provincials, purchased of the heir in 1677, the whole province. It was afterwards, for 14 years governed in general, according to the provisions of Gorges' charter, as an appendant to the new proprietary purchaser, till the provincial charter, in 1691, united both Maine and the *Sagadahock* territory with Massachusetts. The political connection, which lasted 128 years, finally terminated in 1820; when the people of Maine formed and adopted a Constitution for themselves, and became an independent State of the Union.* So early and so close was the coalescence, even before the charter of 1691, that few anterior legislative acts of Maine have ever descended to the present age; and those few are mere specimens of curiosity.

New Hampshire, as well as Maine, was originally, as before stated, in the same patent, obtained in 1622, from the Plymouth Company, by John Mason and Ferdinand Gorges. They ultimately made what they always intended the Piscataqua river the partition line between them; and the next year after the date of the patent, a settlement was begun, through the enterprize of Mason, on the southerly side of that river, near its mouth. The partition took place in

* The present State of Maine embraces both Gorges' province of Maine, and also the *Sagadahock* territory.

1639, when Mason took from the same Company a new and several patent. But he obtained no charter of government, and of course, his plantation-affairs were managed by his agents in a conservative manner, under the *Proprietary*, till 1635, the year of his death. Afterwards in 1640, the towns, for their peace and safety, combined in social compact, like the pilgrims of Plymouth.

But the colonists, tired of their unsettled condition, conceded, within a year, the political jurisdiction of New Hampshire to Massachusetts, in consequence of a new constructive extension of her charter; and the union continued *thirty-eight* years. In the mean time, the crown, through the importunity of Mason's heirs, was induced to dissolve the connection, and erect New Hampshire into a *royal* Province. This was done, September 18, 1679, not by charter, but by a commission under the great seal, which vested the government in a President,* a Council of nine members, named by the crown, and an Assembly of Representatives, chosen by towns. The president, commissioned by the king, could appoint a deputy; and a vacancy in the council was thus filled—the survivors nominated three, of whom the crown appointed one. These ten, including the president, constituted a "Court of record for the administration of justice"—"according to the laws of England, so far as circumstances would permit." All state and military officers were also appointed by them; laws were made by the two branches of assembly; and the president was vested with the executive power. Nevertheless, every legislative act, though signed by him, must be submitted to the pleasure of the king, who had the power over it of life and death, and who otherwise frequently made the colonists feel the weight of prerogative. At that period, there were in the province only four towns; and the first House of Assembly consisted of no more than eleven members.

At the same juncture, the people were variously embarrassed by their necessities, by an Indian war, by lawsuits with Mason's heirs, and by an arbitrary administration; yet the colony's measure of afflictions was far from being full. By another commission to the chief magistrate, in 1682, then denominated lieutenant-governor,† he had power to call, adjourn and dissolve the General Courts, to veto all the legislative acts passed; to suspend any member of the council; to appoint a deputy-governor for the time being, and all judges, justices of the peace and other officers, and to control even the freedom of religious worship. These prerogatives were afterwards exercised with rigor, particularly by Cranfield, Dudley, and Andros, while they were the commissioned rulers of New Hampshire and the other New England colonies; and were never checked till 1689, when they and their coadjutors were seized and thrown into prison. About the same time, the death of Mason suspended his numerous lawsuits for the recovery of his ancestral estate; and an opportunity for adjustment with his heirs being now opened, they, for £750, sold the claim to Samuel Allen‡ of London. Amid these enthralling perplexities, New Hampshire of choice, united again for more than two years, with Massachusetts in one and the same administration of government; and would have been embraced with that colony in the charter of 1691, had not the sale to Allen, and his efforts prevented.

With better auspices, after the revolution in England, the Provincial government of New Hampshire was resumed; always subject, however, to the powers and prescripts given in the governor's commissions, and to the king's paramount instructions, so universally the causes of complaint. Thenceforward, through the succeeding administrations of ten royal governors, the one half of whom had Massachusetts also in their commissions, the political affairs of the province were managed with despotic regularity, till the whole people were aroused in 1765, by the stamp-act. On the day it was to take effect, the bells solemnly tolled the decease of FREEDOM; a sable coffin lettered with the inscription, LIBERTY, AGED CXLV YEARS, was borne in funeral procession, slowly moving at the beat of unbraced drums, and the measured report of minute guns, till come to the court-house of Portsmouth; there a mourning oration was delivered

* 1680, John Cutts, president;

1681, Richard Waldron, do.

† 1682, Ed. Cranfield, Lieut. Gov.

1685, W. Barefoot, Dep. Gov.

‡ 1692, Samuel Allen, governor—1697, W. Partridge; Lt. Gov. 1699, Earl Bellamont, governor of Massachusetts and New Hampshire

and a requiem sung to the honor of the departing spirit: Then in a moment the whole scene was changed; the words *LIBERTY REVIVED*, cheerfully and universally reverberating from a thousand tongues, took the place of the epitaph on the lid of the coffin; the bells as suddenly struck animating peals, and joy reflushed every countenance. The ceremonial, imperatively touching, spoke with effect. Ten years more, prepared the provincials for a rupture with the mother country; for in 1775, they renounced her authority, and the next year, a large popular convention formed a temporary Constitution, by which there were to be annually elected by the towns, a house of representatives, and by the latter, a council of twelve members, who chose their president; and these two branches were empowered to make laws, appoint civil and military officers, and exercise without any governor, all the prerogatives of an independent State. This Constitution, however, was revised in 1784, and so far improved, as to provide an executive, consisting of a governor and council of five members; to substitute a senate of twelve members, instead of the former council; and provide for a judiciary. There are at present, 250 representatives in the house of assembly—a very large number, for the population. The governor and council appoint the judicial and executive officers, and he commissions them.*

The New Hampshire code of *Statute Laws* commences in 1680, when she was separated from Massachusetts and erected into a *royal* province. Though the crown at that time required the administration of justice to be, as far as practicable, in conformity with the laws of England, British statutes were never regarded with affection in that province. If her strength and numbers were small, she was junior to no other in her spirit of independence. She was long connected with Massachusetts, partook largely of her sentiments and politics, and extracted freely from her laws.

Connecticut originated in two separate plantations, one at Hartford, and the other at New Haven. The former began in 1636, by removals from Massachusetts, and under the name of *Connecticut*, instituted a government June 14, 1639, literally founded in social compact. It was a form most judicious, free and happy, for those early times, when the lights of liberty over the earth were still so extensively darkened, and the rights of man everywhere so inadequately understood. Though simple, it was to the taste, the wishes, and the exigencies of the infant community. Like that of Massachusetts, it consisted of a governor and six counsellors or magistrates, annually elective by the freemen at large, and deputies returned yearly by the several towns. These branches when convened in General Court, had power to make laws, choose officers, and do in general what it was thought the public good required.

The colony of *New Haven* was planted in 1638, by pious emigrants from "Kent and Surry, in the vicinity of London." The next year, they instituted a government on a select scriptural passage—"Wisdom hath builded her house, she hath hewn out her seven pillars," by choosing a college of seven sages, denominated *the seven pillars*; who framed an administration, and carried it into effect. The seven consisted of a governor, four counsellors or magistrates, a secretary and marshal. These and all other officers, were to be annually elected by church-members, they only being freemen or voters, and having individually seats in the General Court.

In 1662, April 20th, both plantations, thirty miles apart, were embraced by one royal charter, fraught with most ample privileges, and were called by the general name of *Connecticut*. Wise as the connection was, the New Haven colonists, preferring their democratic freedom, civil and religious, withstood the union three years. Yielding to a coalescence at last, they joined heartily in the new administration, which was formed by a governor, deputy-governor, and twelve assistants, chosen every year by the voters at large, assembled at Hartford on election day, and two deputies *semi-annually* chosen and sent from every town. Taught by five years' inconvenience† the wisdom of a change,

* J. Farmer's ed. of J. Belknap's Hist. N. H.: 4 vols. N. H. Hist. Coll.

† In 1665, counties were first formed, and county courts established.

the government ordered the votes of the people to be given and received in their respective towns, and sent sealed by the selectmen, to the Secretary's office. The charter was one of uncommon liberality and excellence, reserving to the crown little more than allegiance; the union proved to be a most happy event; and Connecticut exhibited a perfect model of representative democracy. In no other colony did Puritan principles and practical piety more fully prevail; none other showed fairer blossoms, or produced better fruits; none other enjoyed richer blessings from above.*

But the accession of James II. to the British throne, early in 1685, was an evil omen to the exalted interests of liberty, throughout his dominions. In religion he was a Catholic, in politics a tyrant, regardless of private rights, of national sentiment and of public justice. Connecticut and other American charters were presently assailed by writs of *quo warranto*; the wicked were raised to places of power, and even in England, nearly fifty corporations were dissolved. The charter of Connecticut was preserved by being taken from the table, in the evening, under the eye of Andros, the despotic governor of New England, on a sudden and artful extinguishment of the lights; and in May, 1689, it was resumed in all its pristine vigor, the Prince of Orange having arrived in London the preceding November, to take the British crown. From this era, through a period of 129 years, and of the greatest political changes, even to 1818, the structure of government rested on the original charter, so fortunately obtained, so opportunely preserved, and so universally revered. Nay, in what way better could we prove its superior excellence, and the consecrated piety and the democracy of the first planters? No colony more resolutely resisted the stamp-act; no State was bolder in every stage of the Revolution. The new constitution of Connecticut adopted in 1818, is a piece of perfect statesmanship. There is a governor, a senate of 21, and a house of 208 members, all elected annually. The choice of judges, and the power of pardon, are given to the legislature; all religious sects are equally under the protection of the government; nor is there any religious test of office.

The *Statutes* of Connecticut, from the first, partook abundantly of the principles, precepts and penalties of the Scriptures. The acts passed under the charter, after the union in 1665, have been preserved; and in 1672 a volume of them was printed. It was then ordered by the General Assembly, that every family be furnished with a copy. Till this time, the laws of Connecticut had been kept in manuscript; though it is said that those of New Haven colony had been printed sixteen years before. As the statutes of a young colony at so early a period could not be very full and complete, the General Assembly ordered, that when they were found to be insufficient, the Scriptures should be the "only rule for ordering the affairs of government," and guiding in suits at law.

Rhode Island [State] was likewise originally planted at two places. The first settlement was effected in 1636, at Providence, by Rev. Roger Williams and twenty other exiles from Massachusetts; and the second was made in 1638, on the Island,† by Clark, Coddington, and sixteen others, under a purchase from the natives. These immediately combined in a social and political compact, and organized a government by choosing a chief magistrate, a judge, and three assistants. The planters at Providence united, in July 1640, and framed a very free government on a similar model. In both of these, as in other young governments of the colonies, the freemen, while few and compact, had individual seats in their legislatures. They all, however, changed to a representative form, as soon as policy or convenience required it. As Robert, Earl of Warwick, one of the corporators in the Plymouth Company, had a territorial claim to the country between Connecticut River and Narraganset, two patents were obtained from him in 1644, by one of which he relinquished all his rights to the two preceding plantations; and by the other he quit-claimed Connecticut. In virtue of the former, the two plantations of Providence and the Island, became connected; and in 1647 formed and adopted an outline of civil government for themselves united. The supreme *executive* and *judicial* power was committed to a president and four assistants, chosen annually by the freemen of the seven-

* Trumbull's Hist. Con. 2 vols. 1630—1760.

† In Indian, "Aquetneck."

ral towns, which were themselves aggregate corporations. There were also six commissioners chosen yearly by the four towns, being all then extant, who constituted a court, vested with *legislative* power; and their acts were to be binding on the people, unless repealed by a majority of the freemen's votes taken in their town-meetings. This surely, among all the novel specimens of government essayed in those early times, was itself a curious invention.

In 1663, the crown granted to the colony of "*Rhode Island and Providence Plantations*," collectively, a charter of government and civil privileges; which through all intervening political changes to this time, has continued to be their sole *Constitution*.* It provides for a governor and deputy-governor, as executive officers, and ten assistants; which twelve, elected yearly, sit together and constitute the upper house; and the representatives chosen semi-annually by freemen in towns, [at that time 18, now 72,] constituting the lower house of Assembly. Religious toleration, always so prevalent in this colony, received a new sanction by act of assembly, which extended to all except papists. This course gave fresh vigor to a free spirit in divine worship, which actuated in a supreme degree the first settlers, and which has always prevented any enactment for the assessment or collection of a parochial tax. Twenty-two years of equal administration elapsed, and it was the fate of this most excellent charter, like that of others, to be assailed in 1685, by a writ of *quo warranto*. Meanwhile the despotic Andros, impatient of the law's slow delays, seized it before any judgment in the process was rendered; broke its seal, and committed the government to five commissioners, creatures of his own selection, who ruled according to his and their own discretion and free will. But the revels of the destroyers hastened to an end. In 1690, immediately consequent to the revolution which shifted the British crown from the Stuarts to the Dutch dynasty, Rhode Island resumed her charter,† and her citizens have given abundant evidence of their contentment under its providence, by having continued it unaltered from the first to the present time, a period little short of 180 years. What other institution in this land of changes and improvements has equal claims to antiquity? In what commonwealth has true liberty been more equally enjoyed? A community, imbued from age to age with such principles, cannot in fact be otherwise than independent. Aroused by the stamp-act, the people became highly indignant; a gazette extraordinary, entitled *VOX POPULI, VOX DEI*, was forthwith issued from a press in Providence; effigies of men most obnoxious, with necks haltered, were in different places hanged or burned; and *LIBERTY* was loudly acclaimed by the voice of the whole people.

In 1647, three years after the two plantations became connected, a code of *statute laws* was formed for the whole colony, which was revised and improved under the charter, and has since been several times published. They are sedulously adapted to the wishes of the people and the best interests of the Republic, without special regard to any other laws, whether English or American.

New York [or *New Netherlands*] was first occupied by a few traffickers from Holland,‡ who appeared in 1614-15, on the peninsula of Manhattan, and at the present Albany. These emigrants and their patrons, who were an association of merchants, the States General of that nation encouraged, by assuring to them the American trade for five years. In the mean time, the Dutch West India Company, embracing the same merchants, was formed; and on the 3d of June, 1621, were incorporated for 24 years; being equally invested with the monopoly of trade here, with the right to colonize the country, and with special privileges in a West India commerce. The company asserted a claim to the country from Connecticut river to the Delaware; and committed the management of its affairs to a board or college of nineteen directors. Trade with the Indians, commercial enterprise, and colonial settlement, being the objects of the company, their board sent over adventurers and successive governors;§ and in 1629, offered to any one a tract equal at least to 16 miles square, who would settle upon it 50 souls within five years. They likewise promised him the paramount rights of being its patron [or patroon], like the foreign "lord of a manor,"

* J. Callender's Hist. Dis. 1638 to 1700; 4 vols. R. I. Hist. Soc.

† Ib.

‡ In 1623, Peter Minuets; in 1629, Wouter Van Twiller; in 1638, William Kieft; 1647 to 1664, Peter Stuyvesant, were the four Dutch governors. 1 *New Series Coll. of N. York Hist. Society*.

provided he would extinguish by purchase, the Indian title to the soil. Of this offer, some of the agents and other persons availed themselves, who settled and purchased large tracts, and founded the claim to extensive manors.

The government under the West India Company, both before and after the date of their charter, was merely conservative, without system and without energy. They were greedy of gains, and every one of their governors was entirely subject to the dictates of the directors; aided only in emergencies by a group of twelve advisers, informally selected by the inhabitants, and urged on him as assistants. The increasing residents, many of whom were from New England, had become gradually scattered over an extended territory. They saw their rights to be insecure; felt themselves oppressed by the exaction of unreasonable excise and customs; and therefore, in 1652, they laid their grievances before the government of Holland with a petition for redress. Great as the movement was, it resulted merely in the establishment of a police for New Amsterdam [New York], consisting of two burgomasters, five schepens and a sheriff. Thus defeated, the people chose a General Assembly, the next year, composed of two deputies from each village; and this body readily acknowledged the sovereign power of the States General, and then proceeded to resolve that no officer ought to be appointed, no new levies ordered, nor any laws made, without the approbation of the people's representatives. But the directors, the governor remarked, would never be responsible to subjects, and the old laws must remain unchanged. He then dissolved the Assembly; and the West India Company approved of his course.

The Dutch were disliked. They were accused of exciting the Indians against the neighboring colonists. The English had from the first, uniformly claimed the country, and had long since made it all the subject of charter-grants. Charles II. was acquainted with these facts; and being disposed to prepare for his brother James, the duke of York, a principality in America, gave him a patent or charter, March 12, 1664, of all the country claimed by the Hollanders;* and immediately sent over a military force, which, in August of that year, compelled a surrender. It now took the name of *New York*; and the political administration established, was "composed of a governor, council, and justices of the peace, and invested with every necessary power in the colony, legislative, executive and judicial."† There was however no popular branch; and the people remonstrated loudly against laws and taxes in which they had no voice. The Duke's government was odious, and in 1673, the province was retaken by the Dutch; who held it in possession about 15 months; and then by treaty resigned it again to the English. To be secure against all possible right and claim which any one might raise, the Duke, in 1674, took from his brother a renewed charter, and forthwith resumed the government. His administration, as before, was arbitrary; for he appointed the governor and other officers, and claimed to make laws and lay taxes, according to the pleasure of his own will. It was his destiny to be always unpopular, and his despotic course was provocative of general discontent. To silence the people's complaints, he declared it to be his will to establish such a government as was enjoyed in other plantations; and accordingly, he sent over another governor in 1683, with instructions to convoke an Assembly, which was to consist of two branches, viz: a council of ten members designated by him, and a house at first of 18 representatives annually to be chosen by the freeholders. This, the first legislative Assembly of New York, met in October of that year; an event and a time rendered, ever more, memorable in the history of her liberties; especially because of the *BILL OF RIGHTS* declared in one of its earliest enactments. They were in part these: Supreme legislative power shall vest in the governor, council and people, met in General Assembly; every freeholder and freeman shall be a voter; all trials shall be by a jury of twelve men; no tax shall be assessed but by consent of the Assembly; no martial law shall exist; no person "professing faith in God by Jesus Christ" shall be disquieted for any difference of opinion.

* Including "Sagadahock territory" in Maine.

† *Chalmers*—Nicholls the conqueror was the appointed governor. *Wm. Smith's Hist. of N. York*, to 1732.

In 1686, the Duke, now king James II. having appointed Edmund Andros, governor of New England, so enlarged his commission in 1688,* as to embrace likewise New York and the Jerseys. This entirely suspended what had been so acceptably done three years before. For by this new commission, he was empowered to exercise a more absolute prerogative over the colonies within his jurisdiction, than had ever been attempted in this country. No legislative assemblies were called; popular elections were restrained; taxes were apportioned and exacted according to the will of the new dynasty; in short, the rights and requisites of the several colonial charters were in effect wholly disregarded. Andros was not to be troubled with any legislative body of the people's representatives; all the advisers he had, were a council of 39 members, selected from the colonies within his jurisdiction, and appointed by himself. Extremes are seldom lasting; and this reign of tyranny and terror approached the hour of its doom. James abdicated the throne in December of the same year [1688]; and William and Mary were proclaimed at New York in the following June. Meanwhile a provisional administration, instituted by the people, was intrusted to a "Committee of Safety," composed of ten principal men, among whom, Jacob Leisler was selected to be the executive ruler of the province, and commander of the fort. He was a high toned Whig and Protestant, though indiscreet; very warmly attached to the cause of the new sovereigns, and supposed he had their favor. But they were strangely influenced by his foes, who were many and envious; and he was charged with a criminal non-surrender of the fort to the governor of their appointment, when demanded; seven of his adherents with himself were tried and adjudged guilty of high treason; and he and Milborne, his son-in-law, were, in May 1691, both executed. Thus fell these friends of liberty, victims to malevolent party spirit.

Already had New York been erected into a royal province by William and Mary, who had determined to govern by instructions to the chief magistrate, and not by a charter to the citizens. The appointment of a governor and a council of ten, was vested in the crown; a house of representatives, at first twenty-seven, and afterwards nineteen only, were chosen annually by the freemen; all judges and other officers were appointed by the governor in concurrence with the council; and, as a royalist ruler of the province once tauntingly said to the people, "there is not one of you that is not big with the privileges of Englishmen and Magna Charta." The province was at that period divided into ten counties; and in 1709, the legislature agreed to raise none other than an annual tax, and to intrust the public money solely to their own treasurer. Hence for more than an half century, the administration continued firm, though often embarrassed by Indian and French wars. The stamp act of 1765 occasioned most indignant excitements in New York; the act itself being printed, was hawked about the streets, and cried—"THE FOLLY OF ENGLAND AND RUIN OF AMERICA."† Whole chests of the stamp paper were given to the flames; some houses of its friends were made bonfires, and themselves hanged and burnt in effigy. In 1775, all allegiance to the British crown was renounced; and a temporary administration was in exercise till April, 1777, when a State constitution was adopted. It was amended in 1801, and revised in 1821, and it now provides a governor and lieutenant governor, elected for three years, by a plurality of votes taken at the polls; a senate of thirty-two members, elected for four years; and a house of one hundred and twenty-eight representatives, chosen by counties every year. No clergyman is allowed to hold any civil or military office; a provision alledged to be out of respect to his sacred vocation, and not in any disparagement to his character.

The *statute law* of New York, may be traced to a remote origin. In 1665, a twelve-month after the Dutch capitulated, the magisterial functionaries of the Duke called the "Court of Assizes," collected, by his direction, a body of "ancient customs," or laws. These being revised by them and adapted to the laws of England, so far as the genius of the people, their habits and colonial state

* Duke's governors—1664, Richard Nicholls; 1667, Francis Lovelace; 1674, Edmund Andros; 1683, Thomas Duncan; 1688, E. Andros, under the duke, now James II.; F. Nicholson, Lt. Gov.

† First "Colonial" Congress met in October, 1765, at the city of New York.

would allow, the Duke ratified and established. Eighteen years elapsed, and the first legislative assembly of the colony, in 1683, improved and confirmed them; whence they were called a "Charter of Liberties." Nevertheless all laws of the province made antecedent to 1691, were subsequently, (as we are told by Smith the historian,) disregarded both by the legislature and the courts of law; and in the collection of the provincial acts, made in 1752, the compilers were directed to begin with those passed by the assembly of that year. Such were the circumstances in the outset of statute law, and such for eighty-four years was the prerogative of the king over every legislative act sent to him before it could become law, as to give the statutes and legal practice in New York the known similitude they have attained to those of England.

New Jersey was purchased of the natives in 1630,* by three Dutchmen, in two parts, longitudinally divided midway by an imaginary unsurveyed line. The easterly division was Pauw's, and the westerly one, Godwin's and Blœmart's. Within a few years,† the face of the territory was freckled by several cottages; and for some thirty years, the whole was considered a part of New Netherlands, [the present State of New York.] In the mean time, the settlements being scattered, did not, through fear of the Indians, increase as in many places; and the inhabitants, often threatened, were at one time nearly destroyed by them. All the civil power exercised over them, belonged to the Dutch governors resident at Manhattan, [now the city of New York.]

But the Duke of York, in 1664, immediately after receiving from his brother, Charles II. a patent of New Netherlands, conveyed the region between the Hudson and the Delaware to Lord Berkley and Sir George Carteret, by the name of *Nova Casarea*, [New Jersey,] in compliment to the family estate of the latter in the island of Jersey. The government jointly instituted by them, consisted of a governor,‡ council, and at least an equal number of popular representatives; who, when convened in assembly, had power to make laws and levy taxes. There was to be freedom of conscience; legislative taxation only; and never any abuse of power. The new proprietaries retained to themselves the executive authority, the appointment of all judicial officers, and a right to veto every legislative enactment. These blossoms were fragrant and fair; but as the settlers, through much toil and pains-taking, had within a few years greatly multiplied in numbers and increased their substance; and as most of the lands had been purchased upon the grievous terms of paying annual quit rents of a penny per acre, the exaction of them was resisted in 1672, and the governor effectually expelled. A partial reconciliation took place, and a twelve-month after his return in 1675, the Berkley and Carteret proprietors made partition of their territorial interests, and passed deeds, by which the former took *West*, and the latter *East Jersey*—not unlike the intended division projected by the original Dutch purchasers. "Here," as Chalmers truly says, "commenced a confusion of jurisdiction and an uncertainty of property, which long distracted the people." Unhappy as this divorce was, it lasted twenty-seven years, ere a jurisdictional reunion could be effected.

East Jersey, or Carteret's division, took the government previously instituted; and in 1682, the executive power and what remained to him of the soil unsold, he assigned to twelve Quakers, of whom one was William Penn. These associated to themselves twelve Scotchmen of the same sect; and the twenty-four, by their governor or agent, took actual possession, and obtained, the next year, from the Duke of York, a quitclaim of the same premises. The political administration of affairs was free and equal,§ till 1688, when the new proprietors, finding their province embraced with New England and New York in the sweeping commission of Andros, passively, according to good Quaker principles, surrendered to him the government without opposition. Another year, and the power of Andros was vacated by the Revolution in England, and the abdication of his master James II., who thereby forfeited all his rights in the

* See the offer of Dutch West India Company to settlers and "patroons."

† "About the year 1633," was "the first permanent settlement of the Dutch on the Delaware."—*Moulton's Hist. New York*.

‡ The first Governor was Philip Carteret.

§ The first Governor of East Jersey, was the celebrated Robert Barclay, appointed 1683, for life.

whole region to the crown. In this emergency the Quaker proprietors would have resumed the government, had they not been encountered by a law-maxim, current in those times, that *territorial domains, not governmental powers, are transferrable by purchase and sale*. Hence East Jersey remained without any systematic form of government for more than twelve years; being, the first third part of that period, without even magisterial officers or the influences of social compact. Afterwards, two sets of proprietors, supported by their respective adherents, assumed the exercise of conservative authority; and attempted to keep order, though with limited success, by reason of collisions between themselves and the opposition of a third party that rejected both the others. At length, became tired of controversy as the proprietors and provincials had, they assented in 1702, to have the government assumed by the crown.

West Jersey, or Berkley's division, had for some time [say two years] before the partition was made in 1676, been bargained away by him, to William Penn and three other Quakers, who had already introduced a large number of their brethren into the province; and early in the next year, (1677,) raised a civil administration on constitutional ordinances of their own establishment. There was to be a governor appointed by the proprietors, and a general assembly consisting of delegates elected yearly by ballot. In this body was vested the power to make laws; to choose ten commissioners for the exercise of executive authority, when the governor's chair was vacant; and once in two years to elect the judges of courts. Each legislative delegate was bound to obey the instructions of his constituents; and being allowed one shilling a day for his services, was to be known as the obedient servant of the people. The judges were to preside in courts as assistants to the jury, who were to decide both the law and the fact. If this was an innovation upon British usage, it prevailed to some extent in the early times of the colonies—happily corrected when judges became *more learned* in the science of jurisprudence. Immediately Andros, the Duke's governor of New York, claimed jurisdiction of West Jersey, embraced as it was in his commission; and a three years' dispute ensued upon the subject between him and the proprietors. At last the Duke himself became satisfied by advice of legal counsel, that he had retained no right when he conveyed this region to Berkley and Carteret; and therefore by a new deed of 1680, he relinquished every claim both to the territory and the government. The year following, a popular legislative assembly was convened by the proprietary governor, when the liberal and wise system of government above described, was fully re-established. Next, the patents of both Jerseys were assailed in 1686, by a *quo warranto*, and in 1688, the ducal claimant, now king James II., with sovereign power, having become impatient of "the law's lazy progress," and having previously commissioned Andros governor of New England, now added New York and the Jerseys to his jurisdiction; when the government of the latter was nominally surrendered to him, as crown-officer, for his royal master. A few months more finished the career of prince and governor, and produced a political calm. An association called the "West Jersey Society," next appeared in trust for conservative purposes; and in 1692, appointing a governor to the people's acceptance, continued otherwise to manage the public affairs for nine years. At length, however, the society and proprietors were unable longer to resist the claim of expediency, which the lords of trade had raised, to make the Jerseys conjointly a royal province; and therefore, in 1702, the colonial sovereignty of both was surrendered to the crown for that purpose.

From this time, both the Jerseys were united into one, under the original name of "*New Jersey*,"* and erected into a royal province; and the government continued unchanged upwards of seventy years. The people never could obtain from the crown any charter of privileges, and therefore were forced to look for their constitution of government, in the king's instructions and in his commissions to his governors. They were severally appointed by the crown during pleasure; and for thirty-six years,† their commissions em-

* Sam. Smith's Hist. N. J. to 1721; Gudon's Hist. 1 vol.

† Lewis Morris app'd 1738, was the first governor of New Jersey, separate from New York. Population of New Jersey that year, 47,369 souls. Wm. Temple Franklin, a son of the celebrated Benjamin Franklin, was the last provincial governor, from 1763 to 1775.

braced both New York and New Jersey. They had power to convoke and dissolve the legislature, to veto their acts, and to present to benefices. In the council appointed by the king, and invested with legislative as well as executive powers, the governor presided; and with their advice and consent, he was authorized to institute courts of law, appoint officers, and when he and they were in session, they constituted a Court of Appeals. The house of representatives was chosen annually, by the people, as in other provinces. A government without the vested rights of a charter, subject to the arbitrary "instructions" or dictates of changing monarchs, was always considered grievous to Puritans, Quakers, and other high-minded freemen, such as constituted at that period the citizens of the province. The popular rights claimed by the house of assembly, were perpetually at war with the prerogatives exercised by the king's governors, till all such controversies were merged and lost amid the waves of the Revolution. New Jersey was among the first to withdraw allegiance from the father land; and of her people it may be asserted as it was of the Romans in the last age of their virtues, "with these the Republic was all in all." Early in 1775, a provincial Congress took the reins of government, and July 2, 1776, the present constitution was adopted and ratified by a similar body. Some of its peculiarities show us the force of usage and habit; and reflect resemblances of anterior politics. It has a General Assembly formerly of 38, now 50 members; and instead of a senate, a legislative "Council" of 18 members, inclusive of its vice-president; also a governor, annually chosen by a joint ballot of the two houses. The legislators are elected every year by the people. The governor is president of the council, captain-general, chancellor and surrogate general. To him and the council, is confided the power of pardons, and they are also the high court of appeals; but the judges of courts are appointed by the council and assembly.

Of *Statute Laws*, they are of value and importance, since 1702, the year in which East and West Jersey were united and formed into a royal province. Several acts passed March 1713-14 made the code a system; some alluding to "laws" passed by "the province of East Jersey, in 1682;" and it is remarkable, that the old enacting clause was, "by the Governor, Council, and General Assembly"—restricted under the constitution to the words, "by the Council and General Assembly of this State," without mention of the Governor. The statutes were revised after the Revolution; and subsequently much improved, and published. A multitude of their provisions resemble those of New York.

In *Pennsylvania*, which is separated eastwardly from New Jersey by Delaware river, and intervenes New York and Maryland, a few Swedish adventurers located themselves in 1642,* at Tinicum, on the westerly bank of that river, six miles below Wicaco, a subsequent Swedish settlement within the suburbs of the present Philadelphia. The country was highly inviting; and most of the accessions made to this rude beginning, within the succeeding twelve years, were Dutch emigrants. Political jurisdiction was claimed over these later settlers by the Swedish planters, who had forts at Lewiston, near cape Henlopen and at Christiana Creek, 70 miles farther up the banks of the Delaware, [within the present State of that name,] and who had four years previously, instituted a government for themselves. Considered, as this section of country was, by the jealous Dutch of New Netherlands, as theirs, they sent a force in 1655, and subjugated to their control the whole of the young colony, and set up their standard there. Hence the south eastern part of what is now Pennsylvania, with the present State of Delaware, was supposed to be copied into the great patent, which Charles II. gave, in 1664, to his brother, the Duke of York.

Although, for some fourteen years or more, subsequent to that date, the Friends or Quakers, with the excellent William Penn, a leader of the sect, at their head, had been settling in the Jerseys, as we have before remarked; yet the region farther westward presented attractions to him still greater; the crown owed his father when he died, £16,000 not paid; and the son resolved

* "The Swedish colony came over in 1638," and settled at Lewiston.—*J. C. Clay's Annals*.

to open for his brethren still in England, a wider asylum, and a more sure prospect of freedom and security. He chose, too, to be disconnected with others in the great and benevolent enterprise, and to act for them rather than jointly with them.

Hence he procured a charter in 1680, from Charles II. of the region then named *Pennsylvania*;* embracing three degrees of latitude by five of longitude west from the Delaware. Nor will it be thought wonderful, that such a monarch should make so ample a grant, to found and promote a colony of Friends, when we call to mind the public merits of William Penn, the father, and the debt due him; and duly appreciate the pristine worth of the son.

By the charter, the form and administration of government were to be upon the most equal and liberal principles. Penn was absolute proprietor of the granted territory, and political supervisor of the people; all legislative acts were to be submitted to the sovereign, who retained the power of abrogating them, when found to be contrary to the laws of England; the people were never to be disturbed in matters of conscience or religion, nor were they ever to be taxed but by their own legislature or by parliament. Next he prepared in England a frame of government and body of laws made acceptable both to the crown and to his brethren about to emigrate; and with the wisdom of the wise, he took the precaution to get from the Duke of York, in 1682, an indentured release of all his claims to every thing within the scope of his, the proprietary's, charter. This instrument had specially in view the "Territories on the south westerly side of the Delaware," subsequently termed "the three lower counties." Immediately he and a large number of his fellow-Friends visited his province;† when he called a convention of the people, and procured their nominal acceptance of the whole system. But he soon became convinced how much the wisest and best philanthropists need practical experience; and how much also, the ablest statesmen on one side of the Atlantic, where every thing is ripe enough to decay, are unfit to legislate for a people on the other, in a chrysalis state, where every thing is new. Within twenty years, the government underwent four considerable changes, three of which were the fruits of his own improving experience and good will.

When he met the Assembly in 1683, being the first called under the charter, he presented to their consideration a revised one, which was received and accepted with great satisfaction. It first divided the province, including Delaware, into six counties, and then provided a council of 18, three from each county, to be chosen by the people for three years, one third to be renewed annually; and a house of 36 representatives, to be elected every year by sixes, in the several counties; and these were to constitute the two branches of the General Assembly. The proprietary was himself the perpetual governor. He presided in the council, and could negative any resolve or measure of theirs, and also appoint his deputy. Every statutory enactment of the legislature must be approved first by the people in their primary meetings, and secondly, by the crown, before it could have the force of law; so sanctioned, it became a kind of constitutional ordinance and chartered right. In general, all officers were elected at the polls; except the judges, who were nominated by the council to the people for their approval, instead of their election. The emoluments of every officer were his fees only; the proprietary himself had no salary; nor was there a tax-gatherer in the province. Having thus settled the government, Penn, within a couple of years returned to England; leaving the executive and prudential affairs of the Commonwealth in the hands of five commissioners, selected by him from the council; and after four years, he substituted in their stead, for the first time, his lieutenant governor. So sedulously democratic was this government, though *proprietary* in name, and complicated in form.

Penn's enlightened and liberal sentiments placed him far in advance of the age he adorned. Religious freedom, such as the New Testament Scriptures taught, he aimed to espouse. The alpha of his creed was, verily never to be

* Robert Proud's Hist. of Pennsylvania, 1681 to 1762; B. Franklin's Review.

† "Oct. 24, 1682, and New Castle, will ever be memorable for being the time and place of Wm. Penn's landing to take possession of the country."

intolerant to any sect, not even to Catholics. James II., an half papist, when come to the throne in 1685, was charmed with such liberality; and during his reign, Penn's fame spread far and wide. This province also presented to enthusiastic emigrants a beauty and freshness, prophetic of perennial prosperity. But jealous as William and Mary were of every man, measure and sentiment approved by their predecessor, they listened to whispers, till they would fain believe Penn a pseudo-protestant; and in 1693, four years after they came to the throne, they actually seized upon the government of Pennsylvania, and gave to Fletcher, the governor of New York and New Jersey the reins of exclusive jurisdiction, to be held immediately under the crown. It was a part of the Friends' religion to be yielding; and Governor Fletcher, when he met the assembly, had influence enough to effect the passage of some very offensive acts. One, reduced the house of representatives from 36 to 20; and another provided for a liberal remuneration of his own services. This was the second political change; and in a twelve-month there was a third, in which Penn was wholly restored to his province; and in 1696 the government was by him, in a few respects, new modified. The people were now made more extensively the fountain of honor and power. To them was given the election of judges as well as other officers and legislators; and otherwise conceded, to a greater degree than in any other province, the attributes of direct sovereignty. The governor, for instance, was to be merely chairman of the council.

In 1699, Penn, after 15 years' absence, returned to his province; and being determined to cure every discovered defect in the government, and to make it a complete guaranty of equal rights in exercise and enjoyment, he accepted a surrender of the existing charter; and Oct. 28, 1701, he presented to the people the fourth and last constitutional frame of government or charter of privileges; which being received by them with approbation, he immediately returned to England. This provided that the council be appointed by the proprietary, and partake of an executive rather than a legislative character; that the assembly, consisting of representatives annually elected, originate and pass, without the council's concurrence, all legislative acts, yet subject to his veto; that the rights of conscience be universally enjoyed; that every "believer in Christ" have the privilege of suffrage and of being elected into office; that the people nominate judges, justices, sheriffs and coroners—in short, exercise all the parallel immunities of democracy, not inconsistent with the three-fold claims of the proprietary, namely, his executive authority, his unsold domains, and his reserved quit rents. The proprietary-heirs preferred to reside generally in England; and the collisions which those claims engendered between their lieutenant governors and the people, resulted in bitter strife and settled animosities. The right to fee-simple estate was put by freemen on the same leaf with that of conscience and suffrage; and they resolved to contend for it till attained. Hence, with the great estate and political power of the worthy Penn, who died in 1718, descended to his posterity the same warfare. Still the charter continued 74 years unchanged; British taxation, the stamp-act of 1765 and others, were manfully resisted; and the last of the Penns died governor of the province at the important juncture of 1775; when old disputes were all swallowed up in the opening rupture of the Revolution, and the proprietary government wholly abolished. A short-lived constitution followed; which, by vesting the whole legislative power in a popular assembly, originated a violent political contest between the "Republicans," its opponents, and the "Constitutionalists," its supporters—entirely controlling the politics of the State. Still in one measure they were of the same mind. As the proprietors' political power was at an end, the Assembly agreed to pay them £130,000, in discharge of all quit-rents; and to assure them the same rights to the large tracts they still owned, as other freeholders enjoyed, in like manner and to like extent with those of any other land-holders, in the State; and thus by way of bargain this cause of contention was removed.

The present Constitution of the State, which was adopted Sept. 2, 1790,*

* Intended to be more conformable to that of U. States. 3 vol. Biog. of the Signers to the Declaration of Independence, p. 290.

vests the legislative power in a Senate of 33, chosen for three years, by districts, one third triennially; and a House of 100 Representatives, elected annually by the cities and counties. The executive trust rests in a Governor chosen people at the polls, for three years; who is only eligible for office six years in every nine years. No bill can have the force of law, without his assent; or unless, on being revised, after his negative, it be passed by two thirds of each house. A Representative must be 21, a Senator 25, and a Governor 30 years of age, at the time of election. The right of suffrage is very free, for every man is a voter, who has paid a tax. There are 55 counties in the State, and between 6 and 700 towns. The State officers are a Governor, Secretary of State, and Superintendent of Schools; Treasurer, Auditor, Surveyor, and Adjutant Generals; Secretary of the Land Office, and a State Geologist.

The first *statutes* were prepared in England, brought over by William Penn and his companions, and in May, 1682, published in the Province. They were termed by their compilers, "a body of Laws;" and Chalmers says they do "great honor to their wisdom as statesmen, to their morals as men, to their spirit as colonists." Upon these were engrafted enactments, some of which may be traced to 1700, though the charter of that year provided, "that the laws of England should take place in all matters and cases wherein no positive law of the Province was made or existed."* Before the Revolution, the enacting clause under the first constitution was in phraseology this: "Be it enacted by the representatives of the freemen of the Commonwealth of Pennsylvania in General Assembly met;" but under the constitution of 1790, the enactment is by "the Senate and Representatives." Her constitutional frame of government has always been liberal, and in some particulars "democratic to a degree which existed in few others of the colonies." She had been for the most part while a colony, peculiarly favored by the crown. The proprietary government, too, was conducted without a shadow of political oppression, though its history is now and then disfigured with controversies about the personal rights of the Penns, and the reciprocal privileges granted and reserved by the charter.† Her laws have never been sanguinary, three crimes only being at present capital. It has been the ancient and modern opinion of her people, that hard labor is the best punishment of convicts. Better, far better, according to their doctrine, to rectify the habits, purify and amend the heart, and if possible, reform the man, than to brand or lacerate his flesh, and then to turn him upon the world, with his stigmas and his vices, or to hurry him with his deep-stained sins, into eternity.

[To be continued.]

STATISTICS OF THE CHURCHES CONNECTED WITH THE ENGLISH BAPTIST MISSIONARY SOCIETY, 1841-2.

	No. of Sta- tions.	No. of Mis- sionaries.	No. of female missionaries.	No. of native preachers.	No. of mem- bers added in the year.	Total No. of members.	No. of Inqui- rers.
INDIA.							
Calcutta, &c.	16	13	7	18	44	306	about 100
North India,	24	18	4	25	40	395	150
Asiatic Islands,	17	6	2	10	234	500	90
AFRICA,	5	4	2	1	about 25	155	
WEST INDIES.							
Jamaica,	82	30	28	—	5,000	32,810	18,737
Bahamas,	19	4	2	9	557	1,176	500
Honduras,	5	1	—	7	44	132	—
Total,	168	76	45	70	5,944	35,564	19,577

* 7 Dane's Ab. 402.

† 3 vol. Biog. of Signers of Ind. 249.

A

LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN

NEW ENGLAND, NEW YORK, AND NEW JERSEY,

FROM 1834,

AND AT OTHER COLLEGES IN THE UNITED STATES, FROM THEIR
FOUNDATION TO 1841,

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE INSTITUTIONS.

By Mellen Chamberlain,

Concord, N. H.

Continued from p. 161.

Fabens

1835 Harv. Francis A.

Fackler

1835 Amb. David M.

1840 U.N.Y. —St. Michael, Mr.

Faddis

1813 U. N. C. Thomas, Mr. '22, M. D.

Fairbairn

1840 Wash. Robert B.

Fairbanks

1838 Un. Samuel

1839 Un. George R.

Fairchild

1838 Ober. Edward H.

1838 Ober. James H.

1839 N. J. Van W. B.

Fairfax

1824 C. D. C. Albert

Farley

1813 U. N. C. Archibald, Mr. '27, M. D.

Fairly

1827 U. N. C. John

Fairman

1839 Yale William

Falconer

1838 Wes. John H., Mr.

Fales

1840 U.N.Y. —Thomas F., Mr.

Fall

1826 Nash. —Philip S., Mr.

1838 Frank. A.

Fancher

1835 Un. Ezra B.

Fanning

1835 Nash. Tolbert

1840 Un. James

Faran

1831 Mia. James J., Mr. '33.

Faris

1837 W. Pa. John M., Mr.

Farley

1836 Bow. Ephraim W.

1838 Amb. Thomas A.

Farnandis

1835 Un. Henry D.

1836 Un. Walter

Farnsworth

1838 Un. Thomas S.

1840 Wms. Hiram W.

Farnum

1832 Bro. Joseph, M. D., Harv.

1836 Bro. Caleb

1837 Dart. Luther

Farquharson

1841 Nash. Robert J.

Farrand

1839 Mid. Bethel

Farrar

1833 Bro. —John, LL. D., B. A. Harv. '03,

1836 Un. Lysander [and Mr. Tut. & Prof.

1838 Jeff. Thomas P.

1839 Amb. George

1840 Mid. Henry B.

Farrier

1814 U. N. C. James

Farrington

1839 Un. Thomas F.

Farwell

1836 Amb. John E.

1837 Ham. William W.

1838 Mid. Asa

Fash

1836 Col. George W.

Fassit

1835 Amb. James W.

1838 Jeff. Charles S.

Fassitt

1836 Amb. Robert F.

Faulkner

1839 Yale Endress

1840 Harv. William E.

Fayette
1836 W. R. John S.
Fearn
1824 U. N. C. Richard L., Mr. '23, M. D.
Fearing
1832 Bro. Charles N.
1838 Harv. Franklin
Fee
'09, '30 W. Pa. William
Felch
1838 Bow. Isaac N.
1839 Un. Lyman C.
Felden
1839 Frank. I.
Fellowes
1835 Wat. Jonathan G.
1833 Dart. John
Fellows
1839 Dart. —Jonathan S., Mr., B. A. at Wat.
1840 Wms. —Joseph, Mr.
Fenton
1835 Yale Joseph B., Mr.
Ferebee
1839 U. N. C. Dennis D.
Ferguson
1828 Mia. William F., Mr. '35.
1836 Yale James
1837 Amh. —John, Mr.
1837 Bow. Jordan G.
1839 N. J. John
1840 Rut. Andrew R.
Ferrand
1808 U. N. C. William P.
Ferris
1837 Wms. Jonathan H.
Fessenden
1838 Dart. Oliver G.
1838 Dart. Hewitt C.
Fetter
1835 Col. —Manuel, B. A.
Few
1838 Wes. —Ignatius A., LL. D., Pres. of
[Emory Coll., Ga.
Field
1835 Wat. Justin, Mr.
1836 U. N. Y. S. W.
1837 Wms. Stephen J.
1837 Bow. George W.
1837 Wms. —David D., D. D., Yale '02, & Mr.
1838 Wms. Henry M.
1838 Wms. —David D., Mr.
1839 N. J. George G.
1840 Harv. —Joseph, D. D.
1841 Yale David I.
1841 Yale Maunsell B.
Filley
1838 Wms. —Lester, Mr.
Fillmore
1840 Un. Isaac O.
Finch
1837 Wms. Martin
1839 Un. George C.
1840 C. D. C. A. J.
Finley
'09, '30 W. Pa. Clement, M. D.
1811 Dick. William
1813 Dick. James B.
1823 Jeff. Elliot, Mr. '29, M. D.
1823 Jeff. William, Mr. '33.
1829 Jeff. Robert M., Mr. '35.
1835 Frank. David

Finney
1840 W. Pa. Oswald B.
1840 W. Pa. Thomas M.
1841 W. Pa. Louis C. H.
Fish
1834 Mid. Alanson
1838 Wes. —Henry, Mr.
Fisher
1808 Dick. John
1814 Nash. John
1827 Dick. Sidney G., Mr.
1834 Jeff. S. R.
1835 Yale Samuel W.
1836 Yale Oscar
1838 Dick. George P.
1839 Un. J. P.
1840 Amh. Aaron C.
1841 Wms. Samuel W.
1841 Wash. Andrew
Fisk
1837 Bow. John O., Mr.
1840 Yale Stuart W.
1840 Amh. Pliny
1840 Amh. Warren C.
1840 U. N. Y. —Erasmus D., Mr.
Fiske
1836 Amh. Frederick A., Mr.
Fitch
1837 Dart. Charles D.
1837 Un. Daniel H.
1838 Yale Elisha
1838 Wes. Silas, Mr.
1840 Yale Lewis W.
Fitzhugh
'09, '30 W. Pa. S., Mr.
Flagg
1835 Bow. Edmund
1835 Mid. James M., Mr., Tut.
1839 Harv. James M.
1839 Yale Levi W.
Fleming
1829 Jeff. John, Mr.
1833 W. Pa. James, Mr.
1838 Yale William S.
Flennikin
1829 Jeff. Warren, Mr.
Fletcher
1836 Yale Arthur, Mr.
1836 Nash. Thomas
1836 Mia. Albert M.
1838 Amh. Joel W.
1839 Bow. Alfred
1841 Yale Sidney
Fling
1841 Wms. William E.
Flinn
1799 U. N. C. Andrew, Mr., Tut., D. D. '11.
Flower
1838 Mid. Andrew S.
Flournoy
1829 Frank. William B.
Floy
1841 Dick. —James, Mr.
Floyd
1827 Frank. Stewart, Mr.
1828 Frank. John J., Mr. '33.
Fly
1835 Bow. William
Fobes
1837 Mid. Edson, Mr.
1839 N. J. Thomas

Fogg
 1839 Dart. George G.
 Follansbee
 1835 Harv. Pearson
 Folsom
 1839 Mia. Henry
 Foltz
 1837 Yale —Jonathan, Mr.
 Fonda
 1839 Un. Anthony C.
 Foot
 1823 Frank. George, Mr.
 Foote
 1835 Mid. John G.
 1837 Wash. George L.
 1838 Mid. David
 1838 Mid. Sillman
 1840 Mid. Henry G.
 Force
 1839 C. D. C. William Q.
 Ford
 1836 Bow. —Elisha J., M. D.
 1839 N. J. Charles E.
 1839 Dart. John D.
 1839 Wms. Jonathan
 1839 Mari. Josiah N.
 1839 Mari. Lucian C.
 1841 Mari. R. Blucher
 Forrest
 1815 Dick. Julius
 Forster
 1815 U.N.C. —Anthony, B. A.
 1829 Dick. Thomas
 Forsyth
 1804 Frank. —John, Mr.
 1835 Un. James C.
 1839 Jeff. E. J.
 Foster
 1813 Nash. Ephraim H.
 1814 Nash. Robert C.
 1815 Nash. James H.
 1820 Frank. —Thomas F., Mr.
 1826 Nash. Benjamin F.
 1827 Nash. George W.
 1827 Nash. Thomas J.
 1830 Frank. Nathaniel G., Mr.
 1831 C. D. C. Henry J., Mr.
 1833 Wes. —John, Mr.
 1834 Wes. Fisher A., Mr.
 1834 Jeff. Thomas
 1835 Un. John
 1835 U. N. C. Augustus I.
 1836 Nash. Robert C.
 1836 Mia. Charles
 1837 Dart. Eden B.
 1837 Mia. Peregrine
 1838 Harv. Charles F.
 1838 Dart. Stephen S.
 1838 Ober. Cephas
 1838 Nash. William L.
 1840 Yale. Stephen C.
 1840 Yale. Edwin E.
 1840 Nash. Ephraim H.
 1840 Nash. Turner S.
 1840 Dart. Charles
 1840 Dart. Frederick
 1840 Amh. Andrew B.
 1840 Mid. Orson G.
 Foulke
 1792 Dick. John
 1800 Dick. George D.
 1829 Dick. Lewis W., M. D., Mr.

Fowler
 1834 U. N. Y. Matthew B.
 1835 Dart. Stephen
 1836 Un. David E.
 1836 Jeff. Joseph W.
 1837 U.N.Y. —M. V. B., Mr.
 1837 Mid. —William C., Mr. and at Yale,
 [Prof. at Mid. and at Amh.
 1839 Yale. Samuel
 Fox
 1835 N. J. Gilbert R., Mr.
 1835 Wat. Nathanael B.
 1838 Harv. Abel
 1838 C. D. C. Joseph H.
 Foy
 1839 Wat. Nathaniel T.
 1840 Mari. Levi L.
 Frame
 1826 Jeff. Reuben, Mr. '35.
 1836 N. J. —David A., Mr.
 Franchat
 1835 Un. Charles
 Franklin
 1824 Frank. Benjamin C., Mr. '29.
 1827 Frank. Leonidas, Mr.
 1830 Frank. Aurelius, Mr.
 1833 Frank. Bedney, Mr.
 1833 Frank. —M. A., Mr.
 1836 Jeff. T. R.
 1841 Wash. Thomas L.
 Frary
 1836 Wms. —Robert G., M. D.
 Fraser
 1837 U. N. Y. Horace
 1837 U. N. Y. O.
 1840 U.N.Y. —D., Mr.
 1840 U.N.Y. —H., Mr.
 Frazer
 1815 Jeff. James
 1822 Jeff. William
 1826 Jeff. William J., Mr.
 1833 Jeff. —Donald, D. D.
 Freeman
 1833 Bro. Edward
 1833 Frank. James F. W., Mr.
 1835 N. J. John E., Mr.
 1839 U.N.C. —George W., D. D.
 1840 Wat. Barnabas
 Freiot
 1841 Un. Charles
 Frelinghuysen
 1835 Rut. P. Dumont, Mr.
 1835 Rut. Frederick J.
 1836 Rut. Frederick T., Mr.
 French
 1836 Dart. Henry
 1837 Wash. William G.
 1841 Un. John M.
 1840 Ober. Charles R.
 1841 C. D. C. J. B.
 Frick
 1835 Harv. William F.
 1838 N. J. Arthur W.
 Frierson
 1823 Frank. James A.
 1824 U. N. C. Ervin I.
 1840 N. J. S. Reese
 Frink
 1833 Bro. —Alexander H., Mr.
 1840 U.N.Y. —Josiah C., Mr.
 Frisbie
 1841 Wash. William H.

- Frisby
 1831 Dick. William S., Mr.
 Franberger
 1832 Jeff. John H., Mr., M. D.
 Frost
 1837 Un. Daniel C.
 1840 Yale —Edward, Mr.
 1840 Wms. Daniel D.
 Frothingham
 1835 Un. Thomas
 Froy
 1803 U. N. C. Matthew, Mr.
 Fry
 1839 W. Pa. Francis T.
 Frye
 1837 C. D. C. Thomas B. J., Mr.
 Fuller
 1835 Un. Rufus
 1833 Un. Ashbel
 1838 Yale Seth
 1839 N. J. Henry M.
 1839 Amb. Francis L.
 1839 Bow. Benjamin A. G.
 Fullonton
 1810 Dart. John
 Fulton
 1832 W. Pa. Robert
 1836 W. Pa. Samuel, Mr.
 1838 W. Pa. Samuel S.
 Fulweiler
 1835 W. Pa. William B.
 Fulwood
 1829 Frank. William E., Mr.
 Funston
 1838 N. J. David
 Furman
 1834 Bro. —Samuel, Mr.
 Furniss
 1839 Harv. William
 Gager
 1835 Yale Charles A., Mr., Tut.
 Gailey
 1835 Jeff. Richard, Mr.
 Gaines
 1828 Nash. —Edmund P., Mr., M. G. U. S. A.
 Galbraith
 1834 Jeff. Robert C., Mr.
 1835 Jeff. W. M.
 Galbreath
 1790 Dick. Joseph S.
 Gale
 1836 Harv. Frederick W.
 1837 Amb. Nahum
 1838 Amb. Thomas A.
 1839 Nash. William D.
 Galloway
 1805 Jeff. James
 1821 U. N. C. Robert M.
 1824 Jeff. John, Mr. '33.
 1828 Mia. Henry P.
 1829 Mia. Albert G.
 1830 U. N. C. Rawley
 1832 Jeff. John M., Mr. '36.
 1833 Mia. Samuel S., Mr.
 Gallup
 1835 Wms. Henry, Mr.
 Galpin
 1835 Yale Samuel
 Galt
 1831 Jeff. Thomas
 Galusha
 1836 Mid. Russell L.
 1839 H. L. T. I. Elijah B.
 Gamble
 1836 N. J. John G.
 1839 Mia. James N.
 Gammell
 1831 Bro. William, Mr., Tut. and Prof.
 Ganson
 1839 Harv. John
 Ga Nun
 1839 Rut. Charles
 Garcelon
 1836 Bow. Alonzo, M. D., Dart.
 Gardiner
 1835 Yale Samuel L.
 1836 N. J. David
 1837 N. J. Alexander
 1840 Yale John B.
 Gardner
 1840 Amb. John S.
 1838 Un. Abraham M.
 1841 Un. John
 Garnett
 1821 U. N. C. Henry F.
 Garret
 1834 W. Pa. William, Mr.
 Garretson
 1836 Rut. Remsen, Mr.
 1841 Rut. Robert W.
 1841 Wes. William E.
 Garrett
 '09, '30 W. Pa. J. S., Mr.
 Garrigus
 1828 Mia. John M.
 Gass
 1836 Jeff. William
 Gassaway
 1827 Mia. N. G. R.
 Gaston
 1835 Col. —William, LL. D., and at Harv.
 ['26, and U. N. Y. '34, & N. J.
 ['35.—B. A. 1796.
 1840 W. Pa. Samuel
 Gates
 '09, '30 W. Pa. G., Mr.
 1837 C. D. C. Francis A.
 1840 Un. George A.
 Gatlin
 1808 U. N. C. Alfred, Mr. '12.
 Gault
 1835 Jeff. —Thomas, Mr.
 Gause
 1823 U. N. C. John P.
 Gay
 1835 Mid. Theodore, Mr.
 1841 Amb. Joshua S.
 Gaylord
 1837 Amb. Heminway J.
 Geary
 1834 Jeff. E. R., Mr. '38.
 Gee
 1825 U. N. C. John M.
 Geer
 1835 Un. Darius W.
 Gehard
 1826 Dick. William W., Mr., M. D., Penn.
 1828 Dick. Benjamin, Mr.

Geissenhainer

1841 U. N. Y. Frederick

Gener

1835 Col. Benigno

George

1833 Frauk. *James H.*

1833 Dart. Franklin

1833 Dart. John

Gerry

1836 Amb. Samuel R.

Getchell

1837 Wat. Eldridge L.

Gholson

1836 U. N. C. Thomas

Gibbons

1837 Un. Washington

Gibbs

1832 Nash. Alphonso

1835 Nash. Quesney D.

1835 Mid. Daniel, Mr.

1836 Jeff. G. W.

1838 N. J. J. Willard

1838 Dart. David

1839 N. J. John W.

1839 Ham. Benjamin F.

Gibert

1834 Frank. *James F.*

1841 Frank. J.

Gibson

1824 U. N. C. William N., M. D.

1826 Jeff. *William G.*, Mr. '35.

1839 Jeff. J. K.

1839 Mia. James R.

1840 N. J. Robert P.

1840 U. N. Y. —Churchill T., Mr.

Giddings

1838 Mid. Solomon P.

Gidney

1838 Un. David F.

Gignilliat

1838 Frank. W.

Gilbert

1825 Jeff. David

1838 W. R. *Luman C.*

1836 Un. John

1837 Un. H. W.

1837 Yale. George Y.

1839 Yale. John M.

1841 Yale. Gershom C. H.

1841 Yale. William H.

Gilchrist

1809 U. N. C. John, Mr.

1826 U. N. C. Archibald, Mr.

1826 Dick. *Adam*, Mr.

1841 Mia. John

Gile

1839 Un. John

Giles

1808 U. N. C. John, Mr.

1825 U. N. C. Milo A., M. D.

1838 Frank. J.

1839 Dart. Warren A.

Gilford

1835 Col. Thomas B.

Gilkerson

1834 Jeff. *E.*, Mr. '36.

Gill

1810 Jeff. *Jonathan*

1840 Un. J. B.

Gilland

1856 Jeff. James R.

Gillaspie

1799 U. N. C. —*James G.*, B. A., and Prof.

Gilleland

1792 Dick. *James*1799 Dick. *James*

'09, '30 W. Pa. N., Mr.

Gillespie

1839 Ober. William H.

Gillet

1839 Amb. Charles

1839 Amb. David B.

1841 Yale. Ezra H.

Gillett

1838 Ham. Jedediah

1838 Wash. Charles

1841 Yale. Augustus C.

Gillette

1840 H. L. T. I. David H.

Gilliam

1823 U. N. C. Robert B., Mr.

Gilliard

1837 N. J. James

Gilliland

1822 Jeff. *Adam*

Gillison

1837 Yale. William D.

Gilman

1838 Dart. Joseph J.

1839 Harv. Ezekiel

Gilmore

1833 W. Pa. Alfred, Mr.

1835 Mia. Daniel

Gittings

1787 Dick. James

Glascok

1825 U. N. C. —William H., Mr.

Glass

1841 Nash. William S.

Gleason

1839 Amb. Charles F.

Glenn

1827 Frank. *John*, Mr. '33.1828 Jeff. *Robert*

1841 Frank. L.

Gloninger

1826 Jeff. John, M. D.

Glover

1834 Frank. Henry S.

Goddard

1840 Amb. S. B. Ingersoll

1841 Amb. Charles G.

Goff

1829 Nash. Andrew F.

Gold

1836 Yale. —Samuel W., M. D.

1838 Yale. Theodore S.

Goldsborough

1812 Dick. William

Goldsmith

1838 U. N. Y. Benjamin M., Mr.

Goldthwait

1840 Wat. William F.

Gollicar

1833 Wes. William

Goodale

1836 Un. Samuel

1840 Wes. J. H.

Greely1835 Dart. *Stephen S. N.***Green**

1808 U. N. C. William

1811 Dick. James S., Mr., N. J.

1812 U. N. C. — *Ashbel*, LL. D., N. J. '63, Mr.

[Fut. and Prof., and Pres.—

[Phil. D. D.

1818 U. N. C. Thomas I., Mr. '22.

1818 U. N. C. William M., Mr. '33, Prof.

1828 Jeff. Ashbel A., Mr. '35.

1834 Mid. — *Horatio*, Mr.

1835 Amh. Ralph E.

1835 Jeff. — *Jacob*, LL. D.

1836 Amh. Thomas P.

1837 N. J. Caleb S.

1840 U. N. C. William S.

1840 Un. Emery O.

1841 U. N. C. William W.

Greene1833 Bro. — *George W.*, Mr.

1837 Amh. James

1840 Frank. J.

Greenleaf

1837 Rut. J. Parsons, Mr.

1838 Dart. — *Alfred*, Mr.**Greenough**

1835 Amh. John B.

1837 Harv. William W.

1839 N. J. William I.

Greenway

1840 N. J. E. M.

Greer

1833 Nash. Andrew J.

1836 N. J. James

Gregg

1830 Mia. William

1835 Mia. George

Gregory1837 Rut. — *Oscar H.*, Mr., Amh. '23.

1840 Yale Samuel

Gresham

1803 Frank. Willis

1833 Frank. Jones G., Mr.

Gretter1838 U. N. C. — *John A.*, Mr., Univ. Va.**Gridly**

1836 Ham. Wayne, Mr.

1838 Ham. George W.

1839 Ham. Amos D.

Grier

1788 Dick. Isaac, Mr.

1797 Dick. Thomas

1800 Dick. Isaac

1803 Dick. John F., Mr.

1807 Frank. Thomas

1809 Dick. John C.

1809 Dick. John H.

1809 Dick. John W.

1809 Dick. Robert S.

1810 Dick. John E.

1812 Dick. Robert C., Mr., Tut.

1835 Jeff. James

1835 Jeff. Robert C., Mr.

1836 Jeff. T.

1837 Jeff. — *Isaac*, D. D.

1838 W. Pa. Matthew B.

1839 Jeff. S. F.

Griffin

1830 Frank. Joseph

1832 Frank. — *J. J.*, Mr.

1839 C. D. C. John F.

Grinnage

1830 Frank. Alexander

Grinnolds

1841 Un. Daniel T.

Griswold

1835 W. R. George A.

1836 Mid. William D.

1837 Dart. Benjamin

1838 Amh. Whiting

1838 U. N. Y. G. C., Mr.

Groesbeck

1834 Mid. Herman J.

1834 Mid. William S.

Grosvenor

1835 Mid. Lemuel

Grout

1835 Un. John R.

1836 Yale Jonathan

1840 Yale Joseph M.

Grover

1839 Bow. Alpheus

Groves1834 Frank. — *James A.*, Mr.

1841 Un. William A.

Guild

1839 Harv. Samuel E.

Guille

1833 W. Pa. Napoleon A., Mr.

Guion

1835 U. N. C. Haywood W.

1841 Wash. Thomas T.

Gulick

1835 N. J. John W.

1838 N. J. John S.

Gullatt

1820 Jeff. Charles E.

Gulliver

1840 Yale John P.

Gunby

1832 Frank. Robert M., Mr.

Gunn

1834 U. N. C. William P.

1836 U. N. Y. J. A.

1837 Yale Frederick W.

1841 Un. Walter

Gurley

1837 Un. Phineas D.

Gusterie

1798 Dick. James, Mr.

1805 Dick. Richard

Guthrie

1798 Dick. James

Gwin

1827 Dick. Alexander, Mr.

Gwinn

1840 N. J. Charles J. M.

Gwynne

1839 Yale Abraham E.

Habasham

1833 Frank. B. E., Mr.

1836 Harv. William N.

Hadden

1834 Nash. Joseph B.

Hadley

1836 Un. Sterling G.

1839 U. N. C. John L.

1840 Dart. George P.

Haff1833 Mid. — *Heman*, Mr. and Un.

Haft
 1828 Jeff. *Stephen, Mr.*
 Hagan
 1813 Dick. *Dennis*
 Hageman
 1836 Rut. *John P., Mr.*
 1837 Rut. *Charles S., Mr.*
 Hager
 1836 N. J. *John S., Mr.*
 Haile
 1835 Yale *Ashbel B., Mr.*
 Hair
 1832 Jeff. *Samuel, Mr. '36.*
 1838 W. Pa. *Gilbert M.*
 Hairston
 1832 U. N. C. *George*
 1837 U. N. C. *Peter W.*
 Haldeman
 1840 Jeff. *John*
 Hale
 1835 Dart. *Ezekiel J., Mr.*
 1836 Col. —*Benjamin, D. D., Bow. '11, and*
 {Mr. and at Dart. '27, Tut. &
 {Prof.—Pres. Geneva.
 Harv.
 1837 Harv. *Horatio E.*
 1838 Harv. *Nathan*
 1838 W. Pa. *Edmund P., M. D.*
 1839 Harv. *Edward E.*
 Hall
 1803 U. N. C. *William P., Mr.*
 709, '30 W. Pa. *Samuel, Mr., M. D.*
 1810 U. N. C. —*James, D. D.—N. J. 1774, and*
 1814 U. N. C. *Robert* {*D. D.*
 1815 U. N. C. *†Edward*
 1822 U. N. C. *James G., Mr. '32.*
 1822 U. N. C. *William A.*
 1823 U. N. C. *Isaac, M. D.*
 1823 Jeff. *James C.*
 1824 U. N. C. *Robert*
 1827 U. N. C. *Thomas P.*
 1827 Mia. —*Baynard R., Mr.*
 1828 U. N. C. *James D.*
 1828 Jeff. —*James C., Mr., M. D.*
 1831 Frank. *Bolling*
 1833 Jeff. *Alexander A.*
 1834 Nash. —*Allen A., Mr.*
 1835 Mid. *Henry*
 1835 U. N. Y. *William, Mr. '39.*
 1836 Dart. *Robert H.*
 1836 Bow. *Edwin, Mr.*
 1836 U. N. Y. *J. G., Mr.*
 1837 Jeff. —*Alexander A., Mr. and Prof.*
 1837 Jeff. *T. Buchanan*
 1837 Un. *S. W.*
 1837 Un. *Samuel H.*
 1837 Yale *Samuel B.*
 1838 W. Pa. *Edmund P., M. D.*
 1838 U. N. Y. *H. H.*
 1838 Mid. *Storrs, Mr.*
 1838 Wms. *Thomas A.*
 1838 Mari. *Samuel I.*
 1839 Yale *David N.*
 1839 Yale *Lewis*
 1839 Yale *Willard P.*
 1839 Dart. *Horace*
 1839 Dart. —*Robert B., Mr.*
 1839 Dart. —*Samuel R., Mr.*
 1839 Un. *David B.*
 1840 Ham. *Edwards*
 1841 Wes. *John H.*
 1841 Frank. *S.*
 1841 Yale *Frederick*

Halleck
 1837 Un. *H. Wager*
 Halley
 1835 N. J. —*Robert, D. D., Eng.*
 1839 Mia. *Samuel B.*
 Halliday
 1838 U. N. Y. *H. H.*
 Hallock
 1833 Mid. *Joseph E., Mr.*
 Holloway
 1839 Rut. *William W.*
 Halsey
 1830 Mia. *Joseph P.*
 1834 Nash. *Le Roy J.*
 1836 Wes. *William, Mr. '40.*
 Halsted
 1835 N. J. *Thaddeus M., Mr.*
 1838 N. J. *Oliver S.*
 1839 N. J. *George B.*
 1839 Un. *Robert S.*
 1840 N. J. *John J.*
 Hamersley
 1835 Col. *Andrew S.*
 Hamil
 1837 Jeff. —*Samuel M., Mr., Prof.*
 1839 Jeff. *Robert*
 Hamilton
 1807 Frank. *Thomas N.*
 1812 Dick. *James, Mr.*
 1833 Jeff. *William Y.*
 1834 W. Pa. *William, Mr.*
 1835 W. Pa. *J. J.*
 1835 N. J. *Peter, Mr.*
 1836 Frank. *James S.*
 1836 Jeff. *Hugh*
 1839 Dick. *James G.*
 1839 N. J. *Morris R.*
 1839 Mid. *Zera*
 1839 Un. *D. Henry*
 Hamlet
 1836 U. N. C. *James E.*
 Hammel
 1834 Jeff. *S. M., Prof.*
 Hammil
 1836 W. Pa. *Samuel R.*
 Hammond
 1836 N. J. *Charles S., Mr.*
 1838 Ober. *Henry L.*
 1839 Yale *Charles*
 1839 Rut. *William S.*
 1840 Amh. *Ebenezer S.*
 Hamner
 1836 N. J. *William C.*
 1838 C. D. C. *John C., Mr.*
 Hampson
 1833 Jeff. —*G. W., Mr.*
 Hampton
 1835 N. J. *James G., Mr.*
 Hand
 1836 Wes. *William A. M.*
 1839 Mid. —*Augustus C., Mr.*
 Handy
 1822 Jeff. *Levin, Mr. '35.*
 1834 Jeff. *J. W. K., Mr.*
 Hanks
 1837 Amh. *Stedman W.*
 1838 Wes. *Albert S.*
 Hanmer
 1837 Amh. *Henry*

- Hanna
 1829 Jeff. —Thomas, Mr.
 1832 Jeff. Henry, Mr. '36.
 Hannah
 1818 Jeff. *Thomas*
 1838 Wes. —*John*, D. D., Eng.
 Hanney
 1841 Un. John S.
 Hanson
 1827 Jeff. *G. W.*
 Happersett
 1836 W. Pa. *R.*, Mr.
 Haralson
 1825 Frank. Hugh A., Mr.
 1825 Frank. Kinchen L., Mr. '30.
 Harbaugh
 1839 Jeff. John V.
 Hard
 1833 Mid. —*Anson B.*, Mr.
 Hardeman
 1822 U. N. C. William
 1832 Nash. Thomas M.
 1833 Nash. Franklin
 Harden
 1833 Frank. Edward R., Mr.
 Hardin
 1820 U. N. C. William H., Mr. '28.
 1841 Mia. Charles H.
 Harding
 1832 Bro. Jonathan R.
 1833 Mia. Lyman, Mr. '39.—Cincin. Coll. [Prof.
 1837 Yale *Willard M.*, Mr.
 1841 U. N. C. —*Nehemiah H.*, D. D.
 Hare
 1840 Dick. Samuel G.
 Hargrave
 1832 U. N. C. John L.
 Hargraves
 1827 Frank. George
 Harlow
 1835 N. J. *James M.*, Mr.
 1836 Bow. Thomas S.
 1837 Wes. *William T.*, Mr., Prof. in Emory
 [and Henry Coll.]
 Harman
 1835 Un. Orville
 1841 Wat. Josiah
 Harney
 1826 C. D. C. Thomas
 1827 Mia. John H., Mr. '31, Prof.
 Harnsberger
 1841 Dick. Henry B.
 Harper
 1795 Dick. William A.
 1839 Dart. Charles A.
 Harran
 1839 Mid. James
 Harrington
 1808 U. N. C. James A.
 Harris
 1799 U. N. C. —Charles W., Mr.—N. J. '92, &
 [Mr.—Prof. U. N. C.]
 1804 Frank. Jephtha V., Mr. '24.
 1805 Frank. Stephen W.
 1806 Frank. Early
 '09, '30 W. Pa. George W., Mr.
 '09, '30 W. Pa. John
 1823 Frank. Iverson L., Mr. '27.
 1825 Frank. James W., Mr.
 1825 Frank. William L., Mr.
 1825 Jeff. Andrew D.
 1826 Frank. —N. H., Mr.
 1828 Frank. George H., Mr.
 1828 Frank. Sampson W., Mr.
 1831 Frank. Robert
 1831 Frank. James W.
 1833 Frank. *William H.*
 1835 Frank. —Bennett, Mr.
 1835 Amh. Nicholas, Mr.
 1835 Mia. Horatio
 1835 Wes. Reuben H.
 1836 Frank. Jephtha V.
 1836 Yale Henry R.
 1836 Frank. S. W.
 1839 Amh. John M.
 1839 Mia. Rufus K.
 1839 Ham. William F.
 1839 Frank. E.
 1840 N. J. W. A.
 1840 H. L. T. I. George W.
 1841 Un. Hamilton
 1841 Wash. Thomas L.
 Harrison
 1811 Dick. Timothy J.
 1816 Dick. George
 1825 U. N. C. Frederick W., Mr. '32.
 1836 Yale James
 1838 Frank. W.
 1838 Wash. John H.
 1840 Dick. Samuel A.
 1841 U. N. C. Atlas O.
 Harriss
 1821 U. N. C. Nathaniel H., Mr.
 1825 U. N. C. Livingston
 1828 U. N. C. Edwin G.
 1832 U. N. C. Thomas W.
 Harshee
 1841 W. Pa. William P.
 Hart
 1836 Yale Edward L., Mr.
 1840 Yale James P.
 Hartshorn
 1838 Harv. Charles H.
 Hartshorne
 1837 N. J. Edward
 Hartwell
 1839 Mari. William W.
 Harvey
 1810 Jeff. *James*, Mr. '25.
 1825 Jeff. *David*, Mr. '30.
 1825 Jeff. *Henry*, Mr. '30.
 1835 Mid. Curtis K.
 1835 Amh. —*Joseph*, D. D., Yale, '08, & Mr.
 Harwood
 1839 Un. E. V. N.
 1841 Amb. Abel
 Hasbrook
 1835 U. N. Y. Fenelon
 Hasbrouck
 1835 Un. Charles W.
 1837 Rut. Jonathan H.
 Haskins
 1836 Un. *Samuel M.*
 1837 Harv. David G.
 Haslet
 1833 Mia. George N.
 Hassan
 1795 Dick. James
 Hastings
 1838 Ham. Panet M.
 1838 Wms. Frederick H.
 1838 Ham. Parsons C.

Hatch

- 1806 U. N. C. Durant
 1815 U. N. C. *Lemuel*
 1837 Yale Walter T., Mr.
 1837 Bow. Albert R.
 1840 Mid. Jeremiah
 1840 Jeff. D. S.
 1841 Un. Frederick W.

Hathaway

- 1835 Amh. Aaron K.

Hattery

- 1836 W. Pa. James, Mr.

Haughton

- 1825 U. N. C. Jonathan H.
 1832 U. N. C. John H., Mr. '34.
 1834 U. N. C. Thomas G.

Hauser

- 1817 U. N. C. Samuel T.

Haven

- 1835 Amh. Joseph, Mr.
 1839 Ham. Francis

Haverstick

- 1825 Dick. Henry, Mr.

Hawes

- 1811 U. N. C. —Elias, Mr., Bro. B. A. '90.
 1836 Bow. Leonard, Mr.
 1837 Bow. William, Mr.
 1841 Rut. John D.

Hawkes

- 1838 Wms. Edward P.

Hawkesley

- 1839 Wash. Samuel

Hawkins

- 1801 U. N. C. John D., Mr.
 1805 U. N. C. Benjamin F., Mr.
 1805 U. N. C. Joseph W., Mr., M. D.
 '09, '30 W. Pa. John
 '09, '30 W. Pa. James C.
 1809 U. N. C. Philemon
 1813 U. N. C. Francis, M. D.
 1813 U. N. C. George W.
 1817 U. N. C. John H., M. D.
 1814 Dick. Josiah
 1835 W. Pa. William T., Mr., M. D.
 1841 U. N. C. John D.

Hawks

- 1815 U. N. C. Francis L., Mr. '24.—Col. D. D.
 1830 U. N. C. Cicero S., Mr. '34. [32.
 1840 U. N. C. Francis H.

Hawley

- 1834 W. R. Amos P.
 1835 Rut. Henry Q., Mr.
 1837 Yale James A., Mr.
 1838 Un. Edwin H.
 1838 Un. Henry S.
 1838 Wes. Bostwick, Mr.
 1839 Ham. Moses S.
 1840 Wms. Charles
 1840 Un. F. J.
 1841 Un. James S.

Hawthorn

- 1834 Jeff. J. C.

Hay

- 1838 Mia. —James, D. D., Scotland.

Hayden

- 1805 Jeff. Daniel

Hayes

- 1805 Dick. John, Mr. Tut. and Prof.
 1811 Frank. James
 1828 Frank. John R.
 1831 Nash. Richard H.

- 1834 Nash. Joel A.
 1838 Bow. Stephen H.
 1839 Harv. Francis B.
 1839 Dart. Alonzo
 1840 Bow. Thomas M.
 1840 Jeff. Joseph M.
 1840 N. J. James

Haynes

- 1824 Jeff. Henry
 1835 Un. Daniel A.

Hays

- 1794 Dick. David, Mr.
 1798 Dick. George
 1812 Dick. Alexander L., Mr.
 1823 Dick. —Adam, Mr., M. D., Penn.
 1833 Jeff. Robert G.

Hayward

- 1836 Amh. Loyd A.
 1837 Harv. Charles
 1839 Harv. George

Haywood

- 1819 U. N. C. William H., Mr.
 1820 U. N. C. John S.
 1821 U. N. C. Rufus, Mr. '25, M. D.
 1821 U. N. C. George W.
 1822 U. N. C. Benjamin F.
 1822 U. N. C. Fabius I., M. D.
 1823 U. N. C. Thomas B.
 1826 Nash. —John, LL. D.
 1841 U. N. C. Richard B.

Hazard

- 1834 Bro. Edward H.

Hazeltime

- 1835 Dart. William
 1829 Dart. Henry H.
 1839 Wms. Charles G.

Hazen

- 1840 Dart. Norman

Hazlehurst

- 1841 Wash. Robert

Heacock

- 1835 Abel M., Mr.

Head

- 1840 Yale John F.

Headen

- 1821 U. N. C. Samuel
 1839 U. N. C. James H.

Headly

- 1839 Un. —Joel T., B. A.

Heald

- 1841 Yale Daniel A.

Healy

- 1835 Dart. John P., Mr.

Heannon

- 1829 Jeff. John E.

Heard

- 1829 Frank. George F., Mr.
 1835 Col. William
 1836 Col. James, Mr.

Hearst

- 1833 Mia. John W.

Heath

- 1840 Harv. John F.
 1840 Un. Solomon P.

Heaton

- '09, '30 W. Pa. W., Mr., M. D.
 1832 Bro. Isaac E.
 1840 Dart. Austin C.

Hebard

- 1834 Mid. —William, Mr.

Hedges

- 1838 Yale Henry P., Mr.
1838 Rut. Charles H.

Heerman

- 1840 Un. Benjamin M.

Heisly

- 1834 Jeff. J. K.

Helfenstein

- 1823 Dick. William L., Mr.—LL. D. at (?)

Hellen

- 1829 C. D. C. Thomas J.

- 1833 C. D. C. Walter

Helves

- 1821 Jeff. Meredith

Hemans

- 1838 Bow. Claud L.

Hemenway

- 1835 Mid. Asa

Hemphill

- 1792 Dick. James

- 1825 Jeff. John

- 1829 Jeff. —John, D. D.

- 1829 Jeff. J. J.

- 1833 Jeff. William R., Mr. '37.

- 1833 Jeff. James

- 1833 Jeff. —John, Mr.

Henderson

- 1790 Dick. Richard

- 1800 U. N. C. John L.

- 1804 U. N. C. Richard, Mr., Tut.

- 1806 U. N. C. James, Mr. '16, M. D.

- 1808 U. N. C. William, Mr. '16, Tut. M. D.

- '09, '30 W. Pa. J. P., Mr., M. D.

- 1811 Dick. John A.

- 1814 U. N. C. Tippos S.

- 1816 U. N. C. Mark

- 1821 U. N. C. Pleasant, Mr., M. D.

- 1825 Dick. Matthew H., Mr.

- 1827 Dick. Lorenzo N., Mr.

- 1827 U. N. C. Lawson F., M. D.

- 1830 Frank. H. L.

- 1831 Jeff. John D.

- 1831 Jeff. Isaac J., Mr.

- 1831 Nash. James F.

- 1836 Jeff. J. K.

- 1837 N. J. Fenton M.

- 1840 Mid. Peter

- 1840 U. N. C. William H.

Hendricks

- 1810 Jeff. ||*WILLIAM, Sen. in Cong., and
[Gov. of Indiana, LL. D. '33.

Henk

- 1840 Harv. John B.

Henry

- 1823 Jeff. Robert

- 1835 U. N. C. Robert W.

- 1838 W. Pa. John B.

- 1839 Jeff. Edwin W.

- 1840 N. J. Alexander

- 1840 Un. Milton

Hentz

- 1830 U. N. C. —Nicholas M., Mr. and Prof.

Hepburn

- 1839 N. J. Slator C.

Hequembourg

- 1835 Yale Charles L.

Herndon

- 1838 C. D. C. Traverse D.

Herrick

- 1838 Yale —Edward C., Mr.

- 1841 Wms. James

Herring

- 1838 U. N. C. Needham W., M. D.

Herron

- 1794 Dick. Francis, Mr.—Jeff. D. D. '24.

- 1830 Frank. Edward N.

- 1831 Jeff. John

- 1831 Nash. Abraham R.

- 1840 Jeff. James C.

Hersey

- 1820 U. N. C. —Austin A., Mr.

Hershey

- 1836 W. Pa. A. M., Mr.

Hettick

- 1824 Dick. —Paul I., Mr.

Hewitt

- 1839 Amh. Nathaniel A.

Heyward

- 1838 Harv. James B.

- 1838 Harv. William H.

Heywood

- 1836 Harv. John H.

- 1840 Harv. Benjamin

Hickok

- 1835 Mid. Milo J., Mr., Col. Del. Prof. &

- 1838 W. R. —Stephen C., Mr. [Tut.

- 1838 W. R. —Laurence P., Mr.

Hidden

- 1836 Dart. Ephraim N.

Hieskel

- 1835 Jeff. —William B., Mr.

Hiester

- 1828 Dick. Augustus O., Mr.

Higbie

- 1836 Yale Daniel

Higgins

- 1831 Jeff. Anthony M.

Hildreth

- 1837 Harv. Samuel T.

- 1840 Mari. Samuel P.

Hill

- 1806 Frank. Reuben

- 1814 U. N. C. John, M. D.

- 1816 U. N. C. Charles A., Mr.

- 1818 U. N. C. Arthur I.

- 1822 U. N. C. Thomas

- 1827 Frank. Abram, Mr. '32.

- 1827 Frank. Henry P., Mr.

- 1830 U. N. C. Richard K.

- 1831 C. D. C. John T.

- 1832 U. N. C. Thomas B.

- 1832 Frank. —Richard K., Mr., U. N. C. '30.

- 1835 Yale Joshua

- 1835 Yale —Benjamin M., Mr.

- 1835 Bow. Lucas, Mr.

- 1836 N. J. Clement

- 1837 Wms. Charles C.

- 1837 Jeff. George

- 1837 Un. Truman C.

- 1838 Bow. James J.

- 1838 Bow. Joseph

- 1839 Dart. William P.

- 1839 Ham. Isaac H.

- 1840 Wms. Samuel N.

- 1841 Ober. William

Hilliard

- 1832 Nash. Isaac H.

Hills

- 1838 Un. Nathaniel S.

- 1838 Un. Horace

- 1839 Mari. John P.

- 1841 Wms. William

Hillyard
 1800 Dick. John
 Hillyer
 1825 Frank. John, Mr.
 1828 Frank. Junius
 1829 Frank. S. G., Mr.
 1836 Col. Giles M.
 Hilton
 '09, '30 W. Pa. W., Mr.
 Himes
 1829 Dick. Charles F.
 Himrod
 1839 Rut. John S.
 Hindman
 1824 Jeff. Samuel, Mr. '30.
 1824 Jeff. John, Mr. '30.
 Hine
 1837 Yale Orlo D., Mr.
 Hinds
 1838 Wat. Crosby
 Hines
 1824 Frank. Richard K., Mr.
 Hinman
 1839 Wes. Clark T.
 Hinsch
 1827 Dick. Augustus F., Mr.
 Hinsdale
 1836 Wes. Theodore
 Hinton
 1798 U. N. C. Samuel
 1813 U. N. C. John H., Mr. '28.
 1814 U. N. C. Charles L.
 1815 U. N. C. Robert, M. D.
 1825 U. N. C. Samuel S.
 Hitchcock
 1834 Mia. James K.
 1836 Amb. Roswell D., Mr., Tut.
 1836 Ham. Andrew H.
 1837 Amb. Robert S.
 1840 Harv. —Edward, LL. D.—Yale, Mr. '18,
 1840 Yale Ambrose N. [Prof. at Amh.
 1841 Mid. Calvin, D. D., A. B. 1811.
 Hoar
 1835 Harv. Ebenezer R.
 Hobart
 1836 Col. John K.
 1836 Wms. Anson L., Mr.
 1837 Yale Leander S., Mr.
 Hobby
 1837 Un. Charles E.
 Hobson
 1838 U. N. C. Benjamin M.
 Hoby
 1835 Wat. —James, D. D., Eng.
 Hocker
 1839 Mia. James D.
 Hodge
 1836 Harv. James T.
 1825 U. N. C. William H.
 1838 Ober. Nelson W.
 Hodgeman
 1840 Un. T. Morey
 Hodges
 1835 Mid. Edward F.
 1838 Mid. —Cyrus W., Mr.
 Hodgson
 1839 Dick. —Francis, Mr.
 Hoffman
 1835 Col. Edward

Hogan
 1822 U. N. C. John A.
 Hogarth
 1840 Un. William
 Hoge
 1789 Dick. David
 '09, '30 W. Pa. John, Mr.
 '09, '30 W. Pa. David
 1827 Mia. —James, D. D.
 1829 Jeff. Joseph P., Mr. '33.
 1831 Jeff. John L.
 Hogg
 1807 U. N. C. Gavin, Tut.
 1812 U. N. C. James, M. D.
 1831 Nash. Thomas T.
 1837 Nash. Samuel E.
 Hogshead
 1841 Mari. Calvin P.
 Hoit
 1835 Dart. Moses F.
 Hoke
 1841 U. N. C. John F.
 Holbrook
 1814 U. N. C. —Levi, Mr. (?)
 1839 Amb. Stephen E.
 Holcomb
 1837 Wms. —Amasa, Mr.
 Holcombe
 1840 Yale Gustavus A.
 Holden
 1832 Bro. Charles
 Holiday
 1836 Un. Thomas
 Holley
 1837 U. N. C. George S.
 Holliday
 1829 Mia. William A.
 1837 Mia. Wilson C.
 1838 Mia. Robert P.
 Hollister
 1840 Yale Gideon H.
 1840 Yale John C.
 Hollman
 1828 U. N. C. ||Joel
 Hollyday
 1838 N. J. William M.
 Holman
 1840 Wms. Stephen
 Holmes
 1798 Dick. Thompson, Mr.
 1799 U. N. C. Samuel A., Prof.
 '09, '30 W. Pa. H., Mr.
 1817 U. N. C. Hardy L.
 1819 U. N. C. Owen
 1823 Dick. James, Mr.
 1824 U. N. C. Hardy, Mr. '32, M. D.
 1829 Dick. William J.
 1833 Frank. —George L., Mr.
 1835 Jeff. R. S.
 1835 Dart. Artemas L.
 1835 Dart. —Cyrus, Mr.
 1835 Un. Le Roy
 1835 U. N. Y. Alfred
 1836 Mia. William
 1837 Harv. Nathaniel
 1837 Harv. Christopher C.
 1838 Dart. James
 1839 Wes. Mead
 1840 Wat. Lewis
 Holt
 1814 Frank. Thaddeus G., Mr. '23.

1817 U. N. C. William R., M. D.
 1820 Frank. Pulaski, Mr.
 1824 Frank. Hines, Mr.
 1825 U. N. C. Samuel L., Mr. '29, M. D.
 1832 U. N. C. Michael W., Mr. '37, M. D.
 1840 Wat. George

Holton

1836 Amh. Isaac F.

Homer

1836 Amh. William B., Mr.

Hoad

1799 Dick. Thomas

Hooker

1840 Wms. —Edward W., D. D., Mid. '14, &
 [Mr.]

Hooper

1809 U. N. C. William, Mr. and at N. J. 1818.
 [Ll. D. 1834, and Prof.—S.
 [C. Coll. Prof.]

1812 U. N. C. Thomas C.

1815 U. N. C. James

1831 U. N. C. James D., Mr. Tut. and Prof.

1836 U. N. C. William W., Mr. '41.

Hoover

1828 Nash. Andrew J.

1833 Nash. George W.

1838 C. D. C. Thomas D.

Hope

1830 Jeff. Matthew B., Mr. '34.

Hopkins

1811 Dick. George R.

1827 Dick. James M., Mr.

1835 Yale —Samuel, Mr., Amh. '32.

1835 Ham. Ethan A.

1835 W. R. John W.

1836 Yale Arthur M.

1836 Wms. William, Mr.

1837 Dart. —Mark, D. D.—Pres. Wms.

1837 Bow. Eliphalet S.

1838 Wes. Varnum L., Mr.

1839 Un. Henry H.

1840 N. J. Horace

1840 Ober. Hiram

Hopper

1835 Jeff. Andrew

1839 U. N. Y. Edward

1841 Rut. Samuel S.

Hoppin

1831 Bro. Nicholas

1834 Bro. Carrington

1840 Yale James M.

Horn

1839 U. N. Y. William Y.

Hornblower

1838 N. J. William H.

Hornell

1838 Ober. George T.

Horner

'09, '30 W. Pa. J. S., Mr.

Hornfager

1833 Un. William C.

Horton

1826 Nash. Joseph W.

Hosford

1838 Dart. Benjamin F.

Hoskins

1826 U. N. C. Thomas S., Mr. '32.

Hosmer

1838 Yale Charles B.

Hotchkiss

1836 Ham. —Beriah B., Mr.

Hotchkiss

1836 Yale Jacob T.

Hough

1838 Mid. John

1839 Mid. David L.

Houghton

1830 Frank. Robert B., Mr. '32.

1837 Dart. James C.

1840 Yale William A.

House

1837 Un. Samuel R.

Houston

1798 U. N. C. William, M. D.

1833 Nash. Russel

1840 Un. James E.

Hovey

1836 Bow. Joseph S.

1838 Amh. James

Howard

1811 Frank. John

1814 Frank. Milton

1830 Frank. Charles W., Mr.

1835 Yale Orin R., Mr. '39.

1835 Amh. Chancy

1835 Amh. William G.

1837 U. N. Y. E. H., Mr.

1839 Harv. Frederick

1839 N. J. William B. H.

1839 Mid. William A.

1839 Wms. Austin A.

Howe

1835 Yale James H., Mr. Tut.

1835 Yale Nathaniel S., Mr.

1838 Dart. William A.

1838 Amh. Benjamin

1838 Wes. Robert D.

1838 U.N.C. —George, D. D., Prof. South.
 [Theo. Sem.]

Howell

1837 N. J. Dewitt C.

1837 C.D.C. —R. B. C., Mr.

1837 Mia. James B.

1839 Nash. —Robert B. C., Mr.

1839 H.L.T.I. Abraham P.

1840 N. J. Samuel N.

Hoves

1838 Harv. William B.

1838 Harv. —Frederick, Mr.

1838 Wms. Rowland S.

Howey

1829 Jeff. Samuel M.

Howland

1835 Bro. —John, Mr.

1841 Amh. Harrison C.

1841 Amh. William W.

Howze

1836 U. N. C. Benjamin I.

Hoyt

1835 Mid. Edwin

1835 Wash. Warner

1837 W. R. William M.

1839 U. N. Y. W. M.

1840 Yale Joseph G.

1840 Un. J.

1840 Un. Z. T.

Hubbard

1836 N. J. Jonathan B.

1836 Ham. Frederick H.

1837 Harv. Henry

1838 U. N. C. Albert G.

1838 Mid. Clark B.

1839 Yale John N.

1839 Yale William F.
 1839 Yale Richard D.
 1839 Wash. Isaac G.
 1840 Harv. Nathaniel D.
 1840 Yale Chauncy H.
 1840 Wes. Chester D.

Hubbell

1820 U.N.C. — Ransom, Mr., Un. B. A. '11, and
 1833 Mid. Thomas H. [Mr.]

Hubbs

1840 N. J. Isaac G.

Huber

1833 Jeff. John

Huckins

1832 Bro. James

Hudson

1826 Mia. — John, Mr.

1834 W. R. David O.

1840 Mid. Henry N.

Huestiss

1839 Wes. Alexander C.

Huggins

1834 Mid. Henry T.

1838 Un. Morrison

1841 Nash. John H.

Hughes

1808 Jeff. Joseph

1812 Jeff. — Joseph, Mr.

1824 Jeff. John, Mr. '30.

1824 Jeff. Watson, Mr. '30.

1825 Jeff. Thomas E.

1826 Jeff. William, Mr. '35.

1840 Jeff. Daniel L.

1840 Jeff. David

Hughes

1807 Jeff. — James, Mr.

Huling

1815 Dick. David W.

1835 Nash. James

Hull

1814 Frank. Asbury, Mr. '25.

1815 Frank. Henry, Mr. '20.

1832 Jeff. David, Mr. '36.

1836 Un. Laurens

1836 Ham. Andrew

1837 Yale Joseph D., Mr.

1837 Yale John G.

1838 Frank. W.

1840 Un. Amos G.

Hume

1826 Nash. Ebenezer J.

1835 Nash. Alfred

1838 Nash. Jesse W.

1839 C.D.C. — Thomas, Mr.

Humes

1829 Dick. Edward C.

Humphry

1835 Amh. John, Mr., Tut.

1836 Amh. Luther

1839 Dart. John P.

Humphreys

1835 Mia. William S.

1837 Un. David

Humrichouse

'09, '30 W. Pa. T., Mr.

Hungerford

1840 Wes. Charles L.

Hunt

1800 U. N. C. Thomas, M. D.

1806 Jeff. Thomas

1825 Frank. John J., Mr.

1830 Frank. William H., Mr. '32.

1831 Nash. — William G., Mr.

1837 Yale Addison L., Mr.

1839 N. J. R. Pearson

1840 Yale Timothy D.

1841 Un. Horace B.

Hunter

1792 Dick. William

1821 Frank. John

1835 Mid. Alexander C.

1835 C. D. C. Andrew W.

1836 Yale Moses H.

1837 N. J. Charles H.

1841 Jeff. Joshua

Hunting

1835 Amh. William

1838 Un. Isaac M.

Huntington

1835 U. N. Y. Jedediah

1836 Jeff. B. Wilbur

1837 Mid. Joseph

1838 Ham. Gurdon

1839 Amh. Frederick D.

1840 Yale Thomas S.

Hurd

1836 Yale John C., Mr.

1837 Yale Philo R., Mr.

1839 Harv. Francis P.

1839 Yale Alva A.

Hurlbert

1839 Rut. Victor M.

Hurlburt

1838 Wes. Jesse B., Mr.

1838 Ober. Roderick L.

Hurlbut

1837 Un. David E.

1839 Mid. Samuel

1841 Wes. Horace B.

Hurst

1834 Jeff. N. N., Mr.

Huske

1827 U. N. C. John W.

1839 U. N. C. Walter A.

Hussey

1810 Harv. Frederick

Huston

1789 Dick. †Charles, Tut.

1798 Dick. Robert

1825 Dick. Samuel R., Mr.

1839 Un. George W.

Hutchins

1835 Dart. Horace G., Mr.

1835 U. N. C. James H.

1840 Dart. Henry C.

Hutchinson

1802 Dick. John

1826 Jeff. John, Mr. '35.

1828 Jeff. W. W.

1832 Frank. J. J., Mr.

1834 Jeff. W., Mr.

1834 Wat. Enoch, Mr.

1839 Amh. Horace

1841 Amh. Prosper K.

Hunter

1821 Jeff. John

Hyatt

1837 Yale Robert U., 1839.

Hyde

1835 Yale — William, M. D.

1838 Mid. Azariah, Mr.

1839 Wash. Marcus F.

1841 Un. Ezekiel F.

- Hyer**
 1837 Wes. William, Mr.
Hyslop
 1836 Un. James
 1840 Un. Thomas
Iglehart
 1840 Yale Thomas S.
Ihrie
 1815 Dick. Peter H.
Ilsley
 1834 Wat. Silas, Mr.
Imbrie
 1835 N. J. Charles K., Mr. Tut.
Ingalls
 1836 Un. Wilson
Ingersoll
 1840 Yale Charles R.
Ingles
 1825 Jeff. Nathaniel
 1833 Frank. Daniel, Mr.
Inglis
 1829 Dick. John A.
Ingram
 1835 Yale Porter
Inness
 1839 Dick. James A.
Ireland
 1841 U. N. Y. John B.
Irvin
 1838 Frank. J.
Irvine
 1794 Dick. Callender
 1795 Dick. James, Mr.
 1830 Dick. James R., Mr., M. D. Penn.
Irving
 1838 Un. Clark
Irwin
 1804 Frank. Jared, Mr. '09.
 1804 Frank. Thomas, Mr.
 1809 Dick. William
 1825 Jeff. David F., M. D.
 1834 Jeff. W. F., M. D.
 1836 N. J. William T.
Isaacs
 1836 N. J. Russel N., Mr.
Isham
 1836 Yale Austin
 1838 Wms. John
 1840 Un. Giles L.
Iverson
 1824 Frank. —? Alfred
 1835 Frank. Robert
Ives
 1834 U. N. C. —Levi S., LL. D., Col. D. D. '31.
 1841 Yale George W.
Jack
 1794 Dick. John
 1822 Frank. William
Jackson
 1804 Frank. William H., Mr.
 1804 Frank. James, Mr.
 1828 Nash. Andrew
 1832 Frank. —Henry, LL. D.
 1834 Jeff. R. M. S., M. D.
 1834 Frank. Henry M.
 1837 Jeff. B. D.
 1837 Frank. J.
 1837 Wash. Abner
 1838 Harv. Patrick T.
 1838 N. J. John S.
 1838 Un. Theodore L.
 1838 U. N. C. Joseph J.
 1839 Yale Henry R.
 1840 Amb. Alexander
 1840 U. N. Y. —Samuel R., Mr.
Jacob
 1838 Harv. John J.
 1840 Jeff. Parker
Jacobs
 1825 Jeff. David, Mr. '30.
 1828 Jeff. Michael, Mr. '32.
 1829 Dick. Cyrus H.
 1831 Dick. Thomas B.
 1833 Bro. William B.
 1839 Harv. Justin A.
 1839 Harv. Bela F.
Jacocks
 1836 U. N. C. Thomas S.
 1839 Yale —Thomas, Mr.
 1841 Yale Abel B.
Jacques
 1836 Bro. George
Jagger
 1837 Amb. Samuel H.
James
 1798 U. N. C. Hinton
 1826 C. D. C. John W.
 1839 Mid. Woodbridge L.
 1840 Yale Horace
 1841 C. D. C. W. H.
Jameson
 '09, '30 W. Pa. Alexander C., Mr., M. D.
 '09, '30 W. Pa. David, Mr., M. D.
Jamison
 1838 N. J. Andrew S.
Janes
 1835 Amb. Justus L.
 1835 Frank. D. H.
 1837 Frank. P.
Janeway
 1835 Rut. John L., Mr.
 1837 Rot. William R., Mr.
Janiver
 1835 N. J. Levi, Mr.
 1840 N. J. John
Jansen
 1836 Rut. William H.
 1840 Un. James H.
Jarrett
 1836 Frank. William A.
Jarvis
 1840 Bow. Leonard F. H.
Jay
 1834 U. N. Y. —Edward, Mr., Eng.
 1835 Col. —Peter A., LL. D., B. A. '94, &
 [Mr. and at Yale '98, LL. D.
 [Harv. '33.
 1836 Col. John
Jefferds
 1838 Bow. George
Jeffrey
 1818 Jeff. William, Mr. '25.
Jemison
 1838 N. J. William H.
Jenison
 1840 Ober. Charles A.
Jenkins
 1823 Dick. John C., Mr., M. D.
 1829 Jeff. Robert R.
 1835 N. J. William O.
 1838 Amb. Abraham

- Jenks
1839 Dart. —Otis, M. D.
Jenkyn
1841 Mid. —Thomas W., D. D.
Jennings
'09, '30 W. Pa. Thomas R., Mr., M. D.
'09, '30 W. Pa. Jacob, Mr.
1821 Jeff. —Obadiah, Mr.
1823 Jeff. Samuel C., Mr. '29.
1831 Nash. James J.
1837 Yale Isaac, Mr.
1839 Wms. Edmund B.
Jennison
1839 Harv. Samuel
Jenny
1836 U. N. Y. W.
Jernegan
1831 Bro. Joseph L.
Jerome
1835 N. J. Aaron B., Mr.
1836 N. J. Allen M., Mr.
1839 Ham. Charles
1840 Un. —Leonard W., B. A.
Jessup
1840 Yale James R.
Jeter
1841 C.D.C. —J. B., Mr.
Jewett
1829 C. D. C. Daniel T.
1834 Mid. Charles W.
1840 Amh. George B.
Johnes
1835 Rut. Theodore
Johns
1794 Dick. Richard
1833 Nash. Stephen B.
1834 U.N.Y. —John, D. D.
1840 Mia. John J.
Johnson
1812 U. N. C. William
1821 U. N. C. Thomas N., M. D.
1828 Jeff. Thomas, M. D.
1830 Jeff. John W., Mr. '35.
1830 Jeff. Samuel P., Mr. '35.
1832 Frank. Joseph, (?) Mr.
1832 Mia. Theodore
1834 Bro. Charles K.
1834 Frank. Herschel V.
1835 Yale Alexander S., Mr.
1835 N. J. John M., Mr.
1835 Dart. Gideon S.
1835 Bow. Alexander
1835 Ham. —Edwin F., Mr.
1835 Jeff. M. D.
1835 Jeff. George
1836 Rut. Edward D.
1836 Rut. John, Mr.
1837 Yale Charles A.
1837 N. J. Henry
1837 Dart. Alexander G.
1838 N. J. Daniel
1838 Bow. Elderkin R.
1838 Un. James S.
1838 Amh. Loring
1839 Rut. Teunis J.
1839 Wms. Ezra G.
1839 Bow. Samuel
1839 Amh. Charles P.
1839 Wat. Samuel L.
1839 Wes. Harmon M.
1840 U. N. C. Lucius J.
1840 Mia. Henry H.
1840 Mia. James W.
1840 Dart. Edward C.
1840 H.L.T.I. Charles L.
1840 N. J. W. J.
1840 Mid. Edward W.
1840 Mid. Myron W.
1841 Wms. Charles G.
Johnston
'09, '30 W. Pa. J., Mr.
1822 Jeff. James
1826 Dick. William N., Mr.
1826 U. N. C. Samuel J.
1828 U. N. C. Thomas P.
1829 U. N. C. James A.
1829 U. N. C. Sydney R., M. D.
1835 Yale Frank
1835 Wes. —John, Mr., Prof. Bow. '32.
1838 Mia. James F.
1839 U. N. Y. John T.
1839 Wat. Samuel L.
1840 Mid. Adams
1840 Ham. Edward H.
1840 U. N. C. William
Johnstone
1810 Jeff. William
1813 Jeff. Archibald, Mr. '18.
1815 Jeff. Thomas
1821 Jeff. William
1821 Jeff. —Robert, Mr.
Jolly
1835 Wes. Hugh B., Mr.
Jones
1804 U. N. C. Atlas, Mr. '11, Tut.
1804 U. N. C. Willie W.
1810 U. N. C. Thomas W.
1812 Frank. Richard
1812 Frank. Weldon
1818 U. N. C. Hamilton C., Mr.
1818 U. N. C. Henry
1822 Frank. Robert A.
1822 U. N. C. William D., M. D.
1823 Dick. Talbot, Mr.
1825 C. D. C. James, Mr.
1825 C. D. C. John A., Mr.
1826 Frank. William E.
1827 Mia. Thomas A.
1831 U. N. C. Allen C.
1831 U. N. C. Calvin
1832 U. N. C. Cadwallader
1832 U. N. C. Thomas F.
1833 U. N. C. Protheus E. A.
1834 Bro. Edmund
1835 Dart. Henry
1835 Dart. Willard
1835 Harv. Daniel
1835 Harv. Frederick
1835 Col. Joshua E.
1836 U. N. C. Thomas, Mr.
1836 Frank. John
1836 W. Pa. Alexander, Mr., M. D.
1836 Bro. John G.
1836 Mid. Zebulon
1836 Un. Charles F.
1836 Col. William A.
1836 Wat. Ahira
1837 U. N. C. Pride, M. D.
1837 Wms. Samuel G.
1838 Frank. J.
1838 Yale —S., LL. D., Col. and Un.
1838 Yale Seaborn A.
1838 N. J. George C.
1839 Frank. J.
1839 U. N. C. Alpheus
1839 N. J. Edward P.
1840 Yale —Samuel, Mr.
1840 N. J. J. A.

1840 N. J. Thomas L.
 1841 Frank. C.
 1841 C. D. C. J. J.
 1841 C. D. C. J. H. C.
 Jordan
 1819 U. N. C. Simon P., Mr. Tut.
 1827 U. N. C. George R.
 Joslin
 1835 Un. Chauncey C.
 Joy
 1835 Wat. Amariah
 Joynes
 1835 W. Pa. Levin S., Mr., M. D.
 1835 W. Pa. William T., Mr.
 Judah
 1834 U. N. Y. Washington, Mr.
 Judd
 1836 Yale Sylvester
 1838 Un. Solomon
 1838 Un. Orvan
 1839 Wms. Jonathan S.
 1839 N. J. Frederick F.
 1840 Yale Chauncey P.
 1841 H.L.T.I. Orrin B.
 Judson
 1831 Jeff. *George, D. D. '33.*
 1833 Jeff. David X., Mr. '35.
 1841 Mia. John M.
 Kanouse
 1836 N. J. J. Alfred
 Kean
 1841 Jeff. John F.
 Kearns
 1838 Rut. — *William, D. D., Ireland.*
 Kearsly
 '09, '30 W. Pa. John, Mr.
 Keating
 1835 Bow. Edward M. E.
 Kebler
 1839 Harv. John
 Kedzie
 1839 W. R. Adam S.
 Keeble
 1827 U. N. C. Edwin A.
 Keech
 1839 Wes. Job W.
 Keeling
 1841 C.D.C. — *H., Mr.*
 Keener
 1839 Wes. John C.
 Keeny
 1831 C.D.C. — *John L., Mr.*
 Keep
 1836 Ham. John M.
 1839 Un. Henry
 Keeton
 1829 Nash. George W.
 Keim
 1836 Jeff. Henry
 1840 N. J. Isaac H.
 Keith
 1841 Wms. William A.
 Keller
 '09, '30 W. Pa. *Isaac, Mr.*
 Kelley
 1840 Yale John S.
 1841 Un. William
 Kellogg
 1834 U. N. Y. Samuel

1835 U. N. Y. Robert R., Mr.
 1836 Yale — *Gardiner, Mr., Bow. '27.*
 1836 Wash. Henry L.
 1836 Wms. Ephraim W., Mr.
 1836 Amb. Ensign H.
 1836 Amb. Loyal C.
 1837 Wes. George, Mr.
 1840 Bow. Elias
 1840 N. J. Augustus C.
 1840 Ham. Erastus M.
 Kelly
 1816 Dick. Thomas, Mr.
 1837 Un. David
 1838 Wat. Moses J.
 1839 N. J. James R.
 1841 U. N. C. Angus R.
 Kelsey
 1838 Mid. Daniel
 1839 Bow. Hiram
 1840 Mid. Lysander
 Kelso
 1827 Jeff. Charles W., Mr. '31.
 1835 Nash. George W.
 Kemble
 1835 N. J. Aaron A., Mr.
 Kempton
 1839 H.L.T.I. George
 Kenan
 1840 U. N. C. Daniel L.
 Kendall
 1830 Jeff. *Thomas S., Mr. '34.*
 1837 Harv. Samuel A.
 1839 Amb. Charles
 1840 Frank. J.
 1840 Ham. Henry
 Kendrick
 1838 Frank. J.
 Kenneday
 1841 Un. Joshua
 Kennedy
 1795 Dick. † John
 1797 Dick. *Robert, Mr.*
 1820 Jeff. *John H., Mr. '29.*
 1827 Nash. — *William E., Mr.*
 1830 U. N. C. William W. L.
 1833 U. N. C. Warren E.
 1835 Un. Duncan
 1838 Mia. Gilbert
 Kenner
 1831 Mia. Duncan F.
 Kenney
 1828 Frank. Joseph A., Mr.
 1837 Amb. *Joel*
 Kent
 1839 Mid. William F.
 Kerr
 1810 Jeff. James, Mr. '16, M. D.
 1822 U. N. C. Samuel, M. D.
 1829 U. N. C. James E.
 1830 Jeff. *Joseph, Mr. '34.*
 1833 Jeff. James W.
 1834 W. Pa. John
 1837 Jeff. Thomas W.
 1838 Mia. John F.
 1839 Wms. George
 Ketchum
 1833 Frank. C. R., Mr.
 Key
 1830 Jeff. John R.
 1839 Yale Thomas M.
 Keyes
 1835 Dart. Nathaniel A.

- Kidd
1838 Nash. Hudson A.
- Kidder
1836 Yale Pascal P. P.
1836 Wes. Daniel P.
1836 Wms. Thompson
1837 Mid. — Thomas, Mr.
1839 Amh. John S.
1840 Mari. Samuel
- Kiddoe
1826 Jeff. David, Mr. '31.
- Kidney
1838 Un. John
- Kilpatrick
1835 Nash. Thomas J.
- Kimball
1836 Un. Alonzo
1837 Harv. Benjamin G.
1838 Bow. Thomas G.
1838 Un. David M.
1839 Bow. Israel
1839 Un. Joseph
1840 Harv. Henry C.
1840 Amh. Daniel
- Kimberly
1837 U. N. Y. J.
- King
1792 Dick. — John, D. D.
1801 U. N. C. Thomas D.
1815 U. N. C. Robert R., Mr. and Tut.
1826 U. N. C. James A., Mr. '31.
1831 Bro. David
1833 U. N. C. Junius B.
1835 Harv. John A., Mr.
1836 Wash. Henry W.
1837 Un. William S.
1837 Un. George I.
1838 Harv. John G., Mr.
1838 Harv. Rufus
1839 Harv. John
1839 Harv. James G.
1839 Nash. Robert M.
1839 Un. George E.
1840 Harv. Thomas W.
1840 Harv. Archibald G.
1840 Mid. Edward P.
1840 Un. Hesden
1841 Frank. U.
- Kingman
1840 Wat. Lucius P.
- Kingsbury
— Mari. — Addison, Mr.
1840 Mari. Cyrus
1840 Mari. John P.
- Kingsley
1838 Mid. Henry, Mr.
- Kinne
1837 Dart. Amasa
- Kinney
1836 N. J. — William A., Mr.
1841 Un. Henry E.
- Kinsman
1837 Dart. Isaac
1840 U. N. Y. — Charles W., Mr.
- Kirkland
1837 Ham. Francis J.
- Kirkpatrick
1827 Dick. — David, Mr.
1839 N. J. John E.
- Kitchell
1835 Mid. Hurvey D., Mr., Tut.
- Kittrell
1822 U. N. C. Pleasant W., M. D.
- Knapen
1839 Mid. Daniel L.
- Knapp
1840 Yale Jared O.
1840 Wat. William S.
1841 Mari. Isaac
- Kneeland
1833 Frank. — Henry M., Mr.
1840 Harv. Samuel
- Kneiskern
1838 Rut. Joseph
- Knight
1798 Dick. Joshua
1833 Bro. Nehemiah
1836 Jeff. Henry C.
- Knighton
1836 N. J. Frederick
- Knott
1835 Jeff. F. W.
- Knowles
1824 C. D. C. James D., Prof. Newt. Th. Inst.
1835 Un. Henry L.
1836 Bro. John P.
- Knox
1794 Dick. Robert
1811 Dick. John, D. D., Wash.
1824 Dick. James
1836 Wms. Samuel
1838 Wes. Loren L., Mr., Tut.
1839 Un. William B.
1839 Mia. John R.
1840 Ham. William E.
1841 Dick. George W.
1841 Frank. W.
- Koontz
'09, '30 W. Pa. H. M., Mr.
- Krebs
1827 Dick. John M., Mr., D. D. '41.
- Kuhns
'09, '30 W. Pa. J. H., Mr.
- Kunkel
1839 Jeff. J. C.
- Kurtz
1825 Dick. William H., Mr.
1837 C. D. C. John D.
- Kyle
1828 Jeff. Henry T., Mr. '33.
- Labagh
1823 Dick. Abraham J., Mr.
1823 Dick. Isaac P., Mr.
- Labar
1837 N. J. John S.
- Labranche
1839 Harv. Romual
- Lacey
1821 U. N. C. † Thomas J.
1839 Rut. William H.
- Lacy
1832 Nash. — Thomas J., Mr.
1839 U. N. C. — Drury —? Hamp. Sid. B. A.
- Ladd
1835 Dart. John S., Mr.
1840 H. L. T. I. James S.
- Lafferty
1840 W. Pa. Robert H.
- Laight
1836 Col. Edward H.

Laird

- 1792 Dick. James
 1794 Dick. *Francis*
 1794 Dick. William
 1823 Jeff. —Robert, Mr.
 '09, '30 W. Pa. John, Mr.
 '09, '30 W. Pa. R. M., Mr.
 1827 Jeff. William W.
 1837 Jeff. Harrison P.

Lake

- 1827 Jeff. William A., Mr.
 1836 Col. James P.

Lalor

- 1840 N. J. J. D.

Lamar

- 1806 Frank. Thomas
 1826 Frank. Ezekiel
 1828 Frank. John

Lamb

- 1834 Mid. —*Dana*, Mr. and Univ. Va.
 1837 Bow. George W., Mr.
 1840 Yale David
 1840 H.L.T.I. Thomas G.

Lambert

- 1834 U. N. Y. Amos B.
 1836 Wash. David

Lamson

- 1835 Wat. *William*, Tut.

Lancaster

- 1836 Mia. Hugh

Lander

- 1835 Harv. Edward, Mr.

Landon

- 1841 Wes. George

Lane

- 1835 Wes. Harvey B., Mr. '39, Prof.
 1837 Harv. John F. W.
 1838 Bow. Daniel
 1839 Un. Henry M.
 1840 Wes. —*George W.*, Mr., Prof. in Emory
 1841 Un. Saurin E. [Coll.]

Lang

- 1837 N. J. Edmond

Langford

- 1838 Ham. George

Langly

- '09, '30 W. Pa. James, Mr.

Langston

- 1816 Frank. E., Mr. '21.

Langworthy

- 1839 Yale Isaac P.

Lansing

- 1837 Un. James E.

Lapham

- 1834 Mia. Levi
 1839 Wat. Rufus

Larkin

- 1835 Amh. Lyman B.
 1840 Un. E. W.

Larned

- 1835 Bro. —Samuel, Mr.
 1839 Yale Joseph G. E.

Lasell

- 1839 Wms. Nathaniel

Latham

- 1836 Dart. William H.

Lathrop

- 1825 Frank. —Alvin, Mr.
 1839 W. R. —*Daniel W.*, Mr.

- 1839 H.L.T.I. Edward
 1839 Mid. Stephen S.

Latta

- 1829 Dick. James F., M. D., Univ. Pa.

Latting

- 1838 Mid. John J., Mr.

Laughlin

- 1837 Jeff. David

Laurie

- 1834 Jeff. Shepherd

Laverty

- 1809 Dick. Robert

Law

- '09, '30 W. Pa. M.
 1836 Frank. Joseph
 1836 Un. Isaac
 1837 Jeff. Robert F.
 1837 Yale William F., Mr.
 1838 Yale William L.
 1841 Yale Stephen D.

Lawrence

- 1829 Frank. Samuel T.
 1832 Frank. —?Edward, Mr.
 1835 Harv. Amos A., Mr.
 1835 Jeff. William
 1835 Un. De Witt C.
 1835 W. Pa. Thomas C.
 1835 W. Pa. Richard J.
 1837 Un. Henry C.
 1837 Dart. Alfred L.
 1838 Mari. Hubbard
 1840 Harv. James
 1840 Yale Amos E.
 1840 Nash. Risley P.
 1841 U. N. Y. Eugene
 1841 Un. S. Atkins
 1841 Un. Charles B.

Laws

- 1836 Dart. Solomon

Lawyer

- 1835 Un. James

Lay

- 1841 Yale George W.
 1841 Yale John F.

Lazell

- 1833 C. D. C. Jonathan E.

Lea

- 1820 U. N. C. William M., M. D.
 1821 U. N. C. Willis M., M. D.
 1827 U. N. C. Lorenzo, Mr. '32, Tut.
 1830 U. N. C. George G.
 1833 U. N. C. *Solomon*, Mr. '38.
 1837 Nash. John M.
 1838 Yale Samuel H.

Leach

- 1837 Amh. Sanford
 1837 Amh. Daniel

Leaf

- 1841 Yale Edmund

Leafchild

- 1838 U. N. Y. —*John*, D. D.

Leake

- 1792 Dick. Josiah
 1794 Dick. Austin

Leakin

- 1835 N. J. John M., Mr.

Leaming

- 1812 Dick. Jeremiah F.

Learned

- 1837 Yale Robert C., Mr.
 1841 Yale William L.

Leath
 1830 Nash. James T.
Leatherman
 1825 Jeff. —Jonathan, M. D.
Leathers
 1835 Mia. Bowling S.
Leavell
 1840 U.N.Y. —William T., Mr.
Leavenworth
 1837 Un. Chauncy
Leavitt
 1837 Yale Sheldon
 1837 Mid. —Harvey F., Mr., Yale '16, and
 1839 Dart. Dudley [Mr. & Wms. '20.
 1840 Yale William S.
 1841 Jeff. John M.
 1841 H.L.T.I. Benjamin F.
Leavy
 1831 Mia. —William A., Mr.
Leckie
 1838 U.N.Y. —John, Mr.
Leclerc
 1838 Dick. Edward E., Mr.
Lecompte
 1834 Jeff. S. D., Mr. '38.
Le Conte
 1832 Frank. William
 1838 Frank. J.
 1841 Frank. L.
 1841 Frank. J.
Ledyard
 1838 Un. Lincklaen
Lee
 1812 Dick. Richard H., Mr.—Wash. Prof.
 1819 Jeff. John
 1822 Dick. Thomas R.
 1823 Jeff. John
 1824 Dick. Robert P.
 1828 Frank. Henry C.
 1835 Col. Charles C.
 1835 Rut. David S., Mr.
 1836 Harv. Henry
 1836 Frank. William H.
 1837 Wes. Charles A.
 1837 N. J. George H.
 1837 Jeff. —H. N., Mr.
 1837 Rut. Edmund
 1841 Wms. Jonathan E.
Leech
 1834 Jeff. J. S.
Leeds
 1835 Amh. George
Lees
 1829 U. N. C. David M.
Leet
 '09, '30 W. Pa. Isaac, Mr.
Leetch
 1823 U. N. C. James K.
Leete
 1839 Yale Theodore A.
Leffler
 1833 Jeff. Shepherd, Mr. '37.
Legate
 1839 Un. William M.
Legge
 1841 U.N.Y. —James, D. D.
Leigh
 1835 Bow. Edwin, Mr.

Leighton
 1838 Un. Samuel S.
 1841 U. N. Y. Nathan
Leiper
 1837 Rut. Thomas, Mr.
Leishman
 1834 Wat. Thomas
Leland
 1834 Bro. Augustin
 1836 Harv. Aaron L.
 1838 C. D. C. Marshall W.
 1840 Amh. John H. M.
Lemoine
 1840 N. J. W. H.
Lemoyne
 '09, '30 W. Pa. F. J., Mr., M. D.
Lenox
 1837 Yale Walter T.
Leonard
 '09, '30 W. Pa. A., Mr.
 1836 W. Pa. A. L., Mr.
 1837 Un. Josiah
 1838 N. J. Abraham F.
Le Row
 1837 Un. George L.
Lesley
 1837 Dick. Edward A., Mr.
 1841 Dick. James
Leslie
 1806 Jeff. Jonathan, Mr.
Leverett
 1832 Bro. Washington, Mr., Tut. and C.
 1832 Bro. Warren, Mr. [D. C.
Leveridge
 1835 Col. John W.
Lewis
 1806 Frank. —Addin, Mr.
 1813 Nash. John H.
 1823 Frank. John S.
 1827 U. N. C. Richard H., Mr.
 1828 Frank. Aaron L., Mr.
 1837 Jeff. Thomas S.
 1837 Frank. D.
 1838 U. N. C. Kenelm H.
 1840 Dart. John
 1840 Wes. Nathaniel C.
 1841 Un. Henry M.
Liebenau
 1839 U. N. Y. M. F.
Lilley
 1840 Wat. William
Lillibridge
 1834 Frank. John O. H.
Lillingston
 1840 U. N. C. John A.
Lilly
 1838 Wms. Foster
Limber
 1839 Amh. John
Lincoln
 1836 Bro. John P.
 1836 Bro. Jotham
 1839 Harv. John W.
 1839 Dart. Allen
 1841 Dick. Richard V. B.
Lind
 1802 Dick. John, Mr.
 1837 Jeff. John Y.
Lindsay
 1827 U. N. C. Jesse H.

- Lindsey
 1834 Jeff. W. S.
 1840 Wes. John W.
- Lindsley
 1831 Nash. Adrian V. S.
 1836 Nash. Nathaniel L.
 1837 C. D. C. Solon
 1839 Nash. John B.
 1841 Un. Charles
 1823 Dick. —*Philip*, D. D., N. J. '04, Mr.
 [Tut. and Prof.—Pres. Nash. Univ.
- Linn
 1805 Dick. *James*, Mr.
 1840 Mari. Daniel B.
- Linsley
 1835 Mid. —Charles, Mr.
 1841 Mid. Darius M.
- Linsly
 1840 Mari. Charles E.
- Linton
 1814 Dick. John J.
 1839 Mia. David
- Lippincott
 1836 N. J. Joshua
- Lippitt
 1837 Amb. Andrew C.
 1838 Harv. George W.
- Little
 1838 N. J. Theodore
 1840 N. J. William A.
 1841 Wms. James,
- Littlejohn
 1799 U. N. C. —Joseph B., Mr., N. J. '96, & Mr.
 1838 Nash. Willie J.
- Litton
 1831 Nash. Abram
- Livingston
 1822 Jeff. Andrew
 1825 Jeff. Thomas, Mr. '30.
 1835 Jeff. John
 1835 Un. Johnston
 1840 Wms. Henry G. L.
- Lloyd
 1816 U. N. C. Joseph R.
 1839 Jeff. John
- Lochridge
 1837 Mia. Robert M.
- Locke
 1798 U. N. C. Robert
 1838 Mid. Nathaniel C., Mr.
- Lockwood
 1835 Un. Henry C.
 1838 Un. Lewis C.
 1839 Un. William F.
- Logan
 1840 U. N. C. William
- Logue
 1836 Un. James W.
- Long
 1798 U. N. C. George W.
 1825 U. N. C. Benjamin S.
 1829 U. N. C. Osmond F., M. D.
 1830 Jeff. Samuel, Mr. Prof.
 1835 Frank. C. W.
 1837 Nash. Nicholas
 1838 U. N. C. William J.
 1839 N. J. Mahlon
 1839 Un. John M.
 1840 Yale William H.
 1841 U. N. C. James A.
- 1841 Mia. James
 1841 Wat. Charles C.
- Longfellow
 1835 Bow. Nathan, Mr.
 1839 Harv. Samuel
- Longley
 1840 Wes. Edmund
- Longstreet
 1823 Frank. —A. B., Mr.
- Loomis
 1835 Yale Osbert B.
 1837 Un. Henry H.
 1837 Un. Hezekiah H.
 1837 Un. Charles A.
- Lord
 1835 Bow. *Thomas N.*
 1836 Dart. *John K.*, Mr.
 1836 Ham. —*John C.*, Mr.
 1836 U. N. Y. J. S.
 1837 Amb. Nathan L.
 1837 Un. Francis E.
 1838 Dart. Charles E.
 1838 Amb. Charles
 1839 Dart. Joseph L.
 1840 Amb. George R.
- Loring
 1836 Wat. Joseph C.
 1838 Harv. George B.
 1839 Harv. Caleb W.
- Lothrop
 1834 Bro. Edward A.
 1836 Harv. Loring
- Loughhead
 1833 W. R. James
- Love
 1836 Bro. Horace T.
- Loveland
 1841 Mid. Julian M.
- Lovell
 1834 Bro. *Nehemiah G.*, Mr.
 1834 Bro. *Lorenzo R.*, Mr.
 1836 Mid. Louis S.
- Low
 1836 Dart. Henry L., Mr., Geneva Coll.
 [Tut.
- Lowe
 1829 Mia. Ralph P., Mr. '36.
 1838 Mia. John G.
- Lowell
 1838 Harv. James R.
 1840 Wat. S. W.
- Lowes
 1841 Mia. James A.
- Lowrey
 1829 Dick. Edward J.
 1837 Ham. Samuel W.
 1841 Mari. Robert
- Lowrie
 1829 Jeff. Matthew S.
 1836 Frank. William S.
 1837 Jeff. Walter M.
- Lowry
 1823 Jeff. William
 1829 Jeff. *John C.*, Mr. '33.
 1831 Mia. Charles F.
 1838 Frank. R.
- Luce
 1841 Un. Samuel D.
- Lucock
 1836 Col. —*Benjamin*, Mr.

Ludlow
 1839 U. N. Y. William H.
 Lumpkin
 1823 Frank. — Joseph H., Mr.
 1828 Frank. William B., Mr.
 1832 Frank. John W.
 Lunt
 1837 Bow. Horace
 Lusk
 1810 Jeff. Robert, Mr.
 Lutterell
 1835 Nash. — James C., Mr.
 Lyle
 1829 Mia. William C., Mr. '37.
 1837 Mia. John A. A.
 Lyman
 1836 Wms. Josiah, Mr.
 1836 Un. Henry
 1837 Yale Chester S.
 1837 Amb. George
 1837 Ham. Theodore B.
 1838 Mid. Gad
 1839 Harv. David H.

1839 W. R. Darius
 1839 Wms. Addison
 1841 Amb. Jabez B.
 Lynch
 1836 Col. George H.
 Lynde
 1838 Yale Charles J.
 1838 Yale William P.
 1839 Yale Watts S.
 Lyon
 1792 Dick. John
 1795 Dick. James, Mr.
 1823 Jeff. George
 1825 Dick. George A., Mr.
 1835 Harv. Henry, Mr., M. D.
 1835 Col. Charles H.
 1836 N. J. David, Mr.
 1839 Dick. William
 1839 Dick. John
 1840 Un. Cyrus
 1840 Wes. — William P, Mr.
 Lytle
 1801 U. N. C. Archibald
 1824 U. N. C. William F.

VITAL STATISTICS OF NEGROES AND MULATTOES.

A WRITER in the Boston Medical and Surgical Journal states, that from authentic statistics and extensive corroborating information, obtained from sources of unquestionable authority, together with his own observation, he is led to believe that the following statements are substantially correct:

1st. That the longevity of the pure Africans is greater than that of the inhabitants of any other portion of the globe.

2d. That mulattoes, that is, those born of parents one being African, and the other Caucasian or white, are decidedly the shortest lived of any class of the human race.

3d. That mulattoes are no more liable to die under the age of 25, than the whites or blacks; but from 25 to 40, their deaths are as 10 to 1 of either the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 70, 100 to 1.

4th. That the mortality of the free people of color, in the United States, is more than 100 per cent. greater than that of the slaves.

5th. That those of unmixed African extraction in the "free States" are not more liable to sickness or premature death than the whites of their rank and condition in society; but that the striking mortality, so manifest among the free people of color, is in every community and section of country invariably confined to the mulattoes.

The editor of the Journal appends the following:

From a correspondence published in the Boston Statesman, in April last, is taken the following statistics:—"In a population [colored] of 2,634,348, (including the free blacks,) there are 1,980 over 100 years of age; whereas there are but 647 whites over 100 years of age, in a population of 14,581,000."

"It so happens that we have before us a pamphlet published in 1827, by Dr. Niles, then a citizen of New York, now resident and well known in Paris, in which he gave a comparative statement of the mortality in the cities of Philadelphia, New York and Baltimore, deduced from the official reports of the boards of health of the respective cities, from which it appears that in the years 1823, 24, 25 and 26, the deaths were as follows:

	In New York.	In Philadelphia.	In Baltimore.
Whites,	1 in 40.15.	1 in 31.82.	1 in 44.29.
Free blacks,	1 in 18.88.	1 in 19.91.	1 in 32.2.
Slaves,			1 in 77.88.

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 167, vol. xv.

THOMAS DUDLEY.

[Governor of Massachusetts, in 1634, 1640, 1645, and 1650.]

THOMAS DUDLEY, one of the most distinguished of the Puritan settlers of New England, and second governor of the Massachusetts colony, was born at Northampton, in the neighborhood of the residence of the Earl of Northampton, in the year 1576. There is a tradition among the descendants of governor Dudley, in the eldest branch of the family, that he was descended from John Dudley, Duke of Northumberland, who was beheaded 22 February, 1554, and some of the name have been anxious to trace their descent to that ambitious courtier; but whoever will take the pains to consult Dugdale's *Antiquities of Warwickshire*, will be satisfied that our honest old Puritan could not have descended from the Dudleys, who figure so much in English history. His descent, however, was probably quite as honorable; as Dugdale produces evidence to show that Edmund Dudley, the privy counsellor of Henry VII., was the son, or grandson of John Dudley, a carpenter, and of very humble origin—and not descended from the family of Sutton, Baron of Dudley, in Staffordshire, as was pretended by the Duke. A late writer, speaking of Robert Dudley, son of the Duke, who became the favorite of Queen Elizabeth, and was made Earl of Leicester, says the disputes about his descent, go back to his great grandfather, who is described by one party as a carpenter, and by the other as a nobleman; while a third, acting as umpire, proposes to reconcile both theories by making him a "noble timber-merchant." However the dispute may be decided, the jest, founded on the first theory, is too good to be lost; it was said, that "he was the son of a duke, the brother of a king, the grandson of an esquire, and the great grandson of a carpenter; that the carpenter was the only honest man in the family, and the only one who died in his bed."

Thomas Dudley was the only son of Capt. Roger Dudley, who was slain in battle. Being left an orphan, he was taken into the family of the Earl of Northampton, where he remained for several years. He next entered the office of a judge of the name of Nicholls, in the capacity of a clerk, in which situation, the judge being a kinsman of his mother, he was allowed many favorable opportunities for the acquisition of knowledge. These advantages he faithfully improved, and became distinguished among the young men of his age, for intelligence, courage and conduct. Inheriting from his father, a taste for military adventure, and the most direct path to public honors during the reign of Elizabeth being the profession of arms, when the Queen ordered levies for the French service, he was appointed to the command of a company, marched into the field, and was at the siege of Amiens. On the conclusion of a treaty of peace, Capt. Dudley returned to England, and settled in the neighborhood of Northampton. Here he married "a gentlewoman whose extraction and estate were considerable;" which circumstance introduced him to an acquaintance with several eminent and pious dissenting clergymen. He attended their ministrations with a devout and prayerful spirit, and became one of the most sincere and inflexible of the persecuted body of the Puritans.

About this time, the young Earl of Lincoln having come into possession of his title and estates, Mr. Dudley was recommended to him, by Lord Say and others, as steward of the household. He entered the service of the Earl, and in the management of his affairs exhibited so much foresight, sagacity and fidelity, as to gain the entire confidence of that nobleman and his family. He remained about ten years steward of the Earl of Lincoln, when he removed to Boston, in Lincolnshire, where he became a parishioner of the famous John Cotton, and the associate of those noble spirits, who were soon to lay the foundations of religious freedom in the new world.

Mr. Dudley was one of the five undertakers of the settlement of the Massachusetts colony, and came over with the charter in 1630. His own graphic account of the first steps in this great enterprise, contained in his letter of 12 March, 1631, addressed to the Countess of Lincoln, is the best that can be given. "About the year 1627, some friends being together in Lincolnshire, fell into discourse about New England, and the

planting of the gospel there ; and, after some deliberation, we imparted our reasons, by letters and messages to some in London and the West Country ; where it was likewise deliberately thought upon ; and at length, with often negotiation, so ripened, that in the year 1628, we procured a patent from his Majesty for our planting between the Massachusetts bay and Charles river on the south, and the river of Merrimack on the north ; and three miles on either side of those rivers and bay ; as also for the government of those who did or should inhabit within that compass ; and the same year we sent Mr. John Endicott, and some with him, to begin a plantation ; and to strengthen such as he should find there, which we sent thither from Dorchester, and some places adjoining ; from whom the same year receiving hopeful news, the next year, 1629, we sent divers ships over with about three hundred people, and some cows, goats, and horses, many of which arrived safely. These by their too large commendations of the country, and the commodities thereof, invited us so strongly to go on, that Mr. Winthrop of Suffolk, (who was well known in his own country, and well approved here for his piety, liberality, wisdom and gravity,) coming in to us, we came to such resolution, that in April, 1630, we set sail from Old England, with four good ships. And in May following, eight more followed, two having gone before in February and March, and two more following in June and August, besides another set out by a private merchant. These seventeen ships arrived all safe in New England, for the increase of the plantation here this year, 1630—but made a long and troublesome and costly voyage, being all wind-bound long in England, and hindered with contrary winds, after they set sail, and so scattered with mists and tempests, that few of them arrived together."

In this fleet, came governor Winthrop, Mr. Dudley, and several other gentlemen of wealth and respectability. Mr. Dudley, while the *Arbella*, in which he embarked, was riding at anchor in the harbor of Cowes, was chosen Deputy Governor, in place of Mr. Humphrey, who remained behind. In the same fleet came between eight and nine hundred passengers, of various occupations, some of whom were from the west of England, but most from the vicinity of London. Having viewed the bottom of the Bay of Massachusetts, Winthrop, Dudley and others pitched down on the north side of Charles river, and took lodgings in a house which had been built there the preceding year. The rest of the company erected booths, and tents, about the town hill. Their place of worship was under a wide-spreading tree in the open air. On the 8th of July, a day of thanksgiving was kept for the safe arrival of the fleet. On the 30th of July, a day of solemn fasting and prayer was kept at Chalestown, when Winthrop, Dudley, and Wilson entered into church covenant, and the foundation of the first church in Boston was laid. On the 27th of August following, the church made choice of John Wilson as their teacher.

Mr. Dudley was in favor of making Newton, now Cambridge, the metropolis of the colony ; and after consultation, governor Winthrop, and the assistants, agreed to settle there, and streets and squares, and market places, were duly surveyed and laid out. In the spring of 1631, Mr. Dudley and others commenced building. Gov. Winthrop had set up the frame of a house, but soon after changed his mind, and removed it to Boston. Mr. Dudley finished his house, and moved into it with his family. The first houses were rude structures, the roofs covered with thatch, the fire-places generally made of rough stones, and the chimneys of boards, plastered with clay. The settlers were publicly enjoined to avoid all superfluous expense, in order that their money might be reserved for any unforeseen necessities. Mr. Dudley having finished his house with a little more regard to domestic comfort, exposed himself to public censure. At a meeting of the governor and assistants, he was told, that "he did not well to bestow such cost about wainscoting and adorning his house, in the beginning of a plantation," both in regard to the expense, and the example. Dudley's answer was, that it was for the warmth of his house, and the charge was little, "*being but clapboards nailed to the wall in the form of wainscot.*"

The removal of Winthrop to Boston, in violation of his first understanding with Dudley, Bradstreet and others, was a source of mutual uneasiness ; and the misunderstanding, on that and other matters, led Dudley, in April, 1632, to resign his offices of deputy governor and assistant of the colony. He even meditated for a time an abandonment of the colony, and a return to England. But the ministers and the magistrates saw the evil of this dispute between the two foremost men of the plantation, and after repeated and earnest meetings, succeeded in bringing about a reconciliation. Dudley's resignation was adjudged by the court of assistants to be a nullity, and he again entered upon the duties of his station. "Ever after (says Winthrop) they kept peace and good correspondency together in love and friendship."

Mr. Wilson, the first minister, having left Boston, in March, 1631, on a visit to England, the religious services of the church were performed alternately by governor Winthrop, the deputy-governor Dudley, and Mr. Nowel, the ruling elder, until November of that year, when Mr. John Eliot arrived, and preached with them until his settlement at Roxbury. Hubbard says these men, in the absence of their pastor, accepted the

charge, "knowing well that the princes of Judah, in King Hezekiah's reign, were appointed to teach the people out of the law of God."

In 1634, at the meeting of the general court in May, Mr. Dudley was chosen governor. This was the beginning of a new era in the history of the colony. It was the first legislature in which the representative principle was recognized. Three delegates from each of the towns were in attendance—the session was continued during three days—and Winthrop remarks, as if glad to escape from doubt, that "all things were carried very peaceably, notwithstanding that *some of the assistants were questioned by the freemen for some errors in government*," &c. The powers of the general court were now defined, the trial by jury was ordained, and orders were made regulating the future elections of the representative body. The general court at this session also established a military commission, vested with the most unlimited authority. At the head of this commission Governor Dudley was placed, having Winthrop, Humfrey, Haynes, Endicott, Coddington, Pynchon, Nowell, Bellingham and Bradstreet for his associates. They were deputed, in the words of the record,* "to dispose of all military affairs whatsoever; shall have full power and authority to see all former laws concerning all military men and munition executed; and also shall have full power to ordain or remove all military officers, and to make and tender to them an oath suitable to their places; to dispose of all companies, to make orders for them, and to make and tender to them a suitable oath, and to see that strict discipline and trainings be observed, and to command them forth upon any occasion they think meet; to make either offensive or defensive war; as also to do whatsoever may be further behoofeful for the good of this plantation, in case of any war that may betal us; and also that the aforesaid commissioners, or a major part of them, shall have power to imprison or confine any that that they shall judge to be enemies to the commonwealth; and such as will not come under command or restraint, as they shall be required, it shall be lawful for the said commissioners to put such persons to death." This was a formidable power to be intrusted to any man, or body of men, but it seems never to have been exerted to the injury or discontent of the people.

In the following year, governor Dudley was superseded by John Haynes, afterwards Governor of Connecticut. He was chosen assistant in 1635, and in the following year, when Sir Henry Vane was governor. For the years 1637, 8, and 9, he was deputy governor. At a general court in 1636, it was ordered that a certain number of the magistrates should be chosen for life—and governors Winthrop and Dudley were raised to this new dignity. "Only three years (says Savage,) did this council for life subsist." The object of the change was to tempt over some of the nobility and other leading men of England, who were ambitious of titles, by assuring them of a similar tenure of power in this new country. It was a weak device, which met no favor among the people, and was soon abandoned.

In 1637, Anne Hutchinson, a woman of familiar principles, and an ardent enthusiast, held meetings and gave lectures for the propagation of her peculiar sentiments. Her zeal and eloquence attracted numerous hearers, and her adherents rapidly increased. The whole colony was soon divided into two parties, the one called Antinomians, and the other Legalists. Governor Dudley, always foremost in what he believed to be his duty, opposed the new heresy with great zeal, and with Winthrop, Wilson, and others, maintained the principles and practices of the churches as they stood before this woman came into the country. With them in sentiment and feeling were the ministers and people of the other congregations; but Mr. Vane, the governor, and the Rev. Mr. Cotton, countenanced the opinions of Mrs. Hutchinson—her party became strong—the church was divided in twain—mutual censures passed between the brethren, and every thing in ecclesiastical affairs wore the aspect of disunion and change. The civil power of the colony was at last brought in to crush the heresy, and proved effectual for the time. Mrs. Hutchinson was banished, as was Wheelwright, her brother—all the principal men in the colony who had favored their preaching, were disgraced—and many, to escape banishment, became voluntary exiles from the colony. The trial of Mrs. Hutchinson is a precious document for those who would understand the manners, customs, and principles of our fathers. It is preserved by governor Hutchinson, in his History of Massachusetts.

In 1640, Mr. Dudley was again chosen governor, taking the place of Winthrop. The latter thus modestly notices the event. "Some trouble there had been in making way for his election, and it was obtained with some difficulty; for many of the elders labored much in it, fearing lest the long continuance of one man in the place should bring it to be for life, and, in time, hereditary. Beside this gentleman was a man of approved wisdom and godliness, and of much good service to the country, and therefore it was his due to share in such honor and benefit as the country had to bestow."

Winthrop succeeded Dudley again in 1641, and was governor in 1642. Although

* 1 Col. Records, p. 139.

uniformly chosen one of the assistants, when not in a higher station. Dudley refused to accept that place in the latter year, unless the general court would give him liberty to remove from their jurisdiction whenever it might suit his convenience, without being bound in any existing oath or regulation, either as an officer, counsellor, or assistant. To these conditions the general court assented.

About this period, there was something like a struggle between the magistrates and ministers for power and influence. Mr. Cotton preached the doctrine, that the priesthood ought to be consulted by the magistrates, not only before they went to war, but in all civil affairs of the Commonwealth, and Mr. Rogers, another minister, told the people, that no governor ought to be continued in office for more than a year. These opinions met the indignant opposition of governor Dudley, and even the milder spirit of Winthrop was roused against them. But however the ministers and magistrates might disagree as to their separate powers, they were sufficiently united to preserve for many years, through their regulations as to the qualifications of freemen,* the closest union of church and state.

In 1644, there being twenty-six training bands and a troop of horse in the colony, it was ordained that there should be one general officer in time of peace, whose title should be Sergeant-Major General. Governor Dudley, although sixty-eight years of age, was chosen to this office.

In 1645, Mr. Dudley was again chosen governor, and he was deputy governor from 1646 to 1649. In 1650, he was for the fourth time elected governor; was deputy governor in the two following years; and assistant in 1653, in which office he died.

Governor Dudley, shortly after the removal of the Rev. Mr. Hooker and his associates from Newtown (Cambridge) to Hartford, in 1636, himself removed to Ipswich; but his public engagements rendering it inconvenient for him to be so far from the seat of government, he established himself at Roxbury, where he died on the 31st July, 1653, in the seventy-seventh year of his age. He was a man of sound judgment, the most inflexible integrity, of great public spirit, and exemplary piety. With strong passions, he was still placable and generous in disposition. He was intolerant towards religious sectaries; and his zeal against heretics did not content itself with arguments addressed to the understanding, or reproofs for the conscience. He was shocked at the heresy of Roger Williams, who preached liberty of conscience, and voted for his banishment. Even more alarmed was he at what he believed to be the progress of error, when the famous Antinomian controversy a short time after shook the foundations of the churches; and with proportionate zeal did he exert himself to procure the banishment of Wheelwright, Anne Hutchinson, and others, as opposers of God's word, and enemies of the state. Through the whole of his life, Governor Dudley opposed and denounced what he deemed to be heresy, with an honest zeal, which, in these days of universal toleration, is sometimes referred to as a blot upon his fame. But the candid and judicious, who are acquainted with the history of the Puritans, and the circumstances under which "they came into a corner of the new world, and, with an immense toil and charge, made a wilderness habitable, on purpose there to be undisturbed in the exercise of their worship," will never be found censuring and railing at their errors. They will rather wonder at the wisdom of the views, the disinterested nobleness of principle, and self-sacrificing heroism displayed by these wonderful men, to whom the world is indebted for the most perfect institutions of civil and religious freedom known among men.

Morton thus speaks of the merits of governor Dudley:—"His love to justice appeared at all times, and in special upon the judgment seat, without respect of persons in judgment, and in his own particular transactions with all men, he was exact and exemplary. His zeal to order appeared in contriving good laws, and faithfully executing them upon criminal offenders, heretics, and underminers of true religion. He had a piercing

* By the old colony laws, no man could have a share in the administration of civil government, or give his voice in any election, unless he was a member of one of the churches. A citizen was required to become a member of the church, in order to be a freeman, until 1664, when the general court repealed the law relating to the admission of freemen, but passed another law allowing English subjects, being freeholders to a certain value, who were certified by the minister of the place to be orthodox, and not vicious in their lives, to be made freemen, although not members of the churches. The following is the form of the

FREEMAN'S OATH.—"I, A. B., being by God's providence an inhabitant and freeman within the jurisdiction of this commonwealth, do freely acknowledge myself to be subject to the government thereof, and therefore do here swear by the great and dreadful name of the ever living God, that I will be true and faithful to the same, and will accordingly yield assistance and support thereunto, with my person and estate, as in equity I am bound, and will also truly endeavor to maintain and preserve all the liberties and privileges thereof, submitting myself to the wholesome laws and orders, made and established by the same; and further that I will not plot nor practice any evil against it, nor consent to any that shall so do, but will timely discover and reveal the same to lawful authority, now here established, for the speedy preventing thereof; moreover I do solemnly bind myself in the sight of God, that when I shall be called to give my voice touching any such matter of this state wherein freemen are to deal, I will give my vote and suffrage as I shall judge in mine own conscience may best conduce and tend to public weal of the body, without respect of persons, or favor of any man. So help me God, in the Lord Jesus Christ."

judgment to discover the wolf, though clothed with a sheep-skin. His love to the people was evident in serving them in a public capacity many years, at his own cost, and that as a nursing father to the churches of Christ. He loved the true Christian religion, and the pure worship of God, and cherished, as in his bosom, all godly ministers and Christians. He was exact in the practice of piety, in his person and family, all his life. In a word, he lived desired, and died lamented by all good men."

The following lines were found in his pocket, after his death, written apparently a short time before he died.

"Dim eyes, deaf ears, cold stomach, shew
My dissolution is in view.
Eleven times seven near lived have I,
And now God calls, I willing die.
My shuttle's shot, my race is run,
My sun is set. my deed is done,
My span is measur'd, tale is told,
My flower is faded, and grown old,
My dream is vanish'd, shadow's fled,
My soul with Christ, my body dead.
Farewell, dear wife, children, and friends !
Hate HERESY ; make blessed ends ;
Bear poverty ; live with good men ;
So shall we meet with joy again.
Let men of God in courts and churches watch,
O'er such as do a TOLERATION hatch ;
Lest that ill egg bring forth a cockatrice,
To poison all with heresy and vice.
If men be left, and otherwise combine,
My Epitaph's, I DIED NO LIBERTINE."

Governor Dudley, as has before been mentioned, married his first wife in England. She died 27 September, 1643. In the following year, he married Mrs. Catharine Hackburne, widow of Samuel Hackburne. This lady survived Governor Dudley, and was married to Rev. John Allin of Dedham, 8 Nov. 1653, a little more than three months after the governor's death. The children of governor Dudley, by both marriages, were, 1. *Samuel*, born in England, about 1606, came to this country with his father, was educated for the ministry, married a daughter of governor Winthrop in 1633, resided at Cambridge, Boston, and Salisbury, and finally settled at Exeter, as the minister of that town, in 1650, where he died in 1683, aged 77. The descendants of Rev. Samuel Dudley are very numerous in New Hampshire. 2. *Anne*, born in England, in 1612. At the age of sixteen she married Simon Bradstreet, afterwards governor of Massachusetts, and accompanied him to New England in 1630. She was a woman of rare accomplishments, and wrote a volume of poems, probably the earliest in America, a second edition of which was published in 1678. She died 16 September, 1672. 3. *Patience*, who married major-general Daniel Dennison, distinguished in the early annals of the colony. 4. *Mercy*, born 27 Sept. 1621, who married Rev. John Woodbridge, the first minister of Andover, Mass. 5. —, who married Maj. Benjamin Keaine, of Boston. 6. *Deborah*, born 27 Feb. 1645. 7. *Joseph*, born 23 July, 1647, (the second governor Dudley, see sketch following.) 8. *Paul*, born 8 Sept. 1650, married Mary, a daughter of governor Leverett, and died in 1681.

JOSEPH DUDLEY.

[Governor of Massachusetts, &c. in 1686, and from 1702 to 1715.]

JOSEPH DUDLEY, son of governor Thomas Dudley, was born on the 23d of July, 1647, at Roxbury, Massachusetts. He was the son of the Governor's old age, being born after his father had attained the age of seventy years. During his childhood, he was under the care of his excellent mother, and the Rev. Mr. Allin of Dedham, to whom she was married after the death of Gov. Dudley. He was educated at the free school in Cambridge, under the famous Master Corlet, and at Harvard College, where he graduated in 1665, in the 18th year of his age. Hutchinson says, "he was educated for the ministry, and if various dignities had been known in the New England churches, possibly he had lived and died a clergyman ; but without this, nothing could be more dissonant from his genius. He soon turned his thoughts to civil affairs. Ambition was the ruling passion, and perhaps, like Cæsar, he had rather be the first man in New England, than second in Old."

He was admitted a freeman in 1672, and in 1673 he was first chosen a representative from his native town, Roxbury, and was re-elected for the two following years. In 1676, he was chosen one of the Assistants, in which office he continued, (with the exception of one year,) until 1685, when he was appointed President of Massachusetts and New Hampshire.

When the Narraganset Indian war broke out in 1675, Dudley was appointed one of

the commissioners of Massachusetts, who, accompanying the military forces of the colony into the country of the Narragansetts, were enabled to dictate the terms of a treaty, with the chiefs of that tribe, by which they bound themselves to aid the English in the war against Philip.

Mr. Dudley, with a keen perception of the future in political affairs, attached himself to the moderate party in 1680, inclining to the opinion that it was best to acquiesce in the surrender of the old charter, and wait for circumstances. This is supposed to have paved the way for his agency to England, to which, in conjunction with Major John Richards, he was appointed in 1682. He professed himself warmly in favor of the restoration of the charter, but his conduct in England proved him to have played the courtier rather for his own advancement than for the interests of his native land. His mission was unsuccessful, and he returned to Boston, 23 October, 1683. His proceedings not proving satisfactory to the people, he lost his election as an Assistant in 1684. During his visit to England, finding that he could not serve his country by obtaining a confirmation of the old charter, he determined to look well to his own interests; and accordingly became a prominent candidate for the chief magistracy. Dudley was a finished courtier, as well as an adroit politician, and the idea of having a New England man, born and brought up among the inhabitants, appointed governor, was a circumstance that gave him many friends—an advantage which a man of his address knew well how to use. He was successful in his application, and when the government of Massachusetts was changed, in 1686, to a President and Council, he was appointed to the presidency. King James II. was proclaimed with great ceremony, in the "High street in Boston," on the 20th April, 1686, and Col. Dudley received his commission on the 15th May, and published it on the 26th, when the new President first met the Council in form. He was commissioned as President of Massachusetts, New Hampshire, Maine, and Rhode Island; and to assist him in the government, fifteen mandamus counsellors were appointed by the Crown. No house of deputies was recognized. To the President and Council, thus constituted, was committed the power of managing and controlling all the political and judicial affairs of those colonies. The new form of government went into operation on the 25th May, 1686. In general, all the existing legal usages were observed. But Dudley's administration was short, and, though unpopular with the people, seems not to have been a very grievous one. It lasted but four months and twenty-six days, when the next political revolution brought Andros upon the stage, as governor of New York and New England. This man arrived at Boston on the 29th December, and published his commission on the following day. Dudley was retained as one of his Council, of which he became president, and was also made one of the Justices of the Superior Court. In this capacity, he opposed some of the proceedings of Andros and the Council, in their attacks upon the titles of the people to their lands. In other matters, however, he generally went with the party of Andros, and so managed as to keep up a friendly understanding with him and with Randolph, his infamous agent and confidential adviser.

Mr. Dudley, of course, became peculiarly the object of dislike among the people, who regarded him as little better than the betrayer of their liberties. And, when in April, 1689, they overturned the government of Andros, Dudley, as one of the most obnoxious, was arrested and kept a close prisoner for a long time. On the 26th May, 1689, a ship arrived from England with advice of the proclaiming of William and Mary. This was most joyful news. The fears of the people, of any bad consequences, from their late revolutionary actions, were now over. "On the 29th, the proclamation was published in Boston, with greater ceremony than had ever been known. Governor Bradstreet and his council, the civil and military officers, merchants of the town, and principal gentlemen of the town and country, being on horseback, the regiment of the town, and many companies of horse and foot from the country, appearing in arms—a great entertainment was prepared in the town house, and wine was served out to the soldiers."

On the 5th June, the representatives from several towns assembled at Boston. The council immediately proposed to them to consent to the liberation of the gentlemen seized by the people, upon security, but this was not agreed to; and on the 27th, they resolved that they were not bailable, and sent up articles against them. Sir Edmund Andros, Col. Dudley and others, remained in close custody for upwards of twenty weeks. At last an order was received from the King, approving the course pursued by the people, and old magistrates, and directing, that Andros and the rest of the prisoners should be sent forthwith to England. This order arrived late in the year, and on the 16th Feb. 1690, Sir Edmund Andros, Mr. Dudley, and several others, embarked for England.

Lieut. Gov. Danforth, in a letter to Dr. I. Mather, speaking of the transactions of this period, says, "Mr. Dudley is in a peculiar manner the object of the people's displeasure, even throughout all the colonies, where he hath set as Judge; they deeply resent his correspondence with that wicked man Randolph, for overturning the govern-

ment. The Governor and Council, though they have done their utmost to procure his enlargement, yet cannot prevail, but the people will have him in the jail; and when he hath been by order turned out, by force and tumult they fetch him in." Dudley himself, in a letter to Cotton Mather, dated 1st June, says, "I am told that this morning is the last opportunity for rolling away the stone from the mouth of this sepulchre, where I am buried alive," &c. And in a letter to Gov. Bradstreet, dated 12th Sept., he says, "After twenty weeks' unaccountable imprisonment, and many barbarous usages offered me, I have now to complain that on Monday, the whole day, I could be allowed no victuals, till nine o'clock at night, when the keeper's wife offered to kindle her own fire to warm something for me, and the Corporal expressly commanded the fire to be put out."

Gov. Dudley returned to his native country towards the close of the year 1690, having been more successful in conciliating the favor of the crown, than he could hope to be of regaining the confidence of the people. He was now looking to another sphere of action for public honors. The supreme court of the colony of New York was established on the 6th May, 1691, and on the 15th, Mr. Dudley, who had previously been appointed a member of the council of New York, was appointed chief justice by Governor Sloughter. On the 11th Nov. 1692, after the arrival of Gov. Fletcher, he was removed from this station, on account of not being resident in the province. As member of the council of New York, and senior of the board, he was entitled to preside in the administration of that province, on the death of Sloughter; but being absent in Massachusetts at the time, the chief command was given to another, a proceeding which Mr. Dudley did not think it worth while to contest.

Mr. Dudley went a third time to England in 1693; where he remained until 1702. While there, he was eight years Deputy Governor of the Isle of Wight, and was also a member of the House of Commons, for the borough of Newton. On the death of King William, he returned with a commission from Queen Anne, as governor of Massachusetts and New Hampshire, with which he arrived at Boston, 11 June, 1702, and was received, says the Boston News Letter of that day, "with great respect and affection." He was sworn into office 13th June, 1702. During his absence in England, he had managed to take advantage of the complaints transmitted from Massachusetts against Governor Phipps, and after having caused him to be arrested in London, and held to bail in £20,000, found it an easy matter to supplant him.

Bancroft says, that on meeting his first assembly, Dudley gave "instances of his remembering the old quarrel, and the people, on their parts, resolved never to forget it." "All his ingenuity could not stem the current of their prejudice against him." A stated salary was demanded for the governor. "As to settling a salary for the governor," replied the House, "it is altogether new to us; nor can we think it agreeable to our present constitution; but we shall be ready to do what may be proper for his support." Here began the controversy which nothing but independence could solve. In vain did Dudley endeavor to win from the legislature, concessions to the royal prerogative; and he, and, for a season, his son also, became the active opponents of the chartered liberties of New England, endeavoring to effect their overthrow, and the establishment of a general government, as in the days of Andros. "This country would never be worth living in, for lawyers and gentlemen, till the charter is taken away."

At the general election in May, 1703, governor Dudley negatived five of the newly elected counsellors—men of probity, influence and popularity—but whose course towards him, in the revolution of 1689, he could not so far overlook, as to admit them among his confidential advisers. Thomas Oakes, a representative from Boston, and a popular leader of the opposition, was this year chosen speaker of the house. The governor negatived the choice. He was then chosen to the council, when Dudley negatived him there also. He was for many years, representative from Boston, and in 1705, was again chosen speaker. Dudley negatived the choice, and ordered the House to choose another person, but they refused. These proceedings, of course, rendered the governor very unpopular with the people. The belief was also becoming somewhat general, encouraged by the scandals of his enemies, that he was secretly encouraging an illicit trade with the French possessions in North America—a charge which does not seem to have had any foundation.

From his first arrival as governor, Dudley had shown a fond regard for the interests of his *Alma Mater*, and President Quincy, in his elaborate History of Harvard University, classes Gov. Dudley among the greatest benefactors of the college. "Of all the statesmen, who have been instrumental in promoting the interests of Harvard University, Joseph Dudley was most influential in giving its constitution a permanent character." When, however, near the close of his career, the trustees of the college refused to make a son of the governor their treasurer, the corporation incurred his resentment, and that of the family.

The demise of Queen Anne occurred in 1714. This event rendered the tenure of Governor Dudley's office precarious—his influence declined, and he seems to have

gathered his robes about him to quit the stage. He met the Assembly for the last time in May, 1715, but made no speech, as was his wont. He was superseded in November of that year, by governor Shute.

Gov. Dudley's administration was popular in New Hampshire. Beside his attention to the general interest of the province, and his care for its defence against the Indians, he had the particular merit of favoring the views of the people who were opposed to Allen's claim; and they made him amends, by promoting in the assembly addresses to the Queen, defending his character when it was attacked, and praying for his continuance in office, when petitions were presented for his removal. A good harmony subsisted between the governor and people, and between the two branches of the legislature of the province, during the whole of this administration. The general feeling in his favor was evinced in 1707, when a petition from Massachusetts to the Queen against the governor, was read before the general assembly in New Hampshire, the council and representatives in full assembly, *nomine contradicente*, voted that some of the charges were scandalous, unheard of, and false reproaches; and they drew up an address to the Queen, in which they justified his administration from all those calumnies, and prayed his continuance in the government.

Governor Dudley, as one of the original grantees of the town of Oxford, Massachusetts, conceived the project of forming there a settlement of French Protestants, who were looking for safety by flight to other countries, on the revocation of the edict of Nantes.* A correspondence took place between some of the leading Protestants at Rochelle and the proprietors of Oxford, which resulted in the settlement of that town in 1686, by thirty Hugonot families, who had escaped from France.†

On leaving office, governor Dudley retired to his estate in Roxbury, where he died on the 2d April, 1720, in the 73d year of his age. "He was buried, (says the Boston News-Letter,) on the 8th, in the sepulchre of his father, with all the honors and respect his country was capable of doing him: there being two regiments of foot, and two troops of horse in arms; and while his funeral was passing, the guns at His Majesty's Castle William were fired; and on the occasion all the bells of the town of Boston were tolled. There attended at his funeral, the members of his Majesty's Council, in Boston and the neighboring towns; a great number of justices of the peace, ministers, gentlemen, merchants, and others." The same authority thus sums up the character of governor Dudley:—"He was a man of rare endowments and shining accomplishments, a singular honor to his country. He was early its darling, always its ornament, and in age its crown. The scholar, the divine, the philosopher, and the lawyer, all met in him. Under his administration, we enjoyed great quietness, and were safely steered through a long and difficult Indian and French war. His country has once and again thankfully acknowledged his abilities and fidelity, in their addresses to the throne. He truly honored and loved the religion, learning, and virtue of New England; and was himself a worthy patron and example of them all." Hutchinson, in a strain less eulogistic, thus speaks of governor Dudley: "Few men have been pursued by their enemies with greater virulence, and few have been supported by their friends with greater zeal. We have seen a second generation inherit the spirit of their ancestors, the descendants on one side preserving an affection for his family and posterity, and on the other retaining equal disaffection against them. He applied himself with the greatest diligence, to the business of his station. The affairs of the war, and other parts of his administration, were conducted with good judgment. In economy, he excelled, both in public and private life. He supported the dignity of a Governor, without the reproach of parsimony, and yet, from the moderate emoluments of his post, made an addition to his estate. The visible increase of his substance made some incredible reports of gross bribery and corruption to be easily received; but in times when party spirit prevails, what will not a governor's enemies believe, however injurious and absurd?"

Such is the judgment of a contemporary, and of the early historian of Massachusetts, respecting the second governor Dudley. Bancroft, with the added lights of historical investigation, comes to this stern estimate: "The character of Dudley was that of profound selfishness. He possessed prudence and the inferior virtues, and was as good a governor as one could be, who loved neither freedom nor his native land. His grave is among strangers; his memory has perished from among those whose interests he flattered, and is preserved only in the country of his birth. He who loved himself more than freedom or his country, is left without one to palliate his selfishness."

Governor Dudley married, in 1668, Rebecca, daughter of major-general Edward Tyng, of Boston, afterwards of Dunstable. She survived the governor about two years, and died 21 September, 1722. Their children were, 1. Thomas, born 26 February, 1670,

* Henry IV. of France, on the 13 April, 1598, signed at Nantes, an edict, granting "perpetual and inviolable liberty of conscience to the Protestants." This edict was revoked by Louis XIV. on the 8 Oct. 1685.

† See an interesting memoir of the French Protestants of Massachusetts, by the late Dr. HOLMES, in 2d vol. 3d series Mass. Hist. Collections.

graduated at Harvard College in 1685; 2. *Edward*, born 4 September, 1671, died in January, 1683; 3. *Paul*, born 3 September, 1675, graduated at H. C. in 1690, and died at Roxbury, 21 January, 1751, aged 75. He finished his law studies at the Temple, London; was appointed attorney general of the province, and afterwards chief justice. He was a learned and pious man, and the founder of the Dudleyn Lecture at Harvard College. A member of the Royal Society of London, several valuable articles from his pen are found among their published transactions; 4. *Samuel*, born in September, 1677; 5. *John*, born 28 February, 1679; 6. *Rebecca*, born in 1681, married 15 Sept. 1702, to Samuel Sewall, son of Chief Justice Sewall, and proprietor of a large estate in Brookline, where he died of paralysis in 1751, aged 73; 7. *Catharine*, who died young; 8. *Anne*; 9. *William*, born 20 Oct. 1686, graduated at H. C. in 1704, was a colonel of militia, and member of the council; 10. *Daniel*, born 4 February, 1689; 11. *Catharine*, 2d; and 12. *Mary*.

WILLIAM DUMMER.

[Acting Governor of Massachusetts and New Hampshire, from 1723 to 1728.]

WILLIAM DUMMER was born at Newbury, Massachusetts, in 1679. He was a descendant of the respectable family of that name seated at Bishop-Stoke, in Hampshire, England, from whence Richard, Stephen and Thomas, sons of John Dummer, came to New England in 1632. Richard settled at Roxbury; the others subsequently returned to England. Richard was born in 1591, was made a freeman on his arrival in New England, in 1632; was elected assistant in 1635 and 1636, and treasurer in 1636, when he removed to Newbury, which town he represented in 1640, '45, '46, and '47. He died 14 Dec. 1679, aged 88. His son, William, born 18 Jan. 1659, was the father of Lieut. Gov. Dummer.

In 1716, being at the time in England, William Dummer, through the influence of Sir William Ashurst, was appointed lieutenant-governor, under Shute. During his stormy administration, we hear little of Dummer. His office was almost nominal, and the salary £50 only, which the general court, in 1720, reduced to £35.

In January, 1723, Gov. Shute having left the province for England, for the purpose of instituting articles of complaint against the House of Representatives, for encroaching on the king's prerogatives, the administration devolved upon Mr. Dummer. His administration was a pacific and quiet one. In 1725, having effected a favorable treaty with the Eastern Indians, his pacific measures, and his favoring a synod of the clergy, rendered him popular at home, but incurred the displeasure of Shute and of the king. Gov. Burnet arrived and entered upon the duties of his office, in 1728; but dying 7 Sept. 1729, the government again devolved upon Mr. Dummer, in the administration of which he remained until superseded by lieutenant-governor Tailor, shortly after the arrival of Gov. Belcher, in 1730. From this period, he remained in private life. His death occurred 10 Oct. 1761, at the age of 82. The Rev. Mather Byles, who preached his funeral sermon, says, "Scarcely any one ever passed this life with a more unspotted character, or performed its various duties with more universal esteem. The wise, incorrupt and successful administration of Mr. Dummer, will always be remembered with honor, and considered as a pattern worthy the imitation of all future governors. Inspired with a profound veneration for the Supreme Being, firmly attached to the religion of Jesus, he received its doctrines with submission, attended its institutions with reverence, and practised its precepts with uniformity. At his death, he left a great part of his estate to pious and charitable uses."

All the historians of the period, speak of Gov. Dummer in terms of the highest honor. "I cannot help heaping encomiums upon Lt. Gov. Dummer," says Douglass, with whom the language of praise was not easy. "Few public men," says President Quincy, "enjoyed or have transmitted a purer or more enviable reputation."

THE INFLUENCE OF MELANCTHON ON THE REFORMATION.

[By MR. L. H. SHELDON.]

To the Christian scholar the period of the Reformation is full of interest. Three centuries have not removed from human sympathy the actors of that sacred drama. Their names are now as familiar to us, as those of the playmates of our childhood. The thrilling incidents of their lives are still repeated around our own firesides, as well as beneath the green trees of Germany. But while we lavish our encomiums upon the men, we fail to recognize the "armorial

bearing" of the leaders; the peculiar part which each enacted in the revolution of the sixteenth century. And, perhaps, there is no one of them of whom this can be said with more truth than of Philip Melancthon.

Fourteen years the junior of Martin Luther; his father but an obscure master armourer in the little town of Bretten, in Saxony, Philip soon rises before us as the Theologian of the Reformation. Early in life, his keenness of perception, his expertness in acquiring, and his rare tact for communicating knowledge, attracted the attention of that celebrated German scholar, Reuchlin, who, as a compliment to his youthful genius, presented him with a *Greek Grammar* and a *Bible*! However trivial this circumstance may appear, it was destined to shape and mature for Europe such a revolution as she had never beheld. It opened a new and promising field for research; and Melancthon entered upon his investigations with an ardor which knew no bounds. By this association, the intellectual and moral were blended in beautiful harmony with his earliest literary acquisitions. The rugged path of the scholar was ever lined with fresh flowers, and paved with the rarest gems, while that "old Froben Bible" was his bosom companion and counsellor. Religious truth was thus inwrought into his soul, and sent a thrill of life into every part of his moral system. We cannot look upon this incident as a happy casualty merely. We think we do not overstep the bounds of reason, if we recognize a superintending Providence in this occurrence; for these two books were to be the study of Melancthon's life; they were to develope and give direction to those powers, which enabled him to act so conspicuous a part in the exciting scenes of the Reformation.

The precociousness of his intellectual strength still astonishes us, as it then astonished all Europe.

To behold a lad of but twelve summers, and of only two years' residence in a public institution, employed in composing most of the public harangues and eloquent discourses that were delivered in the University; and even engaged in writing for the professors themselves, is no slight testimonial in regard to his celebrity as a scholar. Such was his early enthusiasm, that he could not rest satisfied with his eminent proficiency in theology and the classics. He had but gazed within the portals of the temple, and he would penetrate into its inmost shrine. With unabated interest, he entered upon the study of mathematics, jurisprudence, logic, and medicine. The treatises of Galen he could repeat from memory. From each he culled the richest fruits; nor were his labors unrequited.

Elected a Doctor of Philosophy at the age of seventeen, in one of the most distinguished Universities of Germany, he immediately shone as one of the brightest stars in the literary hemisphere; and for his nice discrimination and taste, his classic purity of style, his mild, yet earnest defence of the truth, won the admiration of the most learned men of his day. The encomium of Erasmus presents us with a lively picture of his mental endowments, at this early stage of his public life. "Of Melancthon," he says, "I have already the highest opinion, and cherish the most magnificent hopes; so much so, that I am persuaded Christ designs this youth to excel us all; he will totally eclipse Erasmus. What quickness of invention! What purity of diction! What vastness of memory! What variety of reading! What a modesty and gracefulness of behaviour! What a princely mind!" Such a eulogium, pronounced by one of the most elegant scholars of the time upon a youth of eighteen, needs no comment.

Such was the literary character of Philip Melancthon at the opening scenes of the Reformation.

Called by the Elector Frederic to fill a professorship in his new University at Wittemberg, he entered upon the duties of his office just as the storm of papal wrath began to thicken around the Saxon Reformer. The famous theses of the Augustinian Monk had already reached the Vatican, and called forth the summons of Leo X. Every artifice which ingenuity and hypocrisy could furnish to intimidate the intrepid Reformer, had been tried to no purpose. He stood calm, unmoved amidst the whirlwind and tempest of passion which seemed about to overwhelm him. But the Roman Despot had now forged a "thunder-bolt" for his destruction. His ruin seemed almost inevitable. Luther now felt

the need of a counsellor and friend,—into whose bosom he could pour out his sorrows; one too of eminent talent; for he saw that the simplest truths of the Gospel were involved in the inextricable mazes of scholastic theology; that the grossest errors were so interwoven with dialectic subtleties, that it required the most extended research and philosophical acumen to bring out the truth, and strip it of its ungainly habiliments. Such a friend was found in Melancthon.

With the deepest reverence for the word of God, and the most unyielding love for whatever tended to expand and beautify the intellect, Melancthon bent all his energies to occupy that place in the work of reform, which the genius of Luther could not fill.

In that celebrated conference at Leipsic, the young professor displayed that rare talent for discussion, for which he afterward became so distinguished. He planted himself by the side of his friend, and watched the progress of the debate with the most anxious solicitude. His extensive research and keen-sightedness, furnished him with a ready refutation of the sophistries and speculations of the chancellor of Ingolstadt. These he noted upon paper, and handed to Luther from time to time as opportunity presented. We are not surprised that the vain Dr. Eck should be somewhat piqued at the mental superiority of this youth, and provoked to exclaim: “*Tace tu Philippe, ac tua studia cura, nec me perturba;*” “Be silent, Philip, and mind your studies, and do not stand in my way.”

It was this just appreciation of right, and the masterly power exhibited in its defence, which pre-eminently fitted Melancthon to be ranked by the side of Luther as a Reformer.

It was left to the “Grammarian of Wittemberg,” to restore philosophy to its purity, and truth to her throne. Not but that other men, distinguished for their learning and piety, were engaged in this noble struggle; but the brilliancy and power of Melancthon placed him far in advance of his contemporaries, and imparted an authority to his opinions which no other man possessed.

Ever after the disputation at Leipsic, this elegant scholar “bowed the heights of his learning before the word of God.” The rashness of Dr. Eck forced him into the contest. In his first theological writing, a reply to the Chancellor, he lays down the great principles of hermeneutical science with an acuteness and power surpassing all his predecessors. “The ‘weak grammarian’ had arisen, and the broad and robust shoulders of the scholastic gladiator had yielded under the first movement of his arm.” Never before had any one shown so convincingly the inferiority of the Fathers to the Sacred Penmen. The word of God was once more reinstated in its proper place; it was made the touchstone by which the thoughts and maxims of philosophers, Fathers, and all scholastic writers, were to be tried. The “exquisite urbanity” which marked this production, softened the animosity of opponents, and prepared the way for a cordial reception of that truth for which Luther had so zealously and manfully contended.

His familiarity with the Greek and Latin classics, and his thorough knowledge of the various systems of philosophy then in vogue, not only gave clearness and precision to his ideas, but enabled him to clothe his thoughts with such an indescribable beauty, that multitudes of learned men, from all parts of Europe, gathered around him to listen to his instruction, and unsuspectingly, to be influenced by his piety. His biographer assures us, upon good authority, that nearly two thousand scholars usually thronged his lecture-room. His lectures upon Paul’s Epistles, won over to the interests of the reformation some of the most powerful minds in Europe; a new impulse was thus given to the cause: It was greatly owing to the literary influence of Melancthon, that the reformation was placed upon so broad and permanent a basis. The effects of his wisdom and enlightened piety, had reached the thrones of England and France. There was no longer a solitary monk assailing the whole power of Rome; but princes and kings; the imperial power; the learning and eloquence too, of the nation. It was impossible to resist his reasonings against the absurdities of papacy.

“Melancthon,” said Luther, “is the most dreaded enemy of Satan and the schoolmen; he knows all their foolishness, and he knows Christ as a rock. That young Grecian goes beyond me even in divine learning. He will do you more good than many Luthers.”

His "Discourse to the States of the Empire," distinguished for its elegance of style, and strength of reasoning; the "New Testament in German," the joint production of Luther and Melancthon, and one which was hailed with perfect enthusiasm by all classes; the "Loci Communes," a system of divinity drawn entirely from Scripture, which Erasmus designates as a "wondrous army drawn up in order of battle against the pharisaic tyranny of false teachers;" a work which passed through nearly seventy editions in a few years; together with his celebrated "Augsburg Confession" and "Apology," established his reputation as a scholar and reformer throughout Europe. "Thanks to him," says a distinguished German historian, "Wittenberg became the school of the nation."

Thus Melancthon labored with unwearied assiduity to establish truth upon a solid foundation. To do this, the great doctrines of the Bible must be understood, as well as the errors and corruptions of Romanism exposed. He must enlighten the mind, as well as purify the heart: there must not only be the vigor and zeal of a Martin Luther to clear away the rubbish of error; but there must be the elegance of taste; the giant intellect of a Philip Melancthon, to cope with that species of refined infidelity which had entrenched itself in the very vitals of the papal hierarchy. We like those words of Luther, as indicative of the peculiar province of each: "*I was born for struggling on the field of battle, with parties and devils; thus it is that my writings breathe war and tempest. I must root up stock and stem, clear away thorns and brambles, and fill up swamps and sloughs:—but our Master of Arts, Philip, goes forward quietly and gently, cultivating and planting, sowing and watering joyfully, according as God has dealt with him so liberally of his gifts.*"

Thus, while Luther moved on with the impetuosity of a tornado, hurling defiance at the citadel of papal power, and again, single handed daring the whole Roman hierarchy to the defence of their faith; Melancthon, as the noiseless stream, pursues his quiet and unobstructed way among the quicksands of papacy; and by the simple force of truth, sweeps away the foundations, and leaves the mighty cathedral to crumble in ruins. The words of Luther operated like magic upon the hearts of the peasantry, while the spirit stirring eloquence of Melancthon, found its way to the courts of kings, and carried conviction into the very heart of the learned abettors of the Pope.

It would, indeed, be a difficult task to decide whether the cause of true religion was more indebted to the zealous spirit of the one, or to the persuasive virtues, and refining influence of the other. Each had a *great work* to do, and it was *well done*.

HISTORY OF THE HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

FOR the materials of the following account of the origin and establishment of the Hamilton Literary and Theological Institution, we are indebted to a document published in the appendix to the last Annual Report of the New York State Baptist Education Society. That document, which is entitled a Sketch of the History of the New York State Baptist Education Society, was prepared, at the request of the Faculty, by Mr. JOHN H. RAYMOND, Professor of Rhetoric in the Hamilton Institution. As it embraces a more full account of the proceedings of the Society, than would be suited to our present purpose, some portions of the article, as published in the appendix to the Report, are here omitted. Many interesting notices of the Society, however, are retained on account of their essential connection with the history of the Institution.

The interior of the State of New York was settled principally by New Englanders, whose descendants constitute, to this day, a majority of its population. For many years after the close of the revolutionary war, the streams of emigration from the Eastern States poured into this rich but wilderness territory. Among the pioneers were many Baptists. They brought with them the spirit

of the Pilgrims—a vivid recollection of sufferings endured “for conscience sake,” united with a just and joyful appreciation of the value of perfect religious freedom.—Hence, unlike too many emigrants of a more recent date, they made the institution of religious worship coincident with the founding of their infant settlements. The incense of devotion was mingled with the first smoke that curled heavenward from their forest-homes. “It appears,” say Messrs. Peck and Lawton, “that the first religious meetings in this extensive territory, (i. e. west of the Hudson River counties,) were established by Baptists; the first at Butternuts, in 1773, and the second at Brotherstown, in 1776.”

Industry gradually spread her conquests over this domain of nature.—Along its numerous and fertile vallies, and on the sides of its swelling hills, the forest melted away, and thriving villages smiled on a widening landscape of cultivated and productive fields. Of every Christian denomination it may with truth be said, that while they shared the toil of subduing and adorning the natural, they were not negligent of the moral soil. Churches were planted wherever towns were settled. Baptists were not behind their brethren of other names either in enterprise or success.

The Baptist ministry in that early period, was a peculiar and interesting class of men. Their number was, of course, greatly disproportionate to the extent of the field; but small as it was, their effective force was less. For, partly from the paucity of suitable candidates for the sacred work, and partly from a want of care or discrimination in the churches, ordaining hands were sometimes laid on men whose subsequent influence was no help, often a positive hindrance, to the cause. Throwing these out of the account, together with the impostors who succeeded in evading the rigid scrutiny instituted by our fathers for their detection, there still remained a precious few, a band of choice and noble spirits, whom we denominate, *par excellence*, the Baptist ministry of those times. They were pre-eminently adapted to the times, the people, and the condition of the country. Springing directly from the bosom of the people, they did not forget or despise their origin; they mingled familiarly with all classes, understood the prevailing habits of thought and feeling, and with brotherly interest entered into whatever affected the humblest individual or family among the simple-hearted settlers.

By the close of the last war with Great Britain, the population of the State had increased to about 1,000,000. As the communities became comparatively compact and opulent, inducements were offered for the emigration of men of liberal education, and the means of intellectual culture were more amply provided for the young. Schools and academies sprung up in every town. Not a few found the means to send their sons to obtain, at eastern colleges, that learning which might fit them for distinction and influence at home. In short, the intellectual character of the community was rising; and a corresponding change was demanded in the qualifications of those, whose lips were “to teach the people knowledge.” To familiarity with the Bible and a knowledge of men, some acquaintance with science and with books must be added. In order to labor to advantage, ministers must circumscribe the range of their respective efforts, and spend more time in the study. While these circumstances tended to diminish the supply of ministerial labor, the demand for it was increasing in more than an equal ratio. Immediately after the war, the churches enjoyed numerous and extensive revivals. New churches were formed, the old ones were greatly enlarged, and the deficiency of well qualified pastors and evangelists was every where felt. In the year 1817, the Baptist denomination in this State numbered about 28,000 members, composing three hundred and ten churches, and including only two hundred and thirty ministers of all descriptions. In the whole State west of the Hudson, there were but three Baptist ministers who had received a collegiate education; and the majority of congregations contained those whose literary advantages had been superior to the pastor's. It is not surprising, therefore, that though there were among the recent converts many young men of promise, whose minds were exercised on the subject of preaching, yet these, with singular unanimity, felt the indispensable necessity of gathering some mental resources before engaging in the active labors of the ministry; a feeling attributable, not to any distrust of the power or faithfulness

of God, but rather to an enlightened interpretation of Divine Providence, a just view of the claims of the ministry, and a praiseworthy unwillingness to "run before being sent." This view was sustained by the concurrence of most of the fathers, who having served their own generation faithfully and well, were not content to die till they had seen provided for the generation following, if not "some better thing," something better adapted to its character and wants. It is worthy of remark, that just at this time, all over the Union, the attention of enlightened Baptists was drawn to this subject. The same impressions were made on wholly disconnected and independent minds—not merely of those who had themselves enjoyed early advantages, but of a large majority of the men most accustomed to watch the tendencies of things, and most distinguished for practical sagacity in their counsels.

The first individual who took active measures for promoting this object in our own State, was Elder Daniel Hascall, then pastor of the first Baptist church in Hamilton. His mind had been for some time peculiarly exercised in relation to the subject; when, in the fall of 1816, he received a visit from an early friend and fellow-laborer, Elder, since Dr. Nathaniel Kendrick, then pastor of the church in Middlebury, Vermont, to whom he laid open his mind, and whom he found ready to enter into his views and to co-operate cordially in carrying them out.—The next summer, Elder Kendrick became pastor of the church in Eaton, a town adjoining Hamilton; and vigorous measures were immediately adopted for this purpose. In May, 1817, (at the same time that the venerable Baldwin, of Boston, was urging the claims of ministerial education before the General Convention assembled at Philadelphia,) five or six individuals met, without any reference to this interesting coincidence, at the house of Deacon Samuel Payne, in Hamilton, to converse and pray over the same subject, and issued a notice, which was published on the cover of the Western Baptist Magazine, inviting the friends of education to meet in Hamilton, on the 24th of September ensuing. The day arrived, and brought together, at the house of Deacon Jonathan Olmsted, the following brethren. Elders J. Bostwick, P. P. Roots, Joel W. Clarke, Amos Kingsley, Nathaniel Kendrick, Daniel Hascall, and Robert Powell; Deacons J. Olmsted, Samuel Payne, and Samuel Osgood, Dr. Chas. W. Hull, Thomas Cox, and Joseph Colwell. These *thirteen*, after mature and prayerful deliberation, proceeded to organize "THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK," adopting a Constitution, which, with some change of form, and a few modifications in its less important provisions, remains substantially the same to the present time. At the annual meeting, in June, 1818, the Executive Committee reported the reception of one beneficiary. The beneficiary alluded to, and the first aided by the funds of the infant society, was Jonathan Wade, since well known as a devoted and successful laborer in the East. Before the next annual meeting, six other names were enrolled upon the beneficiary list, among which we find that of Eugenio Kincaid. He became a member of the same class with brother Wade, whom he followed to the same field, to exhibit the same intrepid fidelity in his Master's service, and to reap the same reward in souls won from heathenism for Christ and for heaven. So early and pleasing the evidence that this enterprise was in perfect harmony and in close alliance with the great missionary movement, which is "the glory of our age;" a kind of evidence, we are happy to add, with which God has continued to favor this society in a remarkable degree. All the beneficiaries were, for the time being, placed under the tuition of ministering brethren in different places, or allowed to pursue studies at academies which they could conveniently attend.

It was soon found that the system of gratuitous and irresponsible agencies was an unproductive one, and that but little would be done towards diffusing intelligence among the churches and securing the sympathies and aid of the benevolent, unless individuals were specifically employed in this service, and their expenses of time and travel defrayed. Such appointments were accordingly made, generally for short periods of time and with reference to definite fields of labor; and with gratifying success. The plan was also, for a while, adopted of receiving large subscriptions, the principal of which the subscribers were permitted to retain for eight and ten years, paying the interest annually—a

plan, whose splendid results were more specious than substantial. At the second annual meeting, in 1819, subscriptions of this kind were reported, amounting to about eight thousand dollars, made in the counties of Madison, Onondaga, Cayuga, and Genesee; but it subsequently appeared that many of these subscriptions were made with some reference to the location of the contemplated Institution, of such a nature that when the subscribers found themselves disappointed in their expectations, they did not feel under obligations to pay. Some compromised the matter by paying a part, others died, or emigrated, or became insolvent, before the expiration of the specified period; so that a considerable part of this flattering fund was never realized.

A more important service was rendered by those early agents, among the most efficient of whom we notice the names of Elon Galusha, Joel W. Clarke, John Peck, N. Kendrick, and D. Hascall, in the spread of information among the churches, and in the removal of objections which prevented many truly pious minds from at once co-operating in this effort. By the printed addresses of the Education Society, by the visits of their agents to ministers, churches, and associations, by private conversations and public discourses, and by discussion in ministerial conferences, light was elicited and spread, so that before the third annual meeting, approbatory resolutions had been adopted by all the associations in Central and Western New York, recommending the Society and its objects to the aid of the churches.

An act of incorporation was obtained from the State Legislature at their session of 1818-1819, authorizing the society to hold property, the annual income of which should not exceed five thousand dollars.*

About the same time, measures were taken for opening a School under the direction of the Society. Provision is made in the Constitution for the establishment of such an Institution, consecrated to its own great object, and to be placed under the management of its own Board of Directors. All the members of this Board, as well as the instructors and the immediate beneficiaries of the Society, are required to be "members in good standing of some regular Baptist church." The Directors are elected annually by the Society, to which they are required to "make, annually, a full and detailed report of their proceedings," and of which "any person may become a member by paying into the treasury, annually, the sum of one dollar." A very slight inspection of this plan will show that it is entirely under the control of the churches. The terms of membership are such that, with scarcely an exception, every church member may obtain a vote in the annual election of Directors. The Directors—chosen out of the churches, fathers in Israel—control the funds, designate the beneficiaries, appoint and remove the teachers, oversee the internal management of the School, its laws and its plan of study, and, finally, are responsible for all their proceedings to the Society.†

The question of *location* became one of exciting interest. Several flourishing villages presented their claims, backed by each with the offer of a generous contribution on condition of being preferred. Those especially of Skaneateles, Elbridge, Tronpsville, Peterboro' and Hamilton, were urged with earnestness and felt to be strong. This subject had been referred, at the first annual meeting, to a large and respectable committee, who, after visiting the different places and patiently weighing the conflicting considerations, at length decided in favor of Hamilton, on condition that the people in that village and vicinity should give \$6,000, to be laid out in grounds, a building, and for the board of students. The recommendation was adopted; the conditions were accepted; and the

* A bill has recently been passed by the legislature allowing the Society to hold personal and real estate *by devise* (which it might not do before) to an amount whose annual income shall not exceed *ten thousand* dollars.

† The 6th and 7th Articles of the Constitution, which relate to this subject, are as follows:—

ART. 6. The officers of the Society named in the third article of this constitution as a Board of Trustees, shall have the general oversight and management of the Hamilton Literary and Theological Institution, established by the direction and under the patronage of the Society; shall appoint Professors and teachers; fix the amount of their salaries; and assign to them their respective departments of labor.

ART. 7. It shall be the duty of the Faculty of the Institution, to receive applications for admission; to grant admissions; to direct the course of studies under the sanction of the Board, and to administer generally the internal government and concerns of the Institution, according to such laws and regulations as the Board shall approve.

Institution was established in May, 1820. The selection was, in many respects, a judicious one. The village is one of very considerable beauty, situated near the centre of the State, in a rich farming and grazing district, where the means of living are abundant and cheap. It was originally settled by Baptists, a noble body of men, of whom a few grand and white-haired relics still linger among us, to inspire our veneration and keep alive a sense of our own degeneracy; and it is still occupied by a Baptist community. The distance from any great emporium, and consequent difficulty of access to large libraries, and some other literary advantages, which in late years has been felt as the most serious objection, will, it is hoped, be measurably obviated, as the facilities of communication are multiplied and perfected.

Applications had been made successively to Messrs. Francis Wayland, Jr., and Adiel Sherwood, to take the superintendence of the school; but neither of these brethren being at liberty to accept the appointment, the ten beneficiaries were assembled at Hamilton, and, for the time being, placed under the tuition of Elder Hascall, who still retained the pastoral charge of the church. His services proved so acceptable, that he was subsequently appointed to a permanent professorship, and continued many years in the service of the Society, abounding in labors and sacrifices, and in various ways striving to promote a cause which lay very near his heart. He was assisted by Mr. Zenas Morse, since Professor of Languages at Brockport College, and the present respected Principal of Hamilton Academy. In the fall following, Elder Kendrick, of Eaton, (about four miles distant,) was employed to visit the school and lecture on moral philosophy and theology, three times a week. The first regular class in divinity was organized under his instruction in June, 1822. It consisted of five brethren: Jonathan Wade, Eugenio Kincaid, John G. Stearns, Jason Corwin, and Van Rensselaer Wall. Dr. Kendrick subsequently removed his family to Hamilton, though he continued in the pastorate of the Eaton church until 1832.

During the fall of 1819, an Education Society had been formed in Vermont, with the view of establishing a seminary in the western part of that State. Negotiations were at once set on foot, which resulted in a combination of the two efforts in favor of the school at Hamilton. The President of the Vermont Society, the lamented Clark Kendrick, was afterwards elected President of the Board of this Society, which office he held at the time of his death. This union continued until 1830, when, the Northern Baptist Education Society having been formed, and an auxiliary to it organized in Vermont, it was thought no longer expedient to solicit funds from that State. Connecticut, too, shared in the burdens and benefits of this enterprise, until, about the same time, the connection was amicably dissolved for a similar reason. For a number of years afterwards, no efforts were made to obtain patronage out of the State of New York.

Nor for a long time was any application made for assistance from the city of New York, where a similar society had been formed almost simultaneously with this, and was prosecuting a separate course of measures. At length, in June, 1822, a letter was received from Rev. D. H. Barnes, one of the Corresponding Committee of the Theological Society of the city of New York, proposing a coalition. Shortly after, the General Agent visited the city, where he was kindly received; and correspondence continued between the two Boards, until, by mutual consent, the interests of the city institution were merged in those of the Hamilton school, and the funds which sustained the former were made tributary to the treasury of the State society. Owing to these circumstances, our brethren in the great metropolis became later acquainted with the Society and its Institution, than the inhabitants of many other parts of the State. But since their attention has been drawn to it, it has grown rapidly in their favor. For several years past, they have contributed, in various ways, from three to five thousand dollars annually, to endow scholarships, erect buildings, defray current expenses of board and instruction, enlarge the library, furnish rooms, and assist indigent students in their incidental expenses for clothing, books, fuel, &c.

The stone building erected by the friends in Hamilton, was opened in 1823; but so rapid was the increase of the school, that within three years another was

needed. While the Board, burdened with existing liabilities and destitute of resources, were wondering from what quarter help would come, they were cheered by one of those seemingly casual incidents, which, regarded as special interpositions of a favoring Providence, are like cordial to the hearts of the fainting servants of God. An unexpected visit was received from Dr. Stephen Gano, of Providence, R. I., who came by request of Nicholas Brown, Esq., a member of his congregation, to inquire into the character and condition of the school. That eminent and enlightened philanthropist had felt a peculiar interest in this enterprise; and at the close of an evening conference, remarked to the pastor, "I have had no enjoyment of the meeting. My mind has been in Hamilton. I do not know but I have a duty to do in relation to the Seminary there. I wish you would go to Hamilton, and see what they are doing; and ascertain if they are in special need of assistance." On receiving the report of Dr. Gano, he immediately subscribed \$1,000 towards the erection of a new edifice. About the same time, Deacon Samuel Payne, of Hamilton, secured to the Society his farm of one hundred and twenty-three acres, valued at four thousand dollars, for the sum of two thousand dollars, reserving for himself and wife the use of less than one-half during their lives. This property was the more valuable from its embracing a most advantageous site for the Institution, on a bold and beautiful hill at the southern extremity of the village, overlooking that, and commanding an extensive prospect of the surrounding country. On this the building was erected under the superintendence of Professor Hascall, who also did much towards collecting the requisite funds, (\$6,500.) Two thousand dollars were invested by the New York Theological Society, in the form of scholarships, bearing the names of Withington and Hunter. The new edifice, (now known as *the Western*,) was built of slate stone, 100 feet long by 60 feet wide, four stories high; and will accommodate nearly one hundred students, containing also a large chapel, library, reading, and recitation rooms. The school, then consisting of about eighty students, (forty beneficiaries,) was removed thither at the anniversary in June, 1827, when a discourse appropriate to the occasion was delivered by Dr. Gano. The old building was sold, and is still occupied by the male department of the Hamilton Academy.

Meanwhile, as the Institution gradually won the confidence of the churches, it assumed still greater importance in the view of its conductors, who, having provided it a comfortable habitation, next turned their attention to the improvement of its internal condition. The whole burden of instruction had thus far rested on two professors, aided for the most part by a single assistant. In March, 1828, Rev. Seth S. Whitman, and within the following year Rev. Barnas Sears, were added to the Faculty. The course of studies was lengthened to four years, and a new division of the labor of instruction was made, which assigned Systematic and Pastoral Theology and Moral Philosophy to Dr. Kendrick, Natural Philosophy and Sacred Rhetoric to Prof. Hascall, Hebrew and Biblical Criticism to Professor Whitman, and the Languages* to Professor Sears. In 1831, a preparatory department was organized, and Mr. Asabel C. Kendrick employed as teacher. In 1833, Rev. Joel S. Bacon was called from the head of a college in Kentucky, and became the Professor of Intellectual and Moral Philosophy; and Rev. George W. Eaton followed, the year after, as Professor of Mathematics and Natural Philosophy.—The accession of the last two gentlemen, by dividing the labors of the two senior Professors, relieved them of a burden which, as the number of students increased, was becoming intolerable. About the same time, it was found necessary again to extend the course of studies. So rapid had been the progress of intelligence in the community, and so deeply was the importance of a thoroughly educated ministry felt, that many of the most promising students began to talk of leaving the Institution, in order to obtain elsewhere a full collegiate course. Five had gone, ten others were preparing immediately to follow, and a large proportion of those in the lower classes intimated a similar intention, when the Board felt

* This chair, previously to the election of Mr. Sears, was tendered to Rev. Daniel H. Barnes, long known as an eminently successful teacher in New York city, who held the appointment at the time of his death. He was killed in attempting to leap from a stage-coach, while its frightened team was running.

constrained to notice these decisive indications of Divine Providence, and, though still struggling under embarrassments, to venture still further, on His faithfulness who had never failed them in the hour of trial. The intense anxiety with which those pious fathers were exercised on this and frequent similar occasions, when the voice of God seemed distinctly to command, "Go forward," and an exhausted and burdened treasury cried out, "Beware"—when the man of prudence and the man of faith struggled within them—none but those who shared it, can conceive, and *they* can neither forget nor describe.

It was at length arranged, that the regular course should thereafter, in addition to the studies of the preparatory department, embrace six years, nearly four of which were assigned to collegiate, and the rest to theological studies. A shorter course was also projected, including English branches and Theology, for those whom advanced age or other circumstances prevented from studying the languages; and, as this arrangement would separate the students of Divinity into two distinct classes, Professor Sears was transferred to the theological department, as Professor of Biblical Theology; Mr. Asahel C. Kendrick was made Professor of Languages in his stead; and Professor Hascall, in addition to his duties as Professor of Sacred Rhetoric, had assigned him the charge of the preparatory department, until, in 1834, Mr. Stephen W. Taylor, of Lowville, accepted an appointment by the Board, and relieved him of that part of his labors. The time of holding the anniversary of the Society and Institution was, about the same time, changed from June to August.

We have now reached the year 1834, the seventeenth since the formation of the Society, and the fourteenth since the establishment of the Institution. About one hundred and forty young men had been assisted, and upwards of one hundred and fifty (half of whom were beneficiaries) were then at Hamilton pursuing their studies. The contributions of the churches had steadily increased, and every dollar had been expended with the most solicitous economy. The blessing of God had attended the business operations of the Board. Besides five permanent scholarships, the Society were owners of a productive farm of nearly one hundred and fifty acres; and another large building, for the accommodation of students, was just completed and paid for. This building (the present Eastern Edifice) is also of stone, 100 feet long, 56 feet wide, and four stories high, containing 125 rooms, besides those in the basement and attic. The superintendent (Deacon Seneca B. Burchard, then the Society's Treasurer) was allowed two years for finishing it; and the lowest estimate of its probable cost, was \$8,000; but within six months from the laying of the foundation, the edifice was completed, except plastering; and when finished in a plain, substantial manner, its whole expense scarcely exceeded \$6,000. A similar advancement was visible in the character of the Institution under their charge. Commencing with a single instructor and a limited course of study, keeping steadily in view the single object for which the school was organized, and abstaining rigidly from any enlargement which was not imperatively demanded, they found the number of teachers increased to eight, and a system of instruction developed under their hands, embracing all the elements of a complete academical, collegiate, and theological education, yet preserving an harmonious unity, and exhibiting in all its parts a specific adaptation to this sacred end—the cultivation of the ministry.

The organization is certainly unique—strikingly so. Its precise model is not to be found, we believe, in any other school, secular or religious, at home or abroad. But the Board of this Society did not feel bound by existing models. Their eye was fixed on the specific wants of our own Zion; and, while they were not negligent of the lights of experience or unsolicitous to secure the counsels of the wise, their measures were all finally adopted with exclusive reference to those wants. The result of many years' anxious and prayerful deliberation, of very many distinct and cautious and (almost invariably) unanimous decisions, is before us in the plan of the Hamilton Literary and Theological Institution; a plan so manifestly the work of Divine Providence, and so susceptible of justification in all its essential features, that we think none but the most unreflecting would condemn it on the irrelevant ground of non-conformity to institutions formed under different circumstances and for different

ends. And we trust that no departure from the fundamental principles of this organization will be permitted, until the amplest opportunity has been afforded to test its efficacy.

During the last years, we have to record no essential change. In consequence of the extension of the course, there was no theological class from June, 1833, till August, 1835, and the Professor of Biblical Theology availed himself of the interim to visit some of the German Universities. He returned in the fall of 1835, but remained at Hamilton only until the next summer, when he thought it his duty to accept a call from the Theological Seminary at Newton, Massachusetts, of which he is now President. The chair thus vacated, was filled in 1838 by the appointment of Rev. John S. Maginnis, its present incumbent. Dr. Kendrick still retains his connection with the Faculty, as Professor of Systematic and Pastoral Theology; but since August last, to secure a larger share of his invaluable services in the office of Corresponding Secretary, (which he has also held from the first,) the Board were obliged to release him from active labors in the department of instruction. Professor Whitman resigned the chair of Hebrew and Biblical Criticism in April, 1835; Professor Hascall, that of Sacred Rhetoric in November of the same year; and Professor Bacon, that of Intellectual and Moral Philosophy in June, 1837. The first was immediately filled by the appointment of Professor Thomas J. Conant, who is spending the present year in Germany. For the last two, since the resignation of Professor Bacon, provision has been made by a somewhat different arrangement; a distinct professorship of Rhetoric and the English Language having been created, and the studies of Intellectual and Moral Philosophy, for the time being, assigned to the Professor of Greek, who is aided in his own department by a permanent tutor. In 1837, to supply a deficiency which had been for some time seriously felt, a professorship of Civil and Ecclesiastical History was constituted, to which Professor Eaton was transferred. Professor Taylor was placed in the Mathematical chair; and the office which he previously held, as Principal of the Academical department, was abolished, that department being united intimately with the Collegiate and Theological, as a constituent part of one entire whole, and brought under the action of a single system of instruction and government. Each professor has now the supervision of that branch of education to which his professorship belongs, throughout the entire course. At the same time, a partition was made of the professorship of languages into two; one of Greek, which Professor Kendrick retains, and the other of Latin, now held by Professor John F. Richardson. At their last meeting, the Board appointed Rev. P. B. Spear, Adjunct Professor of the Hebrew Language. The present corps of instructors, therefore, consists of nine professors, and one permanent tutor; and the last catalogue of the Institution reports the number of students as 239.

In the year 1839, the attention of the Board was called to the need felt by our denomination in this State, of some provisions for affording a collegiate education, under Baptist influences, to other young men than those who have the ministry in view. The Board felt bound, both in conscience and by inclination to adhere strictly to the single line of policy which they had pursued from the outset. The most weighty considerations forbade their taking any step which would endanger the one great end for which the Institution was established. They proceeded, however, under a conviction of duty, to inquire whether its privileges might not be, in some measure, extended to another class of students, without jeopardy to higher and sacred interests; and they finally "Resolved, That the great object at which this Society is aiming will be promoted by allowing the Faculty, for the time being, to receive into the *Collegiate Department* of the Institution, a limited number of young men who may not have the ministry in view." This act was accompanied, not only by the usual restrictions in respect to age, moral character, payment in advance, &c., but also by these provisions: that no change should be made in the course of study to favor such students; that they should in no case exceed the number of those preparing for the ministry, and that in no other way should the privileges of the latter be abridged by reason of this arrangement. In the last catalogue, out of 125 students in the Collegiate Department, 20 are marked as belonging to this class.

One principal object aimed at by the early conductors of the Institution, was to lay the foundation of a good Library. Many of the first donations were received in books; and at the end of the seventh Annual Report, we find a "List of Books, &c.," from which we learn that the Library contained 450 volumes. The Library has slowly increased, but still falls very far short of the necessities of the school and the wishes of its Directors. When Professor Sears was in Germany, an appropriation of \$700 was made for the purchase of books, and a valuable accession was made to its shelves, of works mostly philological. Arrangements are making to improve the opportunity afforded by Professor Conant's residence in Germany, for the benefit of the theological department.

The gratuitous use of a Philosophical Apparatus, loaned by Honorable John B. Yates, of Chittenango, relieved the Board from that pressing claim until the last year, when, on its removal, a subscription was offered for the purchase of another; and with such success, owing to the personal exertions of Professor Taylor, the head of the Mathematical Department, that one much superior, and of sufficient extent for the present purposes of the Institution, has already been obtained, at a cost of about fifteen hundred dollars.

Notwithstanding the most rigid economy, it was found that a large debt had been accumulating, to the extinguishment of which the efforts of the Board have, during the past year, been principally directed. The comparative ease with which, in a time of almost unexampled pressure, a subscription for this purpose has been obtained, amounting to more than \$20,000, is a most encouraging evidence that the churches rightly estimate the value of their school, and are determined to sustain it. It is to be hoped, that when more prosperous times return, effectual measures will be taken, in the language of the Board, "to render it independent of those fluctuations in the currency and commercial revulsions, to which experience has taught us the country is so liable." After the debt is paid, the property of the Society, in lands, buildings, library, scholarships, and subscriptions to the permanent fund, is estimated at about \$100,000. Most of this, however, it will be seen, is not productive. The endowment of all its professorships would require about an equal sum.

A much larger territory than that of our own State, is at present dependent on this Institution for the means of ministerial education. Since the discontinuance of the schools at Haddington, Holmesburgh and Burlington, the Baptist Education Societies of New Jersey and Pennsylvania have sent hither their young brethren preparing for the sacred work. The State Convention of Michigan, at its last session, resolved to become auxiliary to the New York Baptist Education Society, with a view to educating their candidates at this Institution. These several sections of country, it is confidently hoped, will not only sustain their own students, but do something more for the support of the general enterprise in which they must, for many years, have so large an interest.

APPEALS TO CONSCIOUSNESS A SOURCE OF THE PREACHER'S POWER.

[By Mr. EDWIN E. BLISS.]

AMID the ruins of an ancient city it is seldom difficult to distinguish from the common mass the temples of the gods. The traveller recognizes them by the superior elegance and grandeur of their architecture, by the emblematic sculpture of the falling colonnade, or by the sacred inscription upon some prostrate altar. So amid the desolations that sin has wrought in the human soul, there is still much to remind us that it was originally made for holy service. We may yet find the inner sanctuary where the Shekinah was to dwell, the altar on which incense was to burn, and many an utensil evidently formed for sacred use. Often too, may be heard sounding through this ruined temple mysterious voices

that call for the old worship. Notwithstanding the desecration of the spirit of man, God has not left himself without a witness in it; he so formed that spirit that it can find satisfaction only in truth, appropriate employment only in right action. Traces of this constitutional adaptation of the soul to holiness have survived the fall; and when men turn the eye inward, they cannot but discern them—discern them they often do; in hours of honest self-communion they feel that sin is an unnatural perversion of their powers. Mad love of evil may make them at times insensible of the fact; in the wild sweep of passion they may disregard the violence they are doing themselves, but in the pauses of the storm they hear, not only the reproofs of conscience, but the moans of a lacerated spirit, the jarrings of enginery that is working wrong. He is a rare man who does not sometimes feel the insufficiency of sensual good. He dwells in an unusual darkness upon whom there does not at times flash the conviction that he was made for something better than sin.

Now this testimony for holiness against sin, coming from what the soul itself has felt and knows, is a source of great power to the preacher. Would he show men the evil of sin? Let him read his sermon from the records of their experience. Let him stir their consciousness, ring in their ears "the secrets" of their own "prison house;" and he will "a tale unfold, whose lightest word" shall supersede all argument. Would he convict of guilt and lead to repentance? Instead of discoursing upon general depravity, or attempting by long-drawn logic to show the propriety of a return to harmony with the principles of universal right, let him enter the chambers of imagery in the soul, point to the idols there, charge the man with the worship of those idols, and pronounce upon that worship the curse of God. Consciousness will testify to the fact of the crime, and conscience demand repentance as an imperative duty. On the battle ground of intellect and wit, a preacher may be defeated. A stronger intellect may bear him down; keener wit may turn aside his weapons. But not so, when he presses home to the bosom, enters the citadel, and takes down from the inner wall the enemy's own sword and spear, and turns these against him. Not that such preaching will secure conversion without a divine influence; but it is peculiarly suited to produce conviction. The hearer cannot dispute the argument, for it is founded upon the facts of his own consciousness; he cannot shield himself from its force, for the blow is from within.

These appeals to consciousness are not only a source of power to the preacher in the argument of questions of truth and duty, but they are of great use in awakening interest and securing attention. He who would catch the consciences of men, or convince them of the truth of any doctrine, must first get their ear; not a listless hearing, but an interested attention. Now nothing startles the mind, and fixes the eye, like having a voice given to the whisperings of our own hearts. In a time of revival, at a meeting crowded with awakened sinners, a preacher commenced his discourse with this abrupt inquiry: "What is this murmur I hear? 'I wish I had a new heart; they tell me to repent, I cannot repent; I wish they would tell me something else to do.'" These words, and the like that followed, were simple, yet they spread over that assembly the silence of the day of doom, and heaving breasts and falling heads testified that the thoughts of many hearts had been revealed. There was no lack of attention to that preacher as he went on to show that repentance was the only direction which could be given to sinners. One who speaks to the consciousness of men will always be heard. He may have "neither wit, nor words, nor worth, action, nor utterance," but if he can tell men "that which they themselves do know," he has "power of speech to stir men's blood." What gives the bard of Avon such hold upon men? The reader turns page after page, and wearies not of the shifting scenes. The judge on the bench looks up from his writings to hear something from Shakspeare, and the rabble of the street are silent if he speak. His words are household words with us in another century, and are passing on to throw their spell over distant generations. The secret is told in a word. He speaks to the consciousness of men. In each new character his readers recognize themselves. They suspect they might have been guilty of the same crimes. They think they are capable of the same noble deeds. And they love to have more of themselves uncovered to themselves.

So long as a preacher confines himself to a sort of outer world of thought, men can be heedless; but it is not in them to be so, when his eye is searching, and his tongue declaring, the secrets of their bosoms. The feelings that dwell in the retired chambers of the soul are dear to men, far more so than the notions that play around the head, or the sentiments that trip prettily upon the tongue; they are the real life. Moddling with them touches men to the quick. They are at once awake to know what is to be said and what to be done.

Here was one source of Christ's power as a preacher. He heard thoughts; the maledictions of the smooth faced Pharisee, the cavillings of the Sadducean skeptics, the excuses of the indifferent—he heard them all, though no voice but his own broke the silence of the listening crowd. And it was because his discourses were such direct appeals to what was in men, their consciousness of sin and obligation, that the multitude, Scribes, Pharisees and all, thronged to hear him. They would “come, see the man that told them all things that ever they did.” His words often filled them with rage, till they would take up stones to cast at him. And yet they must hear those words, they were so true, did so accurately discern the “thoughts and intents of their hearts.”

The preacher has not the omniscience of his Master, yet from the workings of his own spirit, and from the nice study of the characters of his hearers, he may know what thoughts and feelings they will have in view of the truth he presents. And by a skilful use of this knowledge he may make each man turn preacher to himself, and so take a most direct course to awaken attention and convince of the truth.

BRIEF HISTORICAL NOTICES OF THE REV. JOHN ELIOT, AND OF THE INDIANS WHO RECEIVED THE GOSPEL BY HIS LABORS.

[By REV. MARTIN MOORE, of Boston.]

No portion of history is more worthy of the careful study of the descendants of the Pilgrims, than that which relates to the life and character of the fathers of New England. We cannot indeed boast of a long line of illustrious ancestors, who have been distinguished by titles of nobility, or who figured in the days of chivalry. The pride of titled ancestry, we leave to those who have little else of which they can boast. Our ancestors had a nobility, which many of the titled nobility of Europe never possessed. It was the nobility of high intellectual attainments, of stern integrity, and devoted piety. They were men of whom the world was not worthy. One of their own number, in the quaint language of those days, has given their true character. “God,” said he, “sifted three kingdoms, that he might send over choice grain into this wilderness.” Our Pilgrim fathers came to these shores to establish a church on the primitive foundation. Such men were Robinson, Carver, Bradford, Brewster, and Winslow, the leaders of the Plymouth colony. Of the same spirit were Endicott, Higginson, and Skelton, who founded a plantation at Naumkeage, afterwards called Salem, the town of peace. Wintthrop, Cotton, and Wilson, the leaders of the company that settled around Massachusetts bay, were men of the same cast. Davenport, of New Haven, Hooker, and Stone, of Hartford, partook largely of the same spirit. Men, who were so deeply embued with the spirit of Christ, could not be contented to see the Christian religion confined to their own infant settlements. The spirit of devoted Christianity has, in every age, been the spirit of missions. They looked upon the poor savages by whom they were surrounded, with compassion. They viewed them, as among that number whom Christ had died to redeem, and to whom he had commanded them to preach the gospel. Their sense of

duty did not permit them to remain inactive. The Mayhews, on Martha's Vineyard, and Bourne, of Plymouth colony, labored successfully among these untutored sons of the forest.

But the most laborious and successful missionary to the Indians in the early days of New England, was the Rev. John Eliot, the first minister of Roxbury. He is commonly styled the Apostle of the North American Indians. Mr. Eliot was born at Nasin, Essex county, England, in 1604. He received a strictly religious education, such as the Puritans uniformly gave their children. He was in after life grateful to his parents for their care of his education. They trained him up in the way in which he should go, and when he was old, he did not depart therefrom. "I do see," said he, "that it was a great favor of God that my early years were seasoned with the fear of God, the word, and prayer." After he left the university, he was engaged for several years in the instruction of youth. During this period, he sat under the ministry of Rev. Thomas Hooker, who afterwards founded Hartford, in Connecticut. Hooker exerted a salutary influence in the formation of his character. He came over to America in 1631, and was settled at Roxbury in 1632. The church in Boston was desirous to secure his services; but he had engaged himself to the company that came over with him, who formed the settlement at Roxbury. A young lady to whom he was pledged before he left England, came over the following year, and became his wife. He did not enter upon his missionary work until he had been located a number of years, at Roxbury.

Eliot commenced the study of the Indian language, when he was forty-two years old. It was an unwritten language, attended with great and peculiar difficulties. One word, for example, was expressed by thirty-two, and another by forty-three letters. He took a young Indian into his family, and by constant conversation, acquired the words, one by one, so that he reduced this spoken to a written language. At the close of his Indian Grammar, he wrote the following sentence: "Prayers and pains through faith in Christ Jesus, will do any thing." He was greatly encouraged in his work by the neighboring ministers. They often supplied his pulpit while he was absent preaching among the natives. The Indians among whom Eliot labored, had a general belief in the existence of a great Spirit, who created all things. They had also some vague traditions respecting the primitive state of man, the flood, &c. Their Powows, or priests, had an entire control over them. If they were sick, they resorted to the Powow to drive away the disease. They supposed that he, by performing certain incantations, could remove diseases, or deprive an individual of life. The first formal interview that Eliot had with the Indians, was at Nonantum, in the east part of Newton. The following is an account of this interview, in his own words.

"A little before we came to the wigwam, five or six of the chief men of them met us with English salutations, bidding us much welcome. Leading us into the principal wigwam belonging to Waban, we found many men, women, and children, gathered together from all quarters, having been exhorted thereto by Waban, their chief minister of justice among them; who himself gave more hope of serious respect of the things of God, than any I have yet known of that forlorn generation. Being all there assembled, we began with prayer, which was now in English, we being not so acquainted with the Indian language, as to express our hearts therein before God, or them. When prayer was ended, it was an affecting, yet glorious spectacle, to see a company of perishing, forlorn outcasts, diligently attending to the words of salvation then delivered, and professing that they understood all that had been taught them in their own tongue. For about an hour and a quarter the sermon was continued; wherein one of our company ran through all the principal matters of religion; beginning first with the repetition of the commandments, and the brief explication of them; then showing the curse and dreadful wrath of God against all who break them, or the least of them; and so applying the whole unto the Indians then present, with much affection. He then preached Jesus Christ unto them as the only means of recovery from sin, wrath, and eternal death; he explained unto them who Christ was, and whither he is gone, and how he will, one day, come to judge the world. He spake to them of the

blessed state of all those who believe in Jesus Christ and know him feelingly; and he spake to them also, observing his own method, as he was most fit to edify them, concerning the creation and fall of man—the greatness of God—the joys of heaven and the horrors of hell, and then urging them to repentance for every known sin wherein they live. On many things of the like nature he discoursed; not meddling with matters more difficult, until they had tasted more familiar and plainer truths. Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions to them to see what they would say to them, so that we by a variety of means, instructed them in things of religion. But before we did this, we asked them if they had understood all that had been spoken; and whether all in the wigwam had understood, or only some few. They answered to this question with a multitude of voices, that they all of them understood all that had been spoken unto them.

“We then gave liberty for them to ask questions. One asked, ‘How may we come to know Jesus Christ?’ We answered, that if they were able to read our Bible, the book of God, therein they would see clearly who Jesus Christ was. But since they could not read that book, we wished them to meditate on what they had heard out of God’s book; and to do this much and often, both when they lay down in their wigwams, and when they rose up and went into their fields and woods, so God would teach them. And especially if they used a third help which was prayer to God; we told them that although they could not make long prayers as we English could, yet if they did but sigh and cry, and say thus—‘*Lord, make me to know Jesus Christ, for I know him not;*’ and if they did so again and again in their hearts, that God would teach them to know Jesus Christ, because he is a God that will be found of them that seek him with all their hearts; and he hears the prayers of all men, English as well as Indians; that Englishmen themselves did by this means come to a knowledge of Jesus Christ; and we advised them, as a further help, to confess their sins and ignorance to God, and to acknowledge how justly God might deny them the knowledge of Jesus Christ, because of their sins. One of them after this manner replied to us: That he was a little while since praying in his wigwam unto Jesus Christ, that God would give to him a good heart; and that while he was praying, one of his fellow Indians interrupted him and told him that he prayed in vain, because that Jesus Christ understood not what Indians speak in prayers; because he had been used to hear Englishmen pray, and so could well enough understand them, but with Indian language in prayer he thought that he was not acquainted—was a stranger to it, and therefore could not understand it. His question, therefore, was, ‘Whether Jesus Christ did understand Indians’ prayers?’ To this question, sounding just like themselves, we studied to give as familiar an answer as we could. Our answer was summarily this, that Jesus Christ, and God by him, made all things, not only English, but Indian men; and if he made them both, then he knew all that was in man and came from man, all his desires, and all his thoughts, and all his speeches, and his prayers; and if he made Indian men, then he knows Indian men’s prayers also. We bade them look upon that Indian basket that was before them—there were black and white straws and many other things of which they made it; now though others did not know what those things were, who made not the basket, yet he that made it must needs tell all the things in it; so we said it was here.

“Another proposed this question, after this manner, ‘Whether Englishmen were ever at any time so ignorant of God and Jesus Christ as themselves?’ When we perceived the root and reach of this question, we gave them this answer: That there were two sorts of Englishmen; some are bad and naughty and live wickedly, and this kind of Englishmen, we told them, were in a manner as ignorant of Jesus Christ as the Indians now are; but there are a second sort of Englishmen, who although for a time they live wickedly also, like other profane and wicked Englishmen, yet repenting of their sins, and seeking after God and Jesus Christ, they are good men now, and know Christ, and love Christ, and pray to Christ, and are thankful for all that they have to Christ, and shall at last, when they die, go up to heaven to Christ; and we

told them that all these were once so ignorant of God and Jesus Christ as the Indians are; but by seeking to him, by reading his book, and hearing his word, and praying to him, they now know Jesus Christ. Just so shall the Indians know him if they seek him also, although at the present, they be extremely ignorant of him.

"After some other questions respecting the commandments, one of them asked, 'How is all the world become so full of people, if they were all once drowned in the flood?' We told them at large, the story and cause of Noah's preservation in the ark, and so their questioning ended."

Mr. Eliot then asked them if they did not wish to see God; and if they could not see him, whether they were not tempted to think that there was no God? "Some of them replied thus: That they did indeed desire to see him, if it could be; but they had heard from us that it could not, and they did believe it, though their eyes could not see him, yet he was to be seen with their soul within. Hereupon we sought to confirm them the more, and asked them, if they saw a great wigwam, or a great house, would they think that the racoons, or the foxes, built it, that had no wisdom; or would they think that it made itself; or that no wise workman made it, because they could not see him that made it. No, they would believe that some wise workman made it, though they could not see him; so should they believe concerning God, when they looked up to heaven, the sun, moon, and stars; and saw the great house that he had made; though they do not see him with their eyes, yet they have good cause to believe with their souls, that a wise God, a great God made it. We knew that a great block in way of their believing, was, that there should be but one God, and yet this one God in many places; therefore we asked them, whether it did not seem strange to them, that there should be but one God, and yet this one God be in Massachusetts, at Connecticut, at Quinipiack, in old England, in this wigwam, and in the next, and every where? Their answer was, by one most sober among them, that indeed it was strange, as every thing else which they had heard preached was strange also; and they were wonderful things, that they never heard of before; but yet they thought that they might be true, and *God was so big every where*; whereupon we further illustrated what we said, by wishing them to consider of the light of the sun, which though it be but a creature made by God, yet the same which was in this wigwam, was in the next also, and the same light which was here in Massachusetts was at Quinipiack also, and in old England also, and every where at one and the same time; much more was it so concerning God.

"After three hours' time thus spent with them, we asked them if they were not weary, and they answered, no. But we resolved to leave them with an appetite."

A short time after, when Eliot visited them again, an aged Indian came to him to know whether it was not too late for one so near death to repent, or seek the Lord? Another asked how the English came to differ so much from the Indians in the knowledge of God, and Jesus Christ, seeing they all had at the first but one father. They asked many other questions like these. Divine truth took hold of their hearts. Many were heard weeping and praying, and others could not sleep, but conversed most of the night on these things. The Indians grew very inquisitive after knowledge in things both divine and human. One of them meeting an ignorant Englishman, who he thought must know more than himself, asked him, "What were the first beginnings of a commonwealth?" The Englishman, being ashamed to let the Indian know that he did not understand the affairs of government, answered, "That the first principle of a commonwealth was *salt*, for" saith he, "by means of salt, we can keep our flesh and fish to have it ready when we need it; whereas you loose much for the want of it. A second principle is iron, for thereby we fell trees, build houses, till our lands, &c. A third is ships by which we carry forth such commodities as we have to spare, and fetch in such as we need, as cloth, wines, &c." "Alas!" saith the Indian, "I fear then that we shall never be a commonwealth, for we can neither make salt, iron, nor ships."

Eliot sought to civilize as well as to Christianize the Indians. He had no hope of permanently benefitting them, unless they had settled habitations.

Without this state of things, they could not be brought steadily under the influence of divine truth. He selected a tract of land in the east part of Newton, and called it *Nonantum*, which in their tongue signified "rejoicing." This and other similar settlements that were afterwards formed, were denominated "*praying towns*." The settlement at *Nonantum* was begun in 1646. It was removed to *Natick* in 1651. Eliot formed fourteen praying towns in Massachusetts. *Natick* still retains its original name. *Nashobah* is now called *Littleton*; *Punkapag*, *Stoughton*; *Massanamisset*, *Grafton*; *Okominkamessit*, *Marlborough*; *Wanixit*, *Tewksbury*; *Magunkaquog*, *Hopkinton*; *Manchage*, *Oxford*; *Chabanakocumwomum*, *Dudley*; *Manexit*, north part of *Woodstock*; *Quintisset*, south part of *Woodstock*; *Wahquisset*, south-east part of *Woodstock*.

Philip's war produced a disastrous effect upon these praying towns. He formed a confederacy among the natives for the purpose of exterminating the English. He used every possible art to draw the praying Indians into this league. The English on the other hand feared that they would turn traitors. The praying Indians stood between two fires. Both parties needed their assistance, and neither of them dared trust them. The number of praying Indians was about 3,000. The whole number of English was about 20,000. Philip's confederacy probably numbered less. It was quite an object with both parties, who were nearly balanced, to secure the praying Indians. The English were so fearful of them that at the commencement of the contest they dared not take them to the war. The General Court finally removed them to *Deer Island* in *Boston harbor*. In December, 1675, Gen. Gookin and Mr. Eliot visited them. "I observed in all my visit to them," says Gookin, "that they carried themselves patiently, humbly and piously, without murmuring or complaining against the English for their sufferings, (which were not few,) for they chiefly lived upon clams and shell fish, that they digged out of the sand at low water. The Island was bleak and cold; their wigwams were poor and mean; their clothes few and thin. Some little corn they had of their own, which the Court ordered to be fetched from their plantations, and conveyed to them by little and little; also a boat and man was appointed to look after them. I may say in the words of truth that there appeared much of practical Christianity in this time of their trial." One of their number thus bewailed his condition to Mr. Eliot. "Oh sir," said he, "I am greatly distressed, this day, on every side; the English have taken away some of my estate, my corn, my cattle, my plough, cart, chain, and other goods. The enemy Indians have taken part of what I had; and the wicked Indians mock and scoff at me, saying, 'now what is come of your praying to God?' The English also censure me and say, I am a hypocrite. In this distress I have no where to look but up to God in the heavens to help me. Now my dear wife and eldest son, (through the English threatening,) run away, and I fear will perish in the woods for want of food; also my aged mother is lost, and all this doth aggravate my grief. Yet I desire to look up to God in Christ Jesus, in whom alone is help." Being asked whether he had not assisted the enemy in their wars when he was amongst them, he answered, "I never joined with them against the English. Indeed they often solicited me, but I utterly denied and refused them. I thought within myself, it is better to die than fight against the church of Christ." After the war had raged a while, the minds of the English were softened towards them. They let them go forth to the war under the command of English officers. General Gookin says that they took and destroyed not less than four hundred of Philip's men.

In 1686, a Mr. John Dunton, an English bookseller, visited *Natick*, the principal settlement of the praying Indians. At one time the church in *Natick* contained between sixty and seventy members. He went out with a party to attend one of Mr. Eliot's lectures. "We had," said he, "about twenty miles to *Natick*, where the best accommodations we could meet with, were very coarse. We ty'd up our horses in two old barns, that were almost laid in ruins. But there was no place where we could bestow ourselves, unless upon the green sward, till the lecture began. While we were making discoveries around the Indian village, we were informed that the *Sachem*, or the Indian King and his Queen were there. The place, it is true, did not look like the royal resi-

dence, however we could easily believe the report, and went immediately to visit their King and Queen; and here my courage did not fail me, for I stepped up and kissed the Indian Queen, making her two very low bows, which she returned very civilly. The Sachem was very tall and well limbed; but had no beard, and a sort of horse face. The Queen was very well shaped, and her features might pass very well. She had eyes black as jet, and teeth white as ivory; her hair was very black and long; she was considerably up in years. Her dress was peculiar. She had sleeves of moose skin, very finely dressed, and drawn with lines of various colors, in arratic work, and her buskins were of the same sort; her mantle was of fine blue cloth, but very short and ty'd about the shoulders, and at the middle with a zone, curiously wrought with white and blue beads into pretty figures; her bracelets and necklace were of the same sort of beads, and she had a little tablet upon her breast very finely decked with jewels and precious stones. Her hair was combed back and tied up with a border which was neatly worked with gold and silver."

Tradition has handed down to us some anecdotes respecting individuals, which exhibit the shrewdness of the Indian character. Waban, at whose wigwam at Nonantum Mr. Eliot began to preach, was commissioned as a Justice of the Peace. Instead of having a long warrant, needlessly multiplying words, as legal instruments do at the present day, he was accustomed to issue his precepts in a very laconic form. When he directed his warrant to the constable, he simply wrote—"Quick you catch um, fast you hold um, and bring um before me, Justice Waban." On another occasion a young Justice asked him what he should do with Indians after they had had a drunken fight, and entered a complaint against any of their number? His reply was, "Whip um plaintiff, whip defendant, and whip um witnesses."

Mr. Eliot translated the Bible into the language of the Indians. He was often troubled to find words in the Indian language, owing to its poverty, to express the precise meaning. In translating the song of Deborah and Barak, where the mother of Sisera is represented as looking through the lattice to see her son return from the battle, he was at a great loss for an Indian word to express lattice; as they lived in wigwams, and had nothing about them that answered to this term. He called an Indian and described to him a lattice, as a wicker work, and wanted to know what word there was in their language that would convey the idea. The Indian could think of nothing but an eel-pot. The mother of Sisera looked through an eel-pot. He found that this word would not do; but what word he substituted I do not know.*

* Some facts respecting "Eliot's Indian Bible," were published not long ago in the Boston Recorder, which it may be interesting for the reader to refer to in this connection.

Eliot's Bible was printed in Cambridge, in 1663, by Samuel Green and Marmaduke Johnson, under the immediate patronage of the Society, which had been formed in England, for the propagation of the gospel among the Indians in New England, commonly called "the Corporation." Johnson was sent over from England by the Corporation for the express purpose of assisting in this great work. Green had been connected with the press almost ever since it was first established in Cambridge. The Corporation, at first, had their printing done in England, but when Eliot had translated his Catechism, &c. and eventually the Bible, into the Indian language, it became necessary that the printing should be done here.† The first materials for the work arrived in 1655. In 1658, it seems by the following record, Green petitioned, through the General Court, for more types:—

"At a General Court holden at Boston, 19th of May, 1658; in answer to the Petition of Samuel Green, printer at Cambridge, The Court Judgeth it mete to commend the consideration to the Commissioners of the united colonies at their next meeting, that so if they see mete they may write to the Corporation in England for the procuring of 20 pounds worth more of letters for the use of the Indian Colledge."

What is here called the Indian College, was the building used for the printing office. It had been erected by the Corporation, and designed as a college for Indian youth; but was afterwards taken for a printing office. The printing of the Indian Bible was considered—as it would be indeed at this day—a work of great magnitude. It excited the attention of the nobility in England, and the press of Harvard College became famous in consequence of it. Two editions of the Bible were printed. The first in 1663, which consisted of 1,000 copies. The whole cost of the edition, including 500 extra copies of the New Testament, and also an edition of Baxter's Call, the Psalter, and two editions of Eliot's Catechism, all in the Indian language, was about 1,200*l*. sterling. The second edition of the Bible of 2,000 copies, was completed in 1686, and cost considerably less than the first. Mr. Eliot gave a part of his salary towards it.

The Bible was printed in quarto, on paper of the pot size. It had marginal notes, and contained an Indian translation of the New England version of the Psalms. The title was as follows:—"The Holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the

† There was an Indian who had been instructed at the Charity School in Cambridge, to read and write the English language, who became a printer, and was called by the name of James Printer. He assisted in printing the Indian Bible. Within the last half century some of his descendants were living in Grafton.

A few of Eliot's converts entered Harvard College. A brick building was erected for their particular accommodation. Only one or two ever completed their collegiate course.

The work of converting the Indians was opposed, both by the Powows and Sachems. The people stood in awe of the Sachems. Hiacoomes, a convert of the Mayhews on Martha's Vineyard, defied the power of the Powows. In the midst of a great assembly on the island, the power of the Powows was debated. One called out, "Who is there that does not fear the power of the Powows?" The Powows were enraged with the praying Indians, and threatened them with immediate death; but Hiacoomes challenged them to do their worst. "Let all the Powows on the island come together, I will venture myself in the midst of them all. Let them use all their witchcrafts, with the help of God, I will tread upon them all." The heathen Indians were astonished at the boldness of Hiacoomes. But they saw that no harm came nigh him, and they concluded that the God of the English was superior to the god of the Powows. The gospel destroyed the tyranny that the Sachems were accustomed to exercise over the common people. Hence they were all united in opposing its introduction. After a public lecture, a Sachem used threatening and insulting language, and told Eliot that all the Sachems in the country were opposed to the work. In giving an account of this interview, Mr. Eliot says, "I was alone and not any Englishman with me; but it pleased God to raise up my spirits; not to a passion, but to a bold resolution, so that I told him it was God's work in which I was engaged; that He was with me, and that I feared not him, nor all the Sachems in the country; and that I was resolved to go on, do what they might." This bold reply caused the Sachem to quail before the man of God.

King Philip felt the same hostility. After Mr. Eliot had presented to him the great truths of the gospel, he took hold of a button on Mr. Eliot's coat, and said, "I care for the gospel just as much as I care for that button."

The life of a missionary is not one of luxury and ease, but of toil and trial. He needs much of the spirit of Him that endured great contradiction of

consent of the Corporation in England for the Propagation of the Gospel amongst the Indians in New England." The title in the Indian language is as follows:—"Manusse Wunneetupanatamwe Up-Biblum God naneeswee Nukkone-Testament kah work Wusku-Testament. Nequoshinnumuk nashpe Wuttinnemuk Christ noh asowesit John Eliot. Nahohtoeu ontehetoe Printewoomuk. Cambridge: Printeuoop nashpe Samuel Green kah Marmaduke Johnson."

It is impossible at this day to form any conception of the labor and patient industry which this work must have cost Mr. Eliot. To reduce to writing the rude language of the Indians, to translate into it the whole Bible, and then to superintend the printing by persons unacquainted with the language; and all this in the midst of unremitting efforts to bring the Indians to the knowledge of the truth, and in addition to his labors as pastor of the church in Roxbury—was an undertaking which might well have tired the strongest hand, and discouraged the stoutest heart.† It is a striking illustration of the mutability of human affairs, that a book thus laboriously prepared, for enlightening a people then numerous, is now, in less than two centuries, a sealed book—the race of beings for whose benefit it was designed, is entirely extinct, and probably not a person on earth can read it.

The Indian Bible was dedicated to King Charles the Second, who had encouraged the undertaking. The following extracts from the dedication, will interest the curious reader:—

"*Most Dread Sovereign.*—We are bold to Present to Your Majesty the WHOLE BIBLE, Translated into the Language of the Natives of this country, by *A Painful Labourer in that Work*, and now *Printed and Finished*, by means of the Pious Beneficence of Your Majesties Subjects in England: which also by Your Special Favour hath been continued and confirmed to the intended Use and Advancement of so Great and Good a Work, as is the *Propagation of the Gospel to these poor Barbarians* in this (Ere-while) Unknown World."

"And though there be in this Western World many colonies of other European nations, yet we humbly conceive no Prince hath had a return of such a Work as this. The Southern colonies of the *Spanish Nation* have sent home from this American Continent, much Gold and Silver, as the Fruit and End of their Discoveries and Transplantations; That (we confess) is a scarce commodity in this colder climate. But (suitable to the Ends of our Undertaking) we present this Fruit of our poor Endeavors to Plant and Propagate the Gospel here; which upon a true account, is as much better than Gold, as the Souls of men are worth more than the whole World. This is a nobler Fruit (and indeed in the Counsels of All-Disposing Providence, was an higher intended End) of *Columbus* his Adventure. And though by his Brother's being hindered from a seasonable Application, your Famous Predecessour and Ancestor, King Henry the Seventh, missed of being sole Owner of that first Discovery, and of the Riches thereof; yet if the Honour of first Discovering the True and Saving Knowledge of the Gospel unto the poor Americans, and of Erecting the Kingdome of JESUS CHRIST among them, be Reserved for, and do Redound unto your Majesty, and the English Nation, After-ages will not reckon this Inferiour to the other. Religion is the End and Glory of Mankind. And as it was the Professed End of this Plantation, so we desire ever to keep it in our Eye as our main design (both as to ourselves and the Natives about us) and that our Products may be answerable thereunto."

† There is a tradition—which we believe has the authority of Mather's *Magnalia*—that Mr. Eliot wrote the whole of his translation with one pen.

sinner, and came not to be ministered unto, but to minister. He is called to practice great self-denial. Eliot thus describes his own personal hardships on one occasion. "I was not dry, night nor day, from the third day to the sixth; but so travelled, and at night I pull off my boots, wring my stockings, and on with them again, and so continue, yet God helped. I considered that word 2 Timothy 2, 3. Endure hardness, as a good soldier of Jesus Christ."

In the times of Eliot there was no *Missionary Herald*, or other magazine, through which he could communicate the results of his labors. He sent over to England an account of his success, and the hearts of Christians there were affected. Sir Robert Boyle and his friends formed an association to assist Mr. Eliot, which defrayed the expense of publishing two editions of his Bible.

Eliot lived to the advanced age of eighty-six. He brought forth fruit in his old age. After he was unable to preach publicly, he was accustomed to give instruction to the negroes, at his own house. Cotton Mather applies the words of Polycarp to Eliot. These eighty-six years, said the holy man, have I served the Lord Jesus Christ, and he has been such a good master unto me all the while, that I will not now forsake him. Eliot's last words were, "Welcome joy;" and he departed calling upon the by-standers, "Pray, pray, pray."

Mather applies to his death, what he was accustomed to apply to the death of others. When informed of the death of pious men, and asked what shall we do? he would answer, "Well, but God lives! Christ lives! the Saviour of New England yet lives! and he will reign till all his enemies are made his footstool."

I cannot bring this article to a close without noticing some of the leading traits in Eliot's character. Eliot was a man of untiring industry. He did not form a plan, pursue it a little while, and then abandon it. Having formed his plan, he pursued it day by day. He was forty-two years old before he commenced the work of acquiring the Indian language. Most men when they arrive to this time of life, think that they are too old to engage in any new enterprise. The most that they can do is to pursue the track in which they have been accustomed to walk. But Eliot struck out a new, unbeaten path. He had formed the purpose of preaching the gospel to the heathen, and immediately set about the means necessary to accomplish it. Their language must be acquired and reduced to writing. By untiring perseverance he accomplished his object. Let no one suppose that he can ever accomplish any thing valuable without persevering industry. The author who writes one line a day, will ultimately make a book. The student that acquires one fact, or settles one principle, in a day, will ultimately gain much general information, or scientific knowledge. Untiring, ceaseless labor will overcome all difficulties. A divine, lately deceased at the advanced age of ninety-six, who stood at the head of his profession in New England, once said to a young man, "If you ever do any thing in the world you have got to sweat."

Another trait in Eliot's character was a desire to do good. This was indeed the secret spring of all his actions. He desired to do good in the best and highest sense. He wished to improve the temporal condition of the Indians, to break up their savage habits, and introduce among them the arts of civilized life. But his principal object was to bring them to be acquainted with the gospel. For this great and holy purpose of doing good, he reduced their speech to a written language; translated the Bible, and other religious books; made painful journeys in the wilderness; partook of coarse fare in their wigwams, and endured opposition from the Powows and Sachems. He was a true disciple of Him that went about doing good. He was equally ready to do good to his neighbors as to the sons of the forest. He was indeed sometimes guilty of overmuch generosity. So great was his charity that his salary was often distributed for the relief of his needy neighbors so soon after the period at which it was received, that before another period arrived, his own family were straitened for the comforts of life. One day the parish treasurer, on paying the money for the salary due, which he put into a handkerchief, in order to prevent Mr. Eliot's giving away the money before he got home tied the end of the handkerchief in as many hard knots as he could. The good man received his handkerchief and took leave of the treasurer. He imme-

diately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them that God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who, with moistened eyes, began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, with a trembling accent, Here, my dear, take it, I believe the Lord designs it all for you."

This hasty sketch of the life of Eliot, shows what kind of men the fathers of New England were. Our Pilgrim fathers were such a race of men as the world has seldom seen. They were not brought up in the luxuries of a court. They had not slept on beds of down; but had been trained in the school of adversity, and been familiar with hardships and dangers in their native land. They were men of high intellectual attainments, but their highest glory was their devoted piety. Had it not been for their religion, they might have remained quietly in their native land. Or had their religion been of the accommodating kind, believing only what was popular, and conforming to men that were in authority, they might have been promoted in church and state. But they could not fashion their doctrines to the varying hour. They drew their opinions from the word of God. God's revealed truth is unchangeably the same. Come what would, they must adhere to God's truth, and under the influence of this truth their characters were formed. Thus they were exactly fitted to embark in such an enterprise as that in which they engaged. Eliot is a fair sample of the Pilgrim fathers. They were men of high intellectual attainments, and devoted piety. It was such men that laid the foundations of our social, literary, and religious institutions. These institutions were planted with their prayers, and watered by their tears. Upon us, their descendants, rests the responsibility of preserving them uncorrupted. They can be thus preserved only by cultivating high intellectual attainments, and a spirit of devoted piety. As long as these are cherished, New England will continue to be the glory of this western world. She will continue to send forth her sons into the great western valley, and to imbue this rising nation with the spirit of civil and religious liberty which was brought to her shores in the May-flower.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

UNITED STATES.

Mr. Robert Carter, bookseller, of New York, is now selling Merle D'Aubigné's History of the Reformation, at one dollar for the set, containing three volumes. We are glad to see that the History of Europe by Alison, is republishing in numbers, by the Harpers, at twenty-five cents each. The work will be completed in sixteen numbers, making four volumes of about 600 pages each. The History of Alison, though marked by serious defects, has already attained a standard character. The publishers might do well to print as an Appendix, the late review of Alison in the Edinburgh. Some such *addendum* is necessary for the American reader. The author is wonderfully ignorant of the spirit and history of our republican institutions. The same publishers are reprinting, in twelve parts, of 112 large pages each, Brande's Encyclopædia, or a Dictionary of Literature, Science, and Art. We earnestly hope, that some bookseller will publish, in a cheap form, Grahame's History of the United States, the best work on the subject, in our opinion, which has yet appeared. The lamented author took a truly Christian view of his duties as an historian.

The first volume of a Missionary Encyclopædia has just appeared from the press of

Mr. Damrell, of Boston. It is under the charge of Rev. J. A. B. Stone, late teacher of Biblical Literature in the Newton Theological Institution. It embraces, among other things, the first volume of a History of the English Baptist Missions, by Rev. J. A. Cox, LL. D. The plan will include the republication of such works as Moffat's "Missionary Labors and Scenes in South Africa." The substance only of missionary volumes will in general be given. The object of the publication will not interfere with the common missionary periodicals of the day. It is intended to supply wholesome and interesting reading, at a very cheap rate, and in a form suitable for the widest circulation.

Allen, Morrill & Wardwell, of Andover, have in preparation a translation of "The School Grammar of the Greek Language, by Raphael Kühner," corrector of the Lyceum at Hanover in Germany. It will be embraced in a single volume of between 500 and 600 pages octavo, and will be printed on new Greek type which is soon expected from the foundry of Tauchnitz at Leipsic. The author has published three Greek Grammars. The one, which is in the process of translation, is intermediate between the Elementary Grammar and the copious Greek Grammar in two volumes. The latter is a kind of thesaurus of the language. Illustrations from it, especially from the Syntax, will be borrowed when necessary, and incorporated in the translation. Use will, also, be made of the treatise on Syntax, by Prof. Bernhardy, of Halle. Of the grammatical works of Kühner, we believe that there is but one opinion by the scholars of our country who have examined them. He is remarkable for clearness of method and exactness of statement. He has combined, in a perspicuous manner, the results of a multitude of single treatises on various parts of Grammar, or, as they are termed in Germany, monograms. The translators are S. H. Taylor, Principal of Phillips Academy, Andover, and B. B. Edwards, Professor in the Theological Seminary.

The volume on the Nestorians of Persia, by the Rev. J. Perkins, mentioned in our last No., p. 193, has appeared in a large and well printed octavo of 500 pages. It contains a map of Persia and the adjacent regions, and twenty-seven colored lithographic engravings. A part of these are well executed, and all serve as valuable illustrations. The book is in the form of a journal of the travels of the author to and from Persia; of his residence at Tabreez and Orómiyah, with copious observations on the condition of Persia, of the Muhammedans, of the Nestorians, and of the American mission. We shall be much disappointed, if the volume does not prove very acceptable to the friends of missions, and to the literary public, as well as honorable to the author.

ITALY.

An historical work has lately been published in Germany, under the title of the "Kingdom of Lombardy Venice." It contains many sad details, showing the unavoidable decay of some of the finest countries in the world, when subjected to the conjoint influence of a despotic government and a corrupt religion. The kingdom of Venetian Lombardy now contains only 4,677,900 souls. The deaths annually are one out of twenty-six. Crimes against persons are numerous, and the mean proportion of late years, gives 250 homicides, 780 persons wounded and attacked with murderous weapons, 136 sentences for rape, and 736 cases of less rude crimes. In the depopulation of the country, a large number of bears and wolves make their appearance from the surrounding mountains. Between 1832 and 1837, 135 wolves and 34 bears were killed in the plains of Lombardy. In Venice itself, the number of deaths exceeds that of the births by 1,000 a year. Every thing is degenerating and dying. These fine regions, highly favored of Heaven, rich in material as well as in beauty; where corn, the vine, the silk-worm, and rice, all flourish; which produce, annually, 31,250,000 gallons of wine, and export 28,000 tons of Parmesan cheese, are poor and wasting away. The active and industrious among the younger part of the population, condemn themselves to voluntary exile. Thus the cities are deserted, and the ancient ruins will soon be all which will be interesting to the traveller from other lands.

FRANCE.

The History of France has recently employed many of her learned men. Prof. Lehuëroy published in 1842, a History of the Government and Institutions of the Merovingians. In 1838, A. Bazin issued a History of France under Louis XIII., in four volumes. He has lately added two volumes, bringing down the history to the death of Cardinal Mazarin, in 1661. The first volume of the 6th edition of De Barente's work on the Dukes of Bourbon of the House of Valois, has appeared. Sismondi's History of France had reached, at the time of his death, the year 1726, and the 27th volume. By the order of the minister, Villemain, the whole collection of the Letters of Henry IV. will be published. They amount to 2,500, only 1,500 of which have hitherto been printed.

A professorship for the Tibetan language and literature has been established at Paris, and P. E. Foucaux appointed professor. His inaugural discourse has appeared, entitled, "An Oration pronounced at the opening of a course on the language and literature of Tibet, in the royal library."

GERMANY.

Dr. William Gesenius, the eminent orientalist of Halle, died Oct. 26, 1842. He was the founder of that school of the interpretation of the Old Testament, which relies chiefly on a knowledge of languages and criticism. He was born at Nordhausen, Feb. 3, 1786. He was, consequently, at the time of his death, not quite fifty-seven years of age. He studied at the Gymnasium at Nordhausen, and at the Universities of Helmstädt and Göttingen. On the recommendation of the celebrated John Von Müller, he was appointed Professor of ancient literature in the Gymnasium at Heiligenstadt. In 1810, he became Professor Extraordinarius of theology, in Halle, and in the following year, Professor Ordinarius. In 1820, he went to Paris and Oxford, for the purpose of examining oriental MSS., and other treasures in those cities. His principal works are, the Hebrew Grammar, thirteen editions; History of the Hebrew Language; a Hebrew Dictionary, in several forms and editions; a Thesaurus of the Hebrew Language, left incomplete, we fear; an excellent edition of Burckhardt's Travels in Syria and Palestine; a translation of Isaiah, with a commentary; several works on the Phenician language, and numerous and valuable articles in Ersch and Grüber's Encyclopædia.

His last illness, as we learn from a private source, was long and severe. The ceremonies at his funeral were arranged, agreeably to his own request, by the students of the University. More than 400 followed in the procession. An address was delivered by his colleague, Prof. Marks. He was, as is well known, a leading neologist. Whether there was any change in his views, towards the close of his life, we have not learned. The good, which he was the instrument, in the hands of a wise Providence, of accomplishing, is very great. Thousands, throughout Christendom, are reaping the benefits of his labors on the Hebrew and the cognate dialects. We only regret, that he did not experience, during his life, the consolations which a cordial belief in the divine word always affords. We do not learn who is thought of as his successor. The most probable candidates are Prof. Rödiger of Halle, and Prof. Hupfeld of Marburg. Both are extremely well qualified for the place.

The Academy of Sciences at Paris, has bestowed upon Dr. Benfey of Göttingen, the Volney prize for his *Lexicon on the Roots of the Greek language*. Prof. Hävernicks, an evangelical man, and a friend of Tholuck, has entered on his duties as Professor of Theology at Königsberg, though with much opposition from his neological colleagues. The venerable Schelling is attracting large audiences to his lectures at Berlin, much to the annoyance of the Hegelians. An edition of his works, in four parts, is promised. He retains full possession of his powers, though he is sixty-eight years old.

EUROPEAN UNIVERSITIES in 1831, 1836, and 1841.

The following important article we find in the "Halle Allgemeine Literatur Zeitung," for May, 1842. It is copied into that publication from the "Universal Prussian State Gazette."

<i>Founded or restored.</i>	<i>Place.</i>	<i>Number of Students</i>			<i>Founded or restored.</i>	<i>Place.</i>	<i>Number of Students</i>		
		<i>in 1831</i>	<i>in 1836</i>	<i>in 1841</i>			<i>in 1831</i>	<i>in 1836</i>	<i>in 1841</i>
1150	Bologna	600	410	560	1591	Dublin	1250	1310	1350
1189	Montpellier	730	730	780	1607	Giessen	220	210	430
1206	Paris	5680	7260	7000	1614	Gröningen	300	265	280
1222	Salamanca	460	400	500	1621	Strasburgh	815	850	880
1224	Naples	1400	1120	1550	1632	Dorpat	500	540	595
1228	Padua	450	1300	1500	1634	Utrecht	580	490	520
1233	Toulouse	1190	1280	1300	1665	Kiel	380	300	390
1248	Rome	600	700	680	1668	Lund	600	650	650
1249	Oxford	5000	5154	5200	1672	Innsbruck	400	400	500
1279	Cambridge	5380	5467	5530	1694	Halle	640	650	700
1300	Lyons	70	70	80	1702	Breslau	700	800	700
1307	Perugia	200	210	210	1703	Dorpat, renewed			
1308	Coimbra			1900	1705	Moscow	850	970	1360
1337	Siena	200	245	260	1717	Cervera	570	570	600
1338	Pisa	510	545	580	1725	Dijon	410	420	450
1346	Valladolid	1280	1200	1300	1734	Göttingen	1260	1100	700
1348	Prague	1400	1430	1460	1742	Erlangen	260	350	310
1354	Osca (in Spain)	550	535	550	1756	Vienna, renewed			
1361	Pavia	1300	1460	1590	1764	Cagliari	240	240	260
1365	Vienna	2400	2500	2700	1766	Sassari	225	230	240
1368	Geneva	210	220	330	1770	Pavia, renewed			
1385	Heidelberg	900	600	660	1784	Olmütz, do.			
1403	Würzburg	400	510	450	1784	Lemberg	800	880	1060
1409	Aix	115	120	120	1784	Pesth, renewed			
1409	Leipsic	1000	980	950	1800	Montauban	360	370	400
1410	Valencia	1600	1410	1600	1800	Rouen	65	70	85
1411	St. Andrews	180	185	200	1801	Rennes	260	280	315
1412	Turin	1200		1300	1803	Casan	130	150	190
1419	Rostock	100	90	115	1803	Charkow	290	300	330
1426	Louvain				1803	Wilna	400	500	610
1431	Poitiers	206	220	250	1806	Lausanne	200	200	230
1433	Caen	270	220	205	1810	Berlin	1690	1800	2090
1433	Florence	170	200	220	1811	Breslau, renewed			
1441	Bordeaux	105	115	120	1811	Christiania	600	655	710
1445	Catania	500	500	600	1812	Genoa	450	500	610
1447	Palermo	600	600	735	1815	Halle, renewed			
1456	Griefswald	200	220	250	1816	Liege	350	360	350
1457	Freiburg	300	350	300	1816	Ghent	220	280	340
1458	Glasgow	1500	1500	1600	1816	Warsaw	600	260	400
1460	Basle	130	110	140	1817	Cracow	200	300	300
1465	Pesth	1690	1800	1900	1817	Lemberg, renewed			
1471	Aberdeen	460	480	510	1818	Bonn	690	700	630
1474	Toledo	250	205	260	1819	St. Petersburg	1000	1120	1300
1474	Saragossa	1110	800	1100	1823	Corfu	300	300	300
1475	Copenhagen	1100	1200	1260	1824	Camerino	100	200	210
1476	Upsal	1160	1300	1450	1824	Macerata	80	250	320
1477	Tübingen	600	700	740	1824	Fermo	100	200	235
1486	Grätz	360	400	510	1824	Ferrara	60	120	200
1499	Alcala	360	310	370	1825	Innsbruck, renewed			
1504	Seville	840	620	800	1826	Grätz, do.			
1525	Marburg	260	260	290	1827	Olmütz, do.			
1531	Granada	835	820	810	1826	Münich	500	1260	1350
1532	St. Jago	1050	1000	1100	1828	London	430	610	960
1538	Geneva, renewed				1828	Helsingfors	570	395	440
1544	Königsberg	350	370	400	1831	King's Coll., London			
1548	Jena	600	500	470	1833	Kiew		160	300
1552	Oriola (Spain)	130	90	130	1833	Zürich		185	200
1564	Besançon	76	70	70	1834	Bern		150	200
1575	Leyden	800	770	620	1835	Louvain, renewed			
1580	Oviedo	420	430	450	1837	Brussels			60
1581	Olmütz	55	105	200	1838	Athens			180
1582	Würzburg, renewed				1838	Messina			60
1581	Edinburgh	2020	2050	2200	1838	Malta, renewed			200

GENERAL SUMMARY.

Number of Universities founded or reëstablished in the 12th century,					2
"	"	"	"	13th	8
"	"	"	"	14th	12
"	"	"	"	15th	27
"	"	"	"	16th	15
"	"	"	"	17th	9

Number of Universities founded or reëstablished in the 18th century,	14
“ “ “ “ 19th “	39
Number of European Universities in 1841, ...	118
“ Students at “ in 1831, ...	74,000
“ “ “ in 1836, more than	77,000
“ “ “ in 1841, ...	94,600

The following results also appear :—

Country.	Geograph. Sq. miles.	Pop.	No. of Univer.	No. of Students.	No. of Stud. to sq. mile.	No. of Stud. to pop.
Russia,	99,000	55,000,000	11	6,570	1-15	1 to 80
Great Britain,	5,760	27,000,000	10	17,750	3	1 to 15
France,	9,850	35,000,000	14	12,180	1 1-4	1 to 28
Austria,	11,700	37,000,000	9	15,100	1 1-3	1 to 24
Prussia,	5,100	15,000,000	7	5,220	1 1-42	1 to 28
Rem. of Germany,	4,920	17,000,000	12	7,960	1 3-5	1 to 21
Denmark,	2,480	2,250,000	2	1,430	3-5	1 to 15
Sweden & Norway,	13,760	4,300,000	3	2,810	2-11	1 to 15
Spain,	8,450	13,000,000	15	10,100	1 3-10	1 to 12
Italy,	4,800	18,000,000	19	8,800	1 5-6	1 to 20
Portugal,	1,950	4,200,000	1	1,960	1	1 to 20
Switzerland,	850	2,250,000	5	1,100	1 1-3	1 to 20
Belgium,	537	4,100,000	4	1,400	2 3-5	1 to 29
Holland,	606	3,000,000	3	1,420	2 1-3	1 to 21
Greece,	720	1,000,000	1	200	1-3	1 to 50
Ionian Isls.	52	250,000	1	300	5 4-5	1 to 8
Cracow,	21	130,000	1	300	14 2-7	1 to 4

In Christian Europe there are 170,556 geographical square miles.

There is 1 University to 1,457 7-9 geographical square miles.

There is 1 Student to 1 3-4 geographical square miles.

There is 1 Student to 2,505 15-19 of the 237,000,000 population.

Of the whole population, 1-25 per cent. are Students at the Universities.

The above estimates are copied and translated exactly from the Halle Journal. There may be slight discrepancies in the calculations. In the Universities of Oxford and Cambridge, the whole number of students on the books is given. The actual residents are considerably less in number. There are institutions not enumerated in the above lists, which are sometimes ranked as Universities. The institutions at Durham and Dumfries in Great Britain are instances.

NOTICES OF NEW PUBLICATIONS.

A complete Hebrew and Chaldee Concordance to the Old Testament, comprising also a Condensed Hebrew-English Lexicon, with an Introduction and Appendices. By Isaac Nordheimer, D. P., Prof. of Oriental Languages in the University of the city of New York, assisted by William W. Turner. Part I. pp. 190, quarto. New York and London, Wiley and Putnam, 1842.

The publication of a valuable Hebrew Concordance, on the basis of that of Buxtorf, was completed in 1840 by Tauchnitz, of Leipsic. The author is a young and learned Jew by the name of Julius Fürst. It was printed in twelve folio numbers, containing in all 1,428 pages, double columns. The price in this country is about fifteen dollars. The paper is very clear and strong, and the typography every way good. We have

used it two or three years, more or less, with much satisfaction. In the last two Nos. there are Indexes and Tables which materially enhance the value of the work.

Dr. Nordheimer's Chrestomathy is founded on that of Fürst, with the following advantages and improvements. 1. The price (for the 9 parts of 100 pages each,) will be eight dollars. 2. A compendious Hebrew-English Lexicon. 3. The correction of many typographical errors in Fürst. 4. A more convenient form. The first No. only is issued. Much room is saved by dispensing with *leads*, without, at the same time, rendering the reading painful to the eye. The Hebrew type is smaller than that used by Fürst, yet it is well formed and distinct. The vowels are not inserted, except when the word is first mentioned.

Of the utility of the undertaking, there can be no question. The habitual use of a Concordance by Biblical students would soon put a new face on scriptural investigations. The demand of prolix and unprofitable commentaries would be mostly superseded. Even lexicons would not be so indispensable as they are now. New and unlooked for light would be thrown upon every part of the inspired records.

We trust that Dr. Nordheimer and his able assistant will receive every encouragement. It is an arduous but most honorable work which they are performing. We fear (from the interval which has now elapsed since the issuing of the first No.) that poor encouragement is furnished by the Biblical community, and that the editors will get little, except good wishes and impaired health for their pains. For the honor of the country, and of sacred learning, we trust that it may be otherwise.

Since the above was written, Dr. Nordheimer has deceased. He was an eminent Oriental scholar, as his Hebrew grammar abundantly shows. Whether the Concordance will be completed, we do not know.

History of Pomfret, Ct. A Discourse by Rev. Daniel Hunt, pastor of the First Congregational Church in Pomfret. Hartford, 1841, pp. 35.

The first church in Pomfret was organized, as is supposed, October 26, 1715. The successive pastors have been Rev. Messrs. Ebenezer Williams, Aaron Putnam, Asa King, James Porter, Amzi Benedict and Daniel Hunt. The West church in Pomfret (Abington) was formed January 28, 1753. The ministers have been Rev. Messrs. David Ripley, Walter Lyon, Charles Fitch and Nathan S. Hunt. The last named is the present pastor. Pomfret has furnished a large number of graduates for our colleges. Among them are 30 clergymen, and 11 lawyers. We notice the names of Rev. Chester Williams of Hadley, Rev. Joseph Sumner, D. D., of Shrewsbury, Rev. A. H. Vinton, of Boston, Rev. Francis Vinton, of Newport, Hon. Benjamin Ruggles, Senator in Congress from Ohio, Hon. Elisha Williams, of Hudson, N. Y., Hon. Thomas Grosvenor, and Hon. John P. Cushman, members of Congress from New York, and Hon. J. P. Hall, of New York.

The sermon of Mr. Hunt is well prepared, and is filled with interesting facts.

The Sabbath: A Poem in two parts. By Abijah Bigelow. Worcester: H. J. Howland, 1842.

We regard it as among the most cheering indications for good to our country at the present time, that, after a disastrous experiment on the part of the nation, in one extensive branch of the public service at least, of the policy of proceeding in open disregard of the Sabbath, the claims of this great Christian institution are beginning to be reasserted, with a new and somewhat more extensive conviction in the public mind, of their reasonableness and binding obligation. It may, with reason, be considered that the stamp of reprobation has been virtually put upon that unchristian policy, by various acts of the present Post Master General both official and informal; and we trust, that this national violation of the Sabbath must soon cease in all our borders. The opportunity is most favorable for every friend of the Sabbath, and of the best interests of

society amongst us, to lift up his voice against every kind of trespass, in this important particular, upon the rights of God and man. Animated in some measure doubtless, by such encouragement, and impelled evidently by a deep, habitual sense of the dangers to our social and civil welfare from this heaven-daring impiety, the author of the pamphlet before us has drawn from authentic history, and set forth in a form adapted to engage attention, some of the worst mischiefs to society which have attended upon the public desecration of the Lord's day.

The public sphere in which the author has been called to act during a long and useful life, several years of which were occupied with the duties of a Representative in Congress, his intercourse with statesmen and civilians, and an extensive observation of society at large, very naturally directed his attention, as a Christian patriot, to the national and civil aspects of the subject. It is peculiarly gratifying to find men of this class disposed to employ their pens, as well as to exert their personal influence, for the promotion of high moral and religious interests. The Poem breathes throughout an earnest and manly strain of Christian sentiment, and is written with an aim not so much to entertain the fancy, as to impress the conscience and the heart. It would be particularly useful if scattered among the families at the West, where, among a population imperfectly supplied with Christian instruction on the Sabbath, there are great temptations wholly to neglect the day.

Universalism Examined, Renounced and Exposed; In a series of Lectures, embracing the Experience of the Author during a ministry of twelve years, and the Testimony of Universalist ministers to the dreadful moral tendency of their faith. By Matthew Hale Smith. Second Edition, 12mo., pp. 396. Tappan and Dennet, Boston.

The principal facts in the history of the author of this book, connected with his conversion from the error of Universalism, his public renunciation of the system, and his recent establishment in the ministry as a pastor of a Congregational church in Nashua, N. H., are known to the public. In these Lectures he gives his reasons for renouncing Universalism, which, in addition to an interesting account of his own religious experience, comprise the principal arguments against it drawn from the testimony of the Scriptures, and from the difficulties, and the practical fruits of the system. On this last point the work is particularly full. The book is well written, handsomely printed, and is having a very extensive sale.

Collections of the Georgia Historical Society. Vol. 2d, pp. 336.

The Georgia Historical Society was formed in 1839. The Act of Incorporation is dated on the 19th of December of that year. It embraces more than one hundred and fifty resident members, and a large number of honorary members residing in other States. The individuals most active in originating the Institution and in awakening public attention to the subject, were I. K. Tefft, Esq., William B. Stevens, M. D., and Richard D. Arnold, M. D. The splendid Autographical collection of Mr. Tefft, together with the many valuable documents in his possession pertaining to the colonial and revolutionary history of Georgia, had impressed upon his mind the importance of such a society; and Dr. Stevens, from his acquaintance with similar associations in New England, was prepared to give to such an object the aid of his vigorous pen. He has since been engaged to write the history of the State.

From the last section of the Act of Incorporation, it appears that the Legislature have confided to the care of the Society the transcript of invaluable documents obtained in England, at a large expense to the State, by Rev. Charles W. Howard. These are comprised in twenty-two volumes folio. Fifteen are from the Board of Trade, six from the State Paper office, and one from the King's Library; forming a body of the most important documentary information, relating to the colonial history of Georgia.

The contents of the volume before us are as follows: 1. A Discourse delivered before

the Georgia Historical Society, at the celebration of their second anniversary, Feb. 12, 1841, by William Bacon Stevens, M. D.;—2. A New Voyage to Georgia, &c. A curious account of the Indians by an honorable person, and a Poem to Oglethorp;—3. A State of the Province of Georgia, attested upon oath in the court of Savannah, November 10, 1740;—4. A Brief Account of the causes that have retarded the progress of the Colony of Georgia in North America, attested upon oath. Being a proper contrast to “A State of the Province of Georgia, attested upon oath,” and some other misrepresentations on the same subject. London, printed in the year 1743;—5. A True Historical Narrative of the Colony of Georgia in America, from the first settlement until the present period, &c. &c. By Pat. Tailfer, M. D., Hugh Anderson, M. A., Da. Douglass, and others. Charleston, printed for the authors, 1741.—6. An Account showing the progress of the Colony of Georgia in America, from its first establishment. Published per order of the Honorable, the Trustees. London, printed in the year 1741. Reprinted at Annapolis, Md., 1742.

Three Lectures On the Impolicy and injustice of Religious Establishments in the Australian Colonies; delivered in the School of Arts, Sidney, in the month of April, 1842. By John Dunmore Lang, D. D., Minister of the Scots Church, and Principal of the Australian College, Sidney, and Honorary Vice President of the African Institute of France.

Through the obliging attentions of Dr. Lang, we have received the “Supplement to the Colonial Observer, published under the superintendence of the Presbyterian Church Society of New South Wales,” which is an Extra from that paper, printed on two and a half medium newspaper sheets, and entirely occupied with the Lectures above named. The distinguished author, since his return to Sidney from his recent visit to England and to this country, has found occasion to take up his pen, and to throw the full weight of his influence, in opposition to two great public abuses under which the interests of society in the Australian Colonies are severely oppressed. By reference to page 305 of the last volume of the Register, the reader will find a brief notice of a spirited pamphlet published by Dr. Lang, in April, 1841, exposing, and remonstrating against the manner in which, through Papal artifice, individual cupidity, and the negligence, if not the actual connivance, of the legislative authorities, the Bounty System of Immigration, as it is called, is virtually turned into an immense engine for promoting the ascendancy of Popery in those colonies. In the Lectures before us the learned Doctor, with characteristic boldness and vigor, has assailed the policy of the existing religious establishments; and shows the unequal and oppressive operation of the system, especially as applied in New South Wales. In that country four of the most considerable religious denominations are supported by government. These are the Episcopalians, which are the most numerous, and the most wealthy; the Roman Catholics, which rank next in point of numbers, but are the lowest in point of wealth; the Presbyterians, including the largest portion of the free emigrants of the middle and humbler classes; and the Methodists. The flagrant injustice of enforcing the system at present in operation in Australia, which applies the proceeds of a general taxation to the support of the ecclesiastics of these four sects, without any reference to the proportion of taxes assessed upon each for the support of religion, is made sufficiently manifest. The greatest gainers by it, by far, are the Roman Catholics.

In the first of these Lectures the author gives a Sketch of religious establishments in Europe, showing the immense evils which the system has inflicted upon the Christian world. The second is devoted to the illustration, by an extensive comparison of facts derived from the author's personal investigations while in this country, of the “Efficiency of the voluntary system in the United States.” In the third the impolicy and injustice of the Religious establishment in the Australian Colonies is exhibited with unsparing faithfulness.

For his noble efforts in this cause, which he justly considers as “pre-eminently a

struggle for freedom," Dr. Lang is now suffering, as we suppose, under the censures of his own Presbyterian Synod, who have lately passed an act deposing him from the ministry, and declaring his pulpit to be vacant. This consequence was perhaps to have been expected. But the courage of such a champion in such a cause will doubtless remain undaunted. As some evidence of the confidence with which he has cast himself upon the issue, in this conflict with the powers that be, we offer to the reader only the closing paragraph of the Lectures here noticed.—"The great battle therefore," observes Dr. Lang, *is now begun*. The Rubicon is already past. The flag, (which the enemies of civil and religious liberty are quite welcome to call a revolutionary flag, if they please) having for its motto, 'No taxation necessary for the support of religion' is now unfurled on the shores of Australia. The first blow in the contest is actually struck; and there are some at least, if I am not greatly mistaken, who will wince under it. The first shot is fired; and, be assured, the report will reverberate through every British colony in this Hemisphere, till the last vestige of the unholy alliance that subsists between church and state in this continent has disappeared."

Quarterly List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

MAINE.

S. TALBOT, Cong. inst. pastor, Alna, Oct. 5, 1842.
J. C. SMITH, Unit. ord. Evan. Portland, Oct. 11.
BENJAMIN R. ALLEN, Cong. inst. pastor, South Berwick, Oct. 12.
JAMES DRUMMOND, Cong. ord. pastor, Lewiston Falls, Oct. 12.
CYRUS CASE, Bap. ord. pastor, Monmouth, Oct. 25.
LUTHER F. BEPCHER, Bap. inst. pastor, Portland, Oct. 26.
LEONARD W. HARRIS, Cong. ord. pastor, North Bridgeton, Nov. 2.
WOOSTER PARKER, Cong. inst. pastor, Foxcroft and Dover, Nov. 10.

NEW HAMPSHIRE.

ELLIOTT C. COGSWELL, Cong. ord. pastor, Northwood, Nov. 3.
RUFUS W. CLARK, Cong. inst. pastor, Portsmouth, Nov. 16.
DENNIS LEACH, Cong. inst. pastor, Meredith Village, Nov. 23.
CALVIN CHAPMAN, Cong. ord. pastor, Epping, Dec. 8.
S. S. N. GREELY, Cong. inst. pastor, Newmarket, Dec. 15.

VERMONT.

MYLON MERRIAM, Bap. ord. pastor, Grafton, Oct. 6.
VERNON WOLCOTT, Cong. inst. pastor, Brownington, Oct. 11.

MASSACHUSETTS.

ANDREW DUNN, Bap. ord. pastor, Winchendon, Aug. 30.
SERENO HOWE, Bap. inst. pastor, Hingham, Sept. 25.
DENNIS POWERS, Cong. inst. pastor, Abington, Sept. 29.
GEORGE T. DOLE, Cong. ord. pastor, Beverly, Oct. 6.
THEODORE J. CLARK, Cong. ord. pastor, Cummington, Oct. 11.
JOHN A. BUCKINGHAM, Unit. ord. pastor, Springfield, Oct. 12.
FREDERICK D. HUNTINGTON, Unit. ord. pastor, Boston, Oct. 19.
WILLIAM BROWN, Bap. inst. pastor, West Springfield, Oct. 19.
J. K. BRAGG, Cong. ord. pastor, Middleboro', (West) Oct. 19.
JOHN G. HALL, Cong. inst. pastor, Egremont, Oct. 19.
WILLIAM H. TAYLOR, Bap. inst. pastor, Dartmouth, (South) Oct. 19.
T. T. RICHMOND, Cong. inst. pastor, Medfield, Oct. 25.
JOSEPH OSGOOD, Unit. ord. pastor, Cohasset, Oct. 26.
JOSIAH TUCKER, Cong. inst. pastor, Erving, Nov. 16.
SIDNEY BRYANT, Cong. inst. pastor, West Stockbridge, Nov. 30.

JOSEPH PECKHAM, Cong. ord. Evan. Kingston, Nov. 30.
HENRY A. WOODMAN, Cong. ord. pastor, Newbury, (West) Nov. 30.
AMOS SMITH, Unit. ord. pastor, Boston, Dec. 7.
CHAUNCEY D. RICE, Cong. inst. pastor, Douglas, (East) Dec. 7.
ENOCH POND, JR. Cong. ord. pastor, Georgetown, Dec. 8.
JOHN ORCUTT, Cong. inst. pastor, Uxbridge, Dec. 28.
HENRY B. SMITH, Cong. ord. pastor, Amesbury, (West) Dec. 28.
EBENEZER CHASE, Cong. inst. pastor, Yarmouth, Jan. 4, 1843.
FREDERICK T. PERKINS, Cong. ord. pastor, Cambridge, (East) Jan. 11.
WILLIAM W. PATTON, Cong. ord. pastor, Boston, Jan. 18.

RHODE ISLAND.

JAMES M. GRANGER, Bap. inst. pastor, Providence, Dec. 21.

CONNECTICUT.

THOMAS P. GUION, Epis. ord. priest, Danbury, Sept. 20.
WILLIAM BARNES, Cong. ord. pastor, Hampton, Sept. 21.
JOHN A. MCKINSTRY, Cong. ord. pastor, Torrington, Oct. 5.
JOHN H. HANSON, Epis. ord. priest, Plymouth, (East) Oct. 14.
GEORGE W. NICHOLS, Epis. ord. priest, New Canaan, Oct. 21.
WILLIAM ATWILL, Epis. ord. priest, Reading, Oct. 21.
JONAS B. CLARK, Cong. ord. pastor, East Granby, Nov. 2.

NEW YORK.

EDWIN BENEDICT, Pres. inst. pastor, Candor, Sept. 20.
JOHN P. FOSTER, Pres. ord. pastor, Fowlesville, Sept. 21.
MARTIN V. SCHOONMAKER, Ref. Dutch ord. pastor, New York, (East) Sept. 25.
LEVI GRISWOLD, Pres. inst. pastor, Ludlowville, Sept. 27.
FRANCIS E. LORD, Pres. ord. pastor, Walworth, Sept. 27.
HARRIS RIGHTER, Cong. ord. pastor, Middletown, Sept. 28.
JEREMIAH B. CONIE, Pres. ord. pastor, Guilfordland, Oct. 4.
SAMUEL J. WHITE, Pres. ord. Evan. New York, Oct. 9.
JOSEPH STOCKBRIDGE, Bap. ord. Evan. New York, Oct. 13.
CHARLES H. CHESTER, Pres. ord. Evan. Albany, Oct. 14.
JAMES MILLIKETT, Epis. ord. priest, New York, Oct. 16.
JAMES G. CORDEN, Pres. inst. pastor, Greenbush, Oct. 16.
SAMUEL W. WHEPLEY, Pres. inst. pastor, Waterville, Oct. 20.
ERASTUS M. KELLOGG, Pres. ord. pastor, New Haven, Oct. 26.
WILLIAM N. McHARG, Pres. inst. pastor, Albion, Oct. 27.
DENNIS PLATT, Pres. inst. pastor, Manlius, Nov. 1.
ISRAEL HAMMOND, Ref. Dutch inst. pastor, Tuscarora Village, Nov. 2.
S. J. M. BEEBE, Pres. ord. pastor, Clyde, Nov. 9.
SAMUEL WHALEY, Pres. ord. pastor, Fulton, Nov. 15.
JOHN W. RAY, Pres. ord. pastor, Glenn's Falls, Nov. 16.
SAMUEL PETTIGREW, Pres. ord. pastor, Carmel, Nov. 17.
FLAVEL S. MINES, Epis. ord. priest, New York, Nov. 27.
WALTER R. LONG, Pres. inst. pastor, Troy, Dec. 9.
CORNELIUS GATES, Ref. Dutch inst. pastor, Caroline, Dec. 14.
HENRY LYMAN, Pres. ord. pastor, Galway, Dec. 27.
VICTOR M. HULBERT, Ref. Dutch ord. pastor, Greenville, Jan. 4, 1843.

NEW JERSEY.

JAMES I. HELM, Pres. inst. pastor, Salem, Oct. 17.
EDWARD F. BROOKS, Pres. ord. Evan. Harlan, Oct. 20.
EBENEZER S. HAMMOND, Ref. Dutch ord. pastor, Stone-house Plains, Oct. 27.
DONALD FRASER, Epis. ord. priest, Willingboro', Nov. 17.
CHARLES H. A. BULKLEY, Pres. ord. pastor, New Brunswick, Dec. 14.

PENNSYLVANIA.

JAMES W. STEWART, Ref. Dutch inst. pastor, Philadelphia, Oct. 13.
ELIAS J. RICHARDS, Pres. inst. pastor, Philadelphia, (Spring Garden,) Oct. 24.
JOHN J. McELHINEY, Epis. ord. priest, Connelsville, Oct. 27.
HENRY R. WILSON, D. D. Pres. inst. pastor, Hartsville, Nov. 8.
JACOB B. MORSS, Epis. ord. priest, Pottsville, Nov. 23.
OWEN E. SHANNON, Epis. ord. priest, Carbondale, Dec. 15.

MARYLAND.

JOHN DECKER, JR. Pres. inst. pastor, Bladensburg, Nov. 18.

DELAWARE.

ELIJAH WILSON, Pres. ord. pastor, Newark, Oct. 12.
JOHN B. SPOTTSWOOD, Pres. inst. pastor, Newcastle, Nov. 9.

DISTRICT OF COLUMBIA.

CHARLES GILLETT, Epis. ord. priest, Alexandria, Oct. 10.

VIRGINIA.

J. R. SCOTT, Bap. ord. pastor, Petersburg, Sept. 26.
E. G. ROBINSON, Bap. ord. pastor, Norfolk, Nov. 9.
MARTIN T. BIBB, Bap. ord. pastor, Maple Creek, Nov. 14.
JAMES M. ALLEN, Pres. ord. pastor, Goochland, Nov. 20.
DUNCAN R. CAMPBELL, Bap. ord. pastor, Richmond, Dec. 18.

TENNESSEE.

HOMER SEARS, Bap. ord. pastor, Mackminville, Oct. —

KENTUCKY.

P. S. G. WATSON, Bap. ord. pastor, Falmouth, Aug. 28.
— ROLAND, Bap. ord. pastor, Jessamine County, Nov. 26.
— GRAVES, Bap. ord. Evan. do. do.
JOHN W. KINNEY, Bap. ord. pastor, Paris, Dec. 3.

OHIO.

STEPHEN G. GASSAWAY, Epis. ord. priest, Delaware, Oct. 2.
L. C. LOCKWOOD, Pres. ord. pastor, Reading, Oct. 6.
ELDAD BARBER, Pres. inst. pastor, Florence, Oct. 27.

INDIANA.

PRENTICE T. PALMER, Bap. ord. pastor, Newtown, Oct. 29.
GEORGE SLEEPER, Bap. ord. pastor, Huntington, Oct. 30.
JOHN JACKSON, Bap. ord. pastor, Floyd County, Nov. —

MICHIGAN.

SAMUEL NEWBURY, Pres. inst. pastor, Allegan, Sept. 28.
RASSELAS LOWE SEARS, Pres. ord. Evan. Marshall, Oct. —
ERASMUS J. BOYD, Pres. ord. Evan. Brooklyn, Nov. 3.
ASA W. BUSHNELL, Pres. inst. pastor, Toland's Prairie, Dec. 12.

Whole number in the above list, 109.

SUMMARY.

Ordinations.....	71	Massachusetts.....	25
Installations.....	33	Rhode Island.....	1
Total.....	109	— Connecticut.....	7
		New York.....	26
		New Jersey.....	5
		Pennsylvania.....	6
		Maryland.....	1
		Delaware.....	2
		District of Columbia.....	1
		Virginia.....	5
		Tennessee.....	1
		Kentucky.....	4
		Ohio.....	3
		Indiana.....	3
		Michigan.....	4
		Total.....	109
OFFICES.			
Pastors.....	88	1842. August.....	2
Evangelists.....	9	September.....	12
Priests.....	12	October.....	46
Total.....	109	November.....	29
		December.....	16
		1843. January.....	4
		Total.....	109
DENOMINATIONS.			
Congregational.....	32		
Baptist.....	21		
Presbyterian.....	33		
Episcopalian.....	12		
Ref. Dutch.....	6		
Unitarian.....	5		
Total.....	109		
STATES.			
Maine.....	8		
New Hampshire.....	5		
Vermont.....	2		

Quarterly List of Deaths of Clergymen.

MAINE.

OTIS BRIGGS, Hampden, (died in So. Carolina,) 1842.
JAMES HOOPER, et. 74, Bap. Calais, Dec. 24.

NEW HAMPSHIRE.

JOSEPH ROWELL, et. 75, Cong. Claremont, Nov. —
AMOS TENNEY, et. 60, Meth. Marlow, Nov. 15.
REUBEN COLLINS, et. 32, Meth. Keene, Dec. 23.

MASSACHUSETTS.

DANIEL TOMLINSON, et. 83, Cong. Oakham, Oct. 29.
SAMUEL A. FAY, et. 83, Cong. Monson, Dec. 19.

CONNECTICUT.

NEHEMIAH DODGE, et. 73, Bap. New London, Jan. 3, 1843.

NEW YORK.

WILLIAM J. WILCOX, et. 60, Pres. Napoli, July 14, 1842.
CHAUNCEY LEE, D. D. et. 79, Cong. Hartwick, Nov. 5.
WILLIAM HILLARD, et. 52, Jordan, Nov. 15.
EDWARD RAY, et. 50, Pres. Rochester, Dec. 3.
EDWARD D. ALLEN, et. 28, Pres. Albany, Dec. 20.
JOHN DUBOIS, Rom. Cath. New York, Dec. 20.

NEW JERSEY.

DANIEL FIDLER, et. 70, Meth. Pemberton, Aug. 27.

PENNSYLVANIA.

JOHN QUIMBY, et. 33, Meth. Millington, Oct. 13.
H. W. FAIRFIELD, et. 30, Cong. Pittsburg, Oct. 15.
JOSEPH REED, Pres. Freedom, Dec. 13.
ALBERT BAKER, et. 22, Meth. Philadelphia, Dec. 20.
CHARLES HELPFENSTINE, et. 65, Pres. Reading, Dec. 20.

VIRGINIA.

JOHN GILL WATT, et. 64, Meth. Upperville, Sept. 23.
GEORGE L. BROWN, et. 33, Meth. White Marsh, Sept. 27.
JOHN KERR, Bap. Danville, Sept. 29.
CALEB LEACH, Meth. Portsmouth, Oct. 5.

NORTH CAROLINA.

WILLIAM MCPHEETERS, et. 64, Pres. Raleigh, Nov. 7.

SOUTH CAROLINA.

ARTHUR BUIST, et. 43, Pres. Charleston, Jan. 4, 1843.

ALABAMA.

EDWARD W. BARR, et. 27, Meth. Aug. 27.

TENNESSEE.

JAMES C. SENTER, et. 36, Bap. Gibson County, Sept. 29.

ILLINOIS.

MOSES HUNTER, et. 49, Pres. Theopolis, Oct. 18.
MEREDITH W. COFFEY, Bap. Chambersburg, Oct. 30.

Whole number in the above list, 30.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	2
30 40.....	6	New Hampshire.....	3
40 50.....	2	Massachusetts.....	2
50 60.....	2	Connecticut.....	1
60 70.....	5	New York.....	6
70 80.....	5	New Jersey.....	1
80 90.....	6	Pennsylvania.....	5
Not specified.....	6	Virginia.....	4
Total.....	30	North Carolina.....	1
		South Carolina.....	1
		Alabama.....	1
		Tennessee.....	1
		Illinois.....	2
		Total.....	30
Sum of all the ages specified..... 1,235			
Average age of the 24... 51 1-2			
DENOMINATIONS.			
Congregational.....	5	1842. July.....	1
Baptist.....	8	August.....	2
Presbyterian.....	8	September.....	4
Methodist.....	9	October.....	6
Roman Catholic.....	1	November.....	5
Not specified.....	2	December.....	9
Total.....	30	1843. January.....	2
		Not specified.....	1
		Total.....	30

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1843.

AMERICAN EDUCATION SOCIETY.

THE Regular Quarterly Meeting of the Board of Directors was held at the Rooms of the Society, January 11, 1843. Appropriations of half the usual amount were voted, to be paid immediately, to one hundred and seventy-eight young men in Academies, Colleges, and Theological Seminaries in New England and in Ohio. Of this number ten were received as new applicants, of whom six are in the theological course, two in college, and two only preparing for college.

So long as the Society is obliged by the narrowness of its supplies to make only half appropriations, (i. e. \$10 per quarter,) it is not to be expected that any considerable number of young men not blessed with pecuniary means, will be encouraged to set out in so arduous an undertaking as that of obtaining an education for the ministry, depending on this source to lend them the necessary assistance. This consideration will in a measure account for the fact that the number of new applicants in the early part of the course is at present so small.

MAINE BRANCH.

IN a short communication by Rev. Ansel Nash, Agent of the American Education

Society for Maine, New Hampshire, and Vermont, published in the *Christian Mirror* for Jan. 19, 1843, the following facts of an interesting and encouraging character are stated; which, with the judicious reflections of the writer, are adapted to show how this cause must continue to be appreciated in Maine.

Having spent the last five weeks in this State, he observes, as an Agent for the American Education Society, I esteem it due to my own feelings, to the individuals among whom I have travelled, and to the cause of Christian benevolence, to state what have been my reception and success. I have every where met with all the Christian kindness and hospitality which I could expect or desire; and I am happy to unite my testimony to that of many others in favor of the habits which in this particular characterize the good people of Maine. At the same time my success in behalf of the important cause for which I labor has been much beyond what I had dared to hope. In the time above specified, I have secured, in actual payments, and the written pledges of responsible individuals, between fourteen and fifteen hundred dollars to the funds of the Education Society. Of this sum, one thousand dollars have been subscribed by a single individual. I have been interested and encouraged to hear so general and so enlightened an expression of opinion in favor of the institution whose claims I have endeavored to present. By the most intelligent and pious it has been declared to be of indispensable importance and necessity; of such a value, acting in such a department, that without it we cannot hope to carry forward those other great efforts of Christian benevolence, which are aiming at the salvation of the world.

Nor have I been less interested and encouraged by the strong feelings every where manifested in behalf of the Maine Missionary Society—an institution vital to the religious prosperity of Maine, and to which

more than four fifths of the Congregational churches in the State are indebted for their existence and support. But if we reason from the past we cannot avoid the conclusion, that in order to the future efficiency and success of this institution, the Education Society must be continued in operation. In one county conference I have found that three fifths, in another two thirds, and in the whole State one half of the acting Congregational ministers have been aided by it in their preparations for the ministry. Without this aid how could the Maine Missionary Society in time past have done its work? If in time to come this aid shall be withheld, how shall it be enabled to carry forward its benevolent enterprise? Of what avail to this enterprise are friends, if laborers competent both in number and character are not provided? Does any one dream that because their churches have now pastors and teachers, effort is not needed that they may enjoy the same blessing hereafter? Even were there at present no want of more laborers in our Lord's vineyard in Maine nor any where else, would nothing need to be done to provide for the millions upon millions that are so fast coming into existence? Because the last season was one of uncommon fertility, and our stores are now filled to overflowing with all good things, shall we have no need when the spring returns to plough and sow? When the Lord's servants who now sustain the burden and heat of the day shall have gone to their account, and when the number of souls in our country shall be twice, four times, ten times what it now is, shall we have no need of spiritual watchmen? So intimate and so obvious is the connection between the Education Society and the missionary enterprise, foreign as well as domestic, and so often has it been presented, that I shall only quote in relation to it, the language of the lamented Porter. Said that venerable man, "The Foreign Mission Society, the Home Mission Society, and the Education Society, are the triple cord, which is to draw in the car of the millennium."

Bangor, Jan. 14, 1843.

MICHIGAN BRANCH.

THE Anniversary of the Michigan Branch of the American Education Society was held at Detroit, during the session of the Synod of Michigan at that place, Oct. 13, 1842. The President, Rev. George Duffield, took the chair, and the meeting was opened with prayer by Rev. J. Beach. The Report of the Executive Committee was read by the Secretary, Rev. A. S. Wells. The subject of the education of young men for the ministry was then taken up and

made a topic of discussion. "The Presbyteries were called upon in order for information as to what had been done the past year, and what is practicable for the year to come. With regard to the past year it appeared that nothing of any account had been done. All who spoke were, however, agreed, that to neglect this cause will be suicidal to the churches. This opinion was expressed with great earnestness and force by the speakers, and we trust that, for the year to come, something efficient will be accomplished. Of the immense fiscal embarrassments of that State, we are all aware, but the churches can afford to suffer almost anything rather than to withhold a helping hand from pious and talented young men who, with the advice of men of mature experience, are seeking the ministry. It appeared from the facts developed at this meeting, that such young men are not wanting, who might, with suitable encouragement, be put in a course of training for the ministry."

In a communication to the Parent Society, the Secretary states that several young men have abandoned the object in despair of obtaining the necessary help to go through a regular course of study for the ministry, and others are taking a short course to it. Our churches and vacancies, he says, are multiplying, and our prospect of supply is very unpromising. Something must be done quickly, or God will take the work out of our hands, and give it to others.

At the conclusion of the meeting, the Synod called for statements from Professor Whiting with regard to the facilities afforded for the education of young men at the Michigan University; and upon Professor Barrows for similar statements with regard to the Western Reserve College. "From these statements it appeared that the means for imparting to young men a thorough collegiate and theological education are not wanting; and that all that is necessary is that the young men should be sustained by the churches. At the Michigan University tuition is free, with the exception of an initiatory fee of \$10. At the Western Reserve College there is a permanent fund for the remission of tuition to pious young men who have the ministry in view.

"The Western Reserve College, moreover, has a theological department connected with it, where tuition is free; and, in addition to this, measures have been taken for furnishing board, to the amount of \$30 per year, to such as may need this assistance."

The following are the officers of the Michigan Branch:—Benjamin F. Larned, Esq. President; Edwin Kellogg, Esq. 1st Vice President; Edwin N. Colt, M. D. 2d Vice President; Rev. A. S. Wells, Secretary; Horace Hallock, Esq. Treasurer; Edward Bingham, Auditor.

[From the Christian Mirror.]

THE DIGNITY OF THE MINISTRY.

THE dignity which belongs to the ministerial profession, is derived from so many sources, that it is scarcely possible even to specify them within the compass of an article of moderate length. The soberness of truth is preserved, when I say, that whatever view be taken of the minister's character, it surpasses, with respect to this feature, every other character, which one is capable of bearing. If we consider him as an ambassador of God, the envoy of the monarch of the widest realm, deputed on the most momentous mission, must confess his dignity to be inferior to that of the minister. He is the ambassador of the King of kings, negotiating concerns no less grand than those of Eternity.

The dignity of the minister is not affected by those circumstances by which that of other men is apt to be impaired. The consequence which wealth gives immediately vanishes when riches take to themselves wings; and the melancholy experience of thousands bears witness to the suddenness with which such changes occur, and to the entire want of power in their victims to retard or prevent them.

The dignity of the favorites of princes has a foundation perhaps more insecure than that of the rich. Sagacity and energy may anticipate and provide against the fluctuations of trade, and the changes of the elements; but the calculations of the most prudent and foresighted are baffled, when they are directed to suit the workings of a weak mind, inflated by the possessions of power, and having no guide but caprice. The more numerous and solid the excellencies of the political minister, the more likely is he to lose the favor of the monarch, and be stripped of his dignity.

Superior, however, to all such accidents, is the dignity of the servant of God. The estimation in which he is held by his Sovereign, is proportioned only to the fidelity with which he discharges his office.—Whether the results of his labor are splen-

did, or whether it seems to be fruitless, his consequence, in the eye of God, is not affected. The incorruptible crown is the reward of the faithful, not of the successful servant.

There is no employment of a more dignified nature, than the pursuit of truth; especially when it is prosecuted with the intention of spreading the results, in order to relieve those heavy ills, of which truth is the only efficient antagonist. In this employment, the minister is supposed to be uniformly engaged. Those truths which are the more direct and invariable subjects of thought—specifically theological truths—task the intellectual powers, and tend to the production of mental vigor, in a higher degree, than can be asserted of any other class; and when the mind turns from them, to the contemplation of other subjects, it is conscious of a painful descent, and is eager to roam again in the same pure and elevated regions. But the minister is not at liberty to restrict his researches to this one order of subjects. I do not know which of the sciences, that has ever engaged the attention of the student, the minister *must not* be acquainted with; or from which walk of elegant literature he must refrain. Whatever disciplines the mental faculties, and gives them more quickness and accuracy and strength; whatever refines the taste and renders it more discriminating and severe in its judgments; whatever enriches the fancy and enlarges its treasures of images and illustrations; whatever extends one's knowledge of the works of God,—the more minute and obscure, equally with the vast and magnificent operations of his hand, the minister is permitted, and in proportion to the weight of more professional claims upon his attention, is required to make the object of his study. And he is to be a student that he may be a teacher,—to gather together, that with a more prodigal hand he may scatter abroad;—to subject his own mind to the bland and purifying influences of the truth, giving birth to every attractive grace, and wearing away every roughness and blemish; so that presenting the image of Him who was the impersonation of all truth, he may say boldly to the people, Be ye followers of me even as I am of Christ.

I am conscious of having done my subject no justice. Let me finish with a few sentences from Dr. Gerard.

"A station of dignity requires dignity of character; and it is the truest dignity of character, that the station of ministers requires.

"This is widely different from that stateliness and haughtiness which highly misbecome them, but which some have affected in its stead: it is perfectly consistent with the loveliest humility; nay, in the exercise of genuine humility, it is often most conspicuous.

"It exalts the soul, but elates it not; it produces condescension, not assuming; affability, not distance; it disgusts not the most jealous spectator; it forces approbation, and commands esteem. The apostle certainly had it in his eye, when he directed, not to the people, but to the minister, the exhortation, 'Let no man despise thee.' It is nothing else but eminence of virtue. It is founded on a strong perception of the excellence of virtue and the baseness of vice, and on a permanent sense of the vanity of present outward things, and the unspeakable moment of things spiritual and eternal. It shows itself in a superiority to all the allurements of sense and interest, whenever they are inconsistent with strict virtue; in liberty from the dominion of vice, which is the lowest degradation of a reasonable soul; in the possession and vigorous exercise of a high degree of piety, benevolence, and every worthy affection; in disdaining to speak or to do any thing which betrays mean sentiments, little views, or wrong passions; in being above blushing to perform offices seemingly the lowest, whenever they are useful to the body or the soul of any man, or conducive to the interest of religion. This is true dignity of character; and this is the dignity, and the only dignity, to which your profession can naturally prompt you to aspire. A proper conception of the end of that profession, will kindle your ambition for it; acquaintance with the subject of your profession, will form you to it; assiduity in the duties of your profession, will draw it out into constant exertions, and by constant exertion will confirm and perfect it." P.

WHERE ARE THE MEN?

In the last three Missionary Heralds, says the Christian Mirror of August 26, we have the following loud and impressive calls, not for money, but for men:

1. From the Sandwich Islands. Mr. Emerson, stationed at Waialua, Oahu, writes, under date of June 15, 1841:—*"Will not our brethren furnish us with more men? I want much a missionary for this part of the Island."*

2. From the Nestorians. "The Missionaries think it of great importance that Mosul should be sustained as a station, and call earnestly for additional missionaries." Mr. Hinsdale says, Jan. 4, 1842, *"We need help. We ask—earnestly ask for help. We are surrounded by multitudes who are ready to receive the bread of life, for the want of which they are perishing."* In another connection, Mr. Hinsdale and Dr. Grant say, "In view of our entire field, we would urge upon you and the churches to send us help without delay, men of piety and zeal, who can brook self-denial and hardship."

3. From the Mahrattas. The missionaries at Ahmednugger, write, Feb. 25, 1841, *"Could we have two or three missionaries sent to strengthen us, we could find abundance for them to do. Indeed, we see not how we can occupy this field, without this amount of help."*

4. From the Zulus in South Africa. Under date of Oct. 1841, Mr. Grant says, "I could write sheets to show, that there is here no want of opportunity both to labor and extend. I work to great disadvantage, for want of associates; and if, in God's providence, I should be taken away, both the cause and the mission property must suffer."

5. From Madura. Mr. Ward says, Jan. 25, 1842, *"Send us men! Crowds are thronging the way to death—eternal death! What are eight persons among 1,000,000 of idolators? Oh, do not turn a deaf ear to our call!"*

6. From the Cherokee Indians. In conversation, a few days since, with a brother of Rev. Mr. Worcester, one of the missionaries to the Cherokees, and one of those who were so long imprisoned in Georgia, he said, with much emotion, "My brother is suffering and dying under his labors, and no helper can be found for him. Young men are willing to go to other parts of the missionary field, but none to the poor Cherokees. Who will go and help my poor brother?"

Such is the Macedonian cry, which comes up to us from all parts of the foreign field. And in what state of preparation are we to meet it? Let Dr. Anderson, one of the Secretaries, answer. *"I do not know of five suitable men who can now be had for missionaries; and the Board have only three under appointment. How great the necessity of looking to the Lord of the harvest to raise up laborers! It will probably be several years before we can fully recruit the ranks of our missionaries."*—(Address at the Monthly Concert in August.)

Suppose we turn now from the foreign field, and listen to the appeals of some of our home missionaries. Mr. Bascom, of Chicago, writes thus: "I could enumerate at least ten important villages and country settlements, in the northern section of this State, where ministers are imperiously demanded, and where the prospect of their usefulness would be abundantly encouraging. Could I spread out the appeals which I have received from these places, before the unemployed ministers and theological students at the East—could I present to their minds the condition and prospects of these places, as they appear to me, I am sure it would not be in vain."

A missionary at Griggsville, writes:—*"There are several places desiring ministers. At Columbus and at Payson, they are desirous of obtaining and settling ministers."*

Both are important places. Such is the destitution here, that I doubt if it is the duty of any church to claim a minister the whole of the time."

Mr. Kent, for fifteen years a pioneer at the West, writes thus from Galena: "The large district between the Mississippi and Rock rivers, is one wide waste, so far as Presbyterian and Congregational ministers are concerned, if we except two or three on the southern margin of the field, and one at Galena."

"There are fifty counties in this State, (Mo.) in which there is no Presbyterian minister." A brother in the same State, writes, "My circuit is fifty miles. There is not a Presbyterian minister within fifty miles of me."

A missionary in Iowa, says, "The state of things in this Territory demands a *greatly increased number of laborers*. Immigration is more rapid than ever before. If we had *five times* as many laborers as we have, they would have enough to do. Send us forth with some true yoke-fellows."

The Home Missionary for July, speaks of twenty-one counties in Indiana, in nine of which there is but one Presbyterian minister. *Ten or fifteen well qualified ministers are immediately needed.*"

A Presbytery in Kentucky, says, "There are in the southern part of this State, twelve or fifteen counties without a Presbyterian minister." "They offer," says the Home Missionary, "\$600 a year for two good missionaries, and assure us that five or six are imperiously needed."

Rev. O. P. Hoyt, writes as follows from Michigan: "There are, within the limits of sixty miles west and north of me, some fifteen or twenty places (among them several county seats) where churches could be organized, and ought to be immediately, if there was some one to attend to it. It seems like the sin of Meroz, to leave the work around us undone. This rich and ripe harvest will all perish soon, if no reaper is found to gather it."

A missionary in Illinois, after mentioning particularly several places in which ministers are greatly needed, adds, "In looking at the desolation in Wisconsin and northern Illinois, my heart truly bleeds, and I cry out, 'The harvest truly is plenteous, and the laborers are few. Lord send forth laborers into thine harvest.' Truly there is a great harvest to be gathered in, in all the length and breadth of this valley, and *no time to be lost.*"

Extracts like the preceding might be multiplied; but I forbear. A dreaded and a dreadful evil, it seems, is already upon us, as a people;—*a dearth of able and faithful ministers*—"a famine, not of bread, or of water, but of hearing the words of the Lord." *And what is now to be done?* This should be the absorbing question. We will not stop to reproach one

another, as having been blinded, if not accessory to the coming evil; but with united hearts let us begin to look around us, and inquire anxiously, *What is to be done?*

The evil we have incurred, is not one to be remedied in a day, or a year. A deficiency of money may be soon supplied; but ministers cannot be raised up so readily. Still, much may be done towards meeting the exigency and repairing the mischief; and let all who love Zion begin to do with their might whatever their hands find to do.

1. First of all, let them look to the great Head of the church for direction and assistance. Let them unitedly pray the Supreme Lord of the harvest, that he would thrust forth laborers into his harvest. Under *his* guidance, and in assurance of his blessing, let them thus engage in the use of appropriate means.

2. Let them return to the work of former years—that of *searching out* young men of piety and promise, and putting them upon the task of preparing themselves to preach the everlasting gospel.

3. Let them not desert those institutions the object of which is, to prepare young men for the ministry, but rally round them, and afford them an efficient support. In particular, let them rally round that great and good institution, the American Education Society, and raise it up, and put it in a situation to accomplish its appropriate work.

4. Let young men already in a process of education for the ministry, be hastened forward. Let them not become discouraged, and be turned aside, (as in some instances they have been,) into the other professions. Nor let them be subjected to the necessity of stopping in their course, and engaging in some secular employment, to procure the means of present subsistence. The world needs their help, and needs it now. A thousand voices are crying in their ears, "The King's business requireth haste;" "Come over into Macedonia, and help us."

5. Let ministers who are out of employment, or who are engaged otherwise than in their appropriate work, begin to look about them, and see if there is no place in the great field of the world for them. Has the church of Christ no further demands, and their great Master no more work, for them?

6. And lastly, as well as firstly, let all who have an interest at the throne of grace, be much in *prayer*, that God will pour out his Spirit upon our churches, and more especially upon our colleges and institutions of learning, that the young men in these institutions may be, not only pious, but *devotedly* pious—dedicated, *consecrated* to the work of the Lord, and ready, when prepared for it, to *do his work*—in any part of the world, under any circumstances, to which the finger of his Providence shall point the way.

[From the Watchman of the Valley.]

TEMPTATIONS OF PIOUS YOUNG MEN, TO
MISTAKE THEIR PROFESSION.

THE question is often asked, "Why so many of our professedly pious young men, enter the profession of the Law?"

Have they no talents for the *gospel ministry*? Or have they found a wider field of usefulness! They still profess to be the disciples of Jesus Christ, and hope to inherit the promises made to the righteous. Of course they are willing at all times, to submit inclination to duty. They still profess to be of that small number, who walk in "the straight and narrow way; and though many are called, to be among "the few who are chosen."

Without presuming to understand the motives, or the duty of others, permit me, in a few words, to give the outlines of my own experience, in relation to this subject.

Several years ago, I was graduating at one of the Eastern colleges. And though a professor of religion, at the time, was strongly inclined to the study of Law.

All the motives by which I was influenced, it will be unnecessary here to describe. Suffice it to say, they were such as to quiet my own conscience, at the time; and even to satisfy the scruples of my Christian friends. They were such motives, as have, not improbably, inclined many others to pursue the same course. Though I supposed myself a zealous Christian at the time, yet the preaching of the gospel appeared so humble, so full of difficulties, and trials, that it became easy enough to discover a vast field of usefulness in the legal profession. It was easy to persuade myself that I should become a most brilliant example in that profession. What generous sentiments would I not advance! How many sins should I not be able to reprove! In short, my imagination could almost subdue any obstacle, and correct all the sins which the profession might encourage. With a conscience thus pacified, I studied Law, and after three years entered the bar. I also entered upon that work of usefulness, which I had promised to undertake, as a solace to the conscience.

But alas, how little do we know, even of ourselves! When we leave God's directions, and pursue our own, how rapidly do we go astray. In one short year, I had lost all my religion, but the mere profession. The name was left, but the substance had gone. My heart had become as cold as if the love of God had never warmed it. I had prayed for success in business, and the Lord had heard my prayer; but with that success, the ardor of piety had disappeared.

Though I still adhered to the form of prayer, yet every moment of calm reflection forced the conviction, that though the thoughts might occasionally ascend to heaven, the treasure of the heart was not

there. Every effort to disguise the truth, only rendered it more certain. All my plans of usefulness have been totally defeated. I had vainly hoped to exert a righteous influence over my profession; but the profession had exerted a fatal influence over me. I had hoped to elevate the moral character of my associates; but those around me had corrupted my own. True, I was still a professor of religion. Yet I belonged to the world as surely as the very scoffer of that religion, which I had professed more than all other things to love and to honor. My course of study, my associates, every adventure in business, disguise it as I would, had obviously no favorable influence to piety. What then could I do? The influences around me were corrupting. Every attempt to sanctify them, I could but acknowledge to God, was little better than mockery. Should I boldly abandon religion, for the doubtful benefits of worldly honor! The crisis now had come; and the alternative could not be avoided. Conscience was awakened, and would not sleep again until the question was decided.

In this unsettled frame of mind, I remained several months; till an unexpected event of Providence determined my course. I resolved to abandon the Law, and become henceforth a minister of the gospel. Though it should cost me many personal sacrifices, disappoint the expectations of my friends, and utterly annihilate all hopes of temporal preferment. The course of duty had become plain; and the consolations, in submitting to it, afforded a rich compensation for every sacrifice that I had made. The struggle was violent, but has never been repeated. Though nearly a year has elapsed since this resolution, yet never has there been the shadow of a temptation to change my purpose. My only feelings since, have been those of astonishment, that I could have been so long deceived; or should ever have contrived to misapprehend that *call*, which now appears so clear, in all the providences of God.

Are there not many well educated, pious young men, in our country, who have entered the profession of the Law, with no better reasons, or motives, than my own? To such I will venture a single word of admonition. It is the result of experience. Are you perfectly confident that you are in the course of duty? Is your conscience at all times at ease? Deception, at least, is possible. And do you reflect how fearful a thing it is to be deceived upon this subject? How easy is it to be misguided! The chameleon has not more colors than ambition. If you have a tender conscience, it can appear before you, under the color of piety, as well as any other.

It can most easily shape all your talents for the law, and yet find you just as large a field for usefulness, in that very profession, as you desire. It can do wonders, for the

benefit of your *soul*, and yet make you a candidate for all the temporal honors in the country. But if experience has ever taught me any one truth, it is the perfect deception of ambition. And of all its rewards, none are so fatal as those which it proffers for the violation of duty. No one need envy the pious young man who is tempted by these promises. And least of all, would I envy the young man who enjoys their rewards. Enjoy them! They cannot be enjoyed. Their possession is fatal to happiness in this life, whatever it may be in the life to come.

Again I would say, do not wait for a miracle to make known your duty. God has clearly revealed it in his providences. Never were they more significant. Ambition may seek to disguise them. The wicked world may ridicule the idea. But the judgment day will reveal the *call* of God to the pious young men of this generation, as decisive, as was the call to Moses in the land of Midian; or to Saul in his last cruel pilgrimage to Damascus. E. W.

[From the Charleston Observer.]

EDUCATION FOR THE MINISTRY.

ABOUT two years since a poor and pious young man felt a strong desire to obtain an education for the ministry. Trusting to Providence to open the way he placed a bundle on his back containing his little all, and, after walking a considerable journey, applied to the officers of Oglethorpe University to know if he could, by any means, obtain an education. Finding that tuition was gratuitous for candidates for the Ministry, and that a number of families in the vicinity of the college, in turn for a session each, would give him his board, and furnish books and incidental expenses, he commenced a course of study, and is now a prominent member of the *Freshman Class*, and promises to make a faithful and successful Minister. About the same time another youth wrote to an officer of the same college, informing him that he was without means, but was so desirous of prosecuting his studies, that if he could have his tuition paid, and obtain the use of a room, he would live on corn-bread and do his own cooking and washing. The disclosure of his anxiety soon led to the necessary means for his support, and he is now among the most promising of the *Sophomore Class*. A third young man is a member of the *Junior Class* of the same institution, and among the leaders of his Class, who has, by his own mechanical labors and economy, husbanded means to educate himself.

The examples of such students exert a happy influence; for they know the value of time, and exert themselves to compass their ends.

FUNDS.

Receipts for the January Quarter, 1843.

INCOME FROM FUNDS	268 46
LOANS REFUNDED	382 45

LEGACIES.

Brookfield, Ms. Mrs. Lucy Grosvenor, by Rev. Timothy A. Taylor, Exr.	50 00
Cornish, N. H. Daniel Chase, Esq. by Mr. Jonathan E. Rowell, Ad'r.	500 00
Franklin, Ct. Dea. Dyar McCall, by H. Strong, Esq.	250 00—800 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
Boston, A member of Bowdoin St. Church	10 00
Do. Garden St. Church	75—10 75

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
North Brookfield, Soc. of Rev. Dr. Snell, by Rev. J. Emerson, Agt.	81 40

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Boxford, (W.) Ladies' Ch. Soc. by Miss Joanna C. Foster, Tr.	3 25
Ipswich, Ladies' Assc. 1st Par., 11th payment toward a Temp. Sch.	32 00
Newburyport, Mrs. Mary Greenleaf	10 00
Ed. Circle in 1st Pres. Soc. by Miss M. C. Greenleaf, Tr.	43 37—53 37—88 62

FRANKLIN COUNTY.

[Lewis Stone, Esq. Greenfield, Tr.]	
Ashfield, Gent. Assc. 7 60, Ladies 9 42	17 02
Buckland, Cong. Society	5 90
Conway,	22 30
Deerfield, Cong. Soc. 7, So. Cong. Soc. 19 30	22 30
Rose, Mrs. L. Reed	5 00
Shelburne, Gent. Assc. 9 72, Ladies 14 68	24 40
Sunderland, Cong. Society	47 14
Received from former Treas.	36 45—184 51

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Chester, Soc. of Rev. Francis Warriner	2 00
Keeding-Hills, Soc. of Rev. Mr. Williams	2 37
Longmeadow, Ladies' Benev. Assc.	15 11
Gent. do.	19 85—34 96
Springfield, Soc. of Rev. Mr. Russell	14 00
Soc. of Rev. Mr. Clark, (Chickopee parish)	9 16—23 16
Westfield, Soc. of Rev. Emerson Davis	48 00
Wilbraham, (N.) Soc. of Rev. John Bowers	18 61
Wilbraham, (S.) Soc. of Rev. J. A. Hazen	8 00
Thomas Bond, Esq.	5 00
	142 10
Deduct expense of printing Ann. Report, and a spurious bank bill	9 00—133 10

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Amherst, 1st Parish, by Mr. L. Sweetser, Jr. Tr.	57 65
Easthampton, Proceeds of land devised to the H. Co. Aux. E. Soc. by the late Mr. Enos Pomeroy	300 00
Northampton, Ladies' Benev. Soc. in Edwards Church	13 03
Plainfield, a collection, by Rev. Mr. Hawley	6 59
Williamsburg, do. by Jos. Bodman, Esq.	58 76
Contribution at annual meeting of Benevolent Societies, in Hatfield, one fifth amo.	8 86—424 69

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
Upton, Soc. of Rev. Benjamin Wood, by E. Stoddard & Co.	24 00
Do. the whole by Rev. J. Emerson, Agt.	11 40—35 40

MIDDLESEX COUNTY.

Bedford, Soc. of Rev. S. H. Emery, in part, to const.
him an H. M. 20 00

SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Holliston, Cong. Soc. by Mr. Charles Marsh 46 25
Lincoln, Soc. of Rev. Ebenr. Newhall 8 12
Wayland, Soc. of Rev. Jno. W. Allen 16 28—70 65

RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Education Association 8 84
Buxboro', do. do. 2 00
Dunstable, Soc. of Rev. Levi Brigham 9 71
Fitchburg, Education Association 51 21
Groton, do. do. 18 74
Leominster, do. do. 19 83
Ladies' Aux. Ed. Soc. by Miss S.
Lincoln, Tr. 8 75—28 58
Littleton, Education Association 12 00
Pepperell, do. do. 20 58
Stone, do. do. 2 50
Shirley, do. do. 2 00
Townsend, do. do. 22 15—178 81

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Brainiere, Dea. Jonathan Newcomb 10 00
Soc. of Rev. Lyman Matthews, in part 14 88—24 88

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Attleboro', Cong. Ch. and Soc. 2d Precinct, by Dea.
Peter Thacher, Treas. of Ch. 20 00

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, Soc. of Rev. James W. Ward 23 00

WORCESTER CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Holden, Soc. of Rev. Mr. Palne 33 25
Shrewsbury, Soc. of Rev. James Averill 83 00
Worcester, Soc. of Rev. Mr. Sweetser, a
collection, of which, \$100 by Hon. D.
Waldo and sisters, and \$50 by Mrs.
E. Salisbury 220 78
Soc. of Rev. R. A. Miller 28 46
Soc. of Rev. E. Smalley 60 76—310 00—431 25
(The above by Rev. Joseph Emerson, Agt.)

EDUCATION SOCIETY IN WORCESTER
NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Ahol, Soc. of Rev. R. M. Chipman 14 00
Lancaster, Soc. of Rev. Charles Packard 6 50
West Boylston, Soc. of Rev. J. W. Cross 10 60
Westminster, Soc. of Rev. S. S. Smith, by Rev.
J. Emetson, Agt. 40 44—71 54
\$3,249 21

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bath, Soc. of Rev. Ray Palmer, of which, \$40
from Wm. Richardson, Esq. to const. Prof.
Alpheus S. Packard, of Bowdoin College, an
H. M. 58 66
Soc. of Rev. J. W. Ellingwood 94 46—153 12
Brunswick, Prof. Cleaveland \$10, Mrs. Lord \$5 15 00
Hallowell, Soc. of Rev. Eli Thurston 54 56
Phippsburg, Soc. of Rev. A. T. Loring, in part, to const.
him an H. M. 6 30
Topsham, Soc. of Rev. D. Sewall, in part, do. 15 85
York County Conference, a contribution 12 00
\$256 83

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Amherst, Cong. Ch. and Soc. 17 37
Boscawen, (East) do. 19 26, and by Rev. Mr. Tracy
4 61 23 87
Concord, 1st Cong. Ch. and Soc. 10 50
Dunbarton, Soc. of Rev. John M. Putnam 13 26

Francetown, Cong. Church and Society 18 75
Gilmanton, (Centre) do. do. 1 50
Hanover, (Plain) do. do. 60 75
Hillsboro', Soc. of Rev. G. W. Adams 10 00
Hillsboro' Bridge, Cong. Soc. 5 60
Keene, Cong. Ch. and Soc. 22 82
Lyme, Subscription, in part 50 87
Manchester, Cong. Ch. and Soc. 32 94
Meredith Bridge, do. do. 14 08
Mont Vernon, Soc. of Rev. Bezaleel Smith, to const.
him an H. M. 42 14
Plainfield, (Meriden Parish) Cong. Ch. and Soc. 32 59
A friend 10 00

\$367 04

(Most of the above by Rev. A. Nash, Agt.)

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brattleboro', (West) 14 55
Brattleboro', (East) Mrs. A. Vandoo 62—15 17
Bradford, Coll. in Cong. Ch. and Soc. 18 00
Ladies' Sewing Society 3 59—21 39
Hardwick, Ladies and Gent. by Mr. M. H. Delano 38 00
Jamaica, two individuals 1 00
Lunenburg, Awaits of flannel, from Mary Hathaway,
through Rev. Jno. Richards, by Rev. A. Nash, Agt. 8 62
Montpelier, Soc. of Rev. John Gridley, to const. him an
H. M. by Mr. J. W. Howes, Treas. Wash. Co. Ed.
Society 40 00
Thetford, Individuals, by Rev. A. Nash, Agt. 7 00
Windham, a collection 6 00
Westminster, (West) \$20, (East) 10 38 30 38
West Fairlee, Dea. R. H. Wild 75 cts. Individuals 3 75, 4 50
by Rev. A. Nash, Agt.

\$172 06

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Derby, a collection, by Mr. A. Townsend, Jr. Tr. &c. 10 50
Glastenbury, Normand Hubbard 5 00
Lisbon, Soc. of Rev. Levi Nelson 7 00
Middlebury, a collection, by A. Townsend, Jr. Tr. &c. 15 58
Milford, do. do. 12 78
Naugatuc, do. do. 1 50
Windsor, do. by Rev. Mr. Jewett 4 50
Woodbridge, do. by A. Townsend, Jr. Tr. &c. 20 51

\$77 37

CENTRAL AMERICAN EDUCATION SOCIETY.

[William A. Booth, Esq. New York, Tr.]

Pelatinah Perit, Esq. 50, Clinton 3 60, Cash 1, Hudson
70 20 124 80
Troy, 1st Ch. 26 75, 4th Ch. 7 81, Cash 1 50, Brooklyn,
3d Ch. 74 110 06
Catskill, Ore Day 75, Collection 40 30, Brooklyn, 1st
Ch. in part 86 60 201 90
New York, Brainerd Ch. 38 34, 7th Ch. 40, 4th Ch.
Albany 78 31 156 65
\$593 41

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Bloomfield, N. J. 27 80, Perseador, Ladies' Ed. Soc. 19 46 80
Newark, N. J. 1st Ch. 90, 2d Ch. 75, Presb'y of Erie 57 222 00
Bridsburg, Pa. Miss Stewart 10, Awaits of jewelry 8 01 18 01
Fort Covington 40 77, Glensfalls 17, Keesville 52 79, 15 00
Harrisburg, Pa. J. Wier 10, John Wier 5
St. George's, Del. Ladies' Ed. Soc. 25 00
Shepherdstown, Va. John Mellin 10 00
\$336 81

UTICA AGENCY.

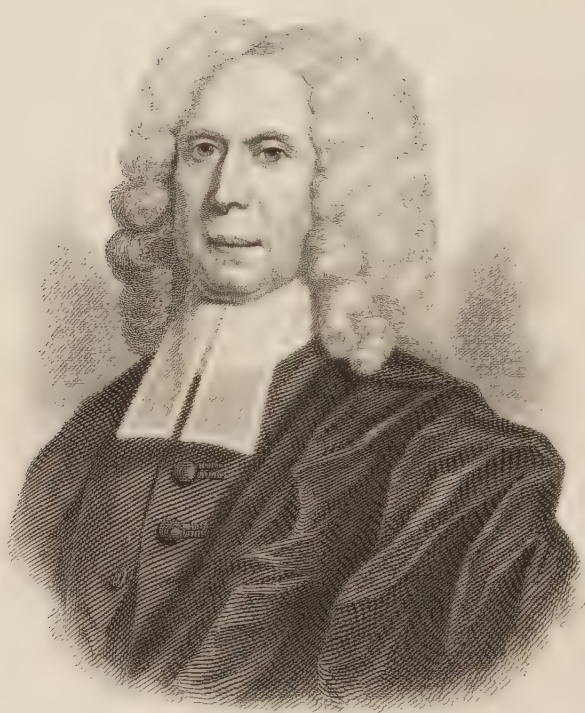
[James Dutton, Esq. Utica, Tr.]

Amboy 2, Beekmantown 7 02, Cape Vincent 2, Camillus
8 95 19 97
Chazy 1, Champlain 70, Clintonville 9 75, Crown Point
16 45 97 20
Cherry Valley 28 85, Essex 10, Elizabethtown 2 40 85
Fort Covington 40 77, Glensfalls 17, Keesville 52 79,
Marcellus 5 76, Clinton 10 126 82
Moore's 6 53, Montreal 90, Plattsburg 58 96, Peru 3,
Richland 11 61 170 10
Salem 33 16, Schaghticoke 12 25, Springfield 31 63,
Whitehall 63 71 140 75
\$595 19

Whole amount received, \$5,647 92.

Clothing received during the Quarter.

New Ipswich, N. H. Ladies' Char. Soc. by Mrs. Joanna
Thayer, Sec. 1 Barrel, containing sheets, shirts, &c.
valued 38 28



Benjamin Colman

AMERICAN QUARTERLY REGISTER.

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No. 4.

MEMOIR OF THE REV. BENJAMIN COLMAN, D. D.,

FIRST PASTOR OF BRATTLE STREET CHURCH, BOSTON.

[By Rev. JOSEPH TRACY, Boston.]

THE character and labors of Dr. Colman deserve an extended biography, and materials for such a work probably exist. A part of his unpublished correspondence is preserved in the Library of the Massachusetts Historical Society. Other parts might doubtless be found by diligent search in this country and in England. His numerous published sermons would afford at least useful hints and illustrations. His name must often appear on the records of Brattle Street Church, of the Town of Boston, of Harvard College, of the Colony, of the Commissioners for Missions among the Indians, and of Ecclesiastical Councils. The relations which he sustained and the parts which he acted were such, that a diligent use of these materials could scarcely fail to throw important light on many interesting points of civil and ecclesiastical history. The account of his Life and Character, by his son-in-law, the Rev. Ebenezer Turell, would furnish the biographer with an excellent clue to guide his researches. But Turell wrote for his cotemporaries; and therefore judiciously omitted many things as already sufficiently known, or from a commendable delicacy towards survivors, or because the mention of them at that time would have provoked angry discussion. His work, therefore, though well adapted to the purpose for which it was written, is far from meeting the wants of the modern reader. Yet the circumstances under which this notice is unexpectedly prepared, precludes the writer from entering this interesting field of research, and confines him to a brief abstract of Turell's work, and a few facts gathered from other publications.

BENJAMIN COLMAN was born in Boston, October 19, 1673. He was the second son of William and Elizabeth Colman, who had lately emigrated from London. William was the son of Matthew and Grace Colman, of Satterly, near Beckles, in the County of Suffolk, and was baptized there, August 31, 1643. This is all that his biographer could find concerning his ancestry.

Benjamin "was of a tender constitution from his birth, and very backward in his speech and reading till he arrived at the age of five years; when he at once grew forward in both, and entered young and small into a grammar school under the tuition of the venerable and learned Mr. Ezekiel

Cheever." Here he had no rival in his own "form," except his intimate companion, Prout, whose early death left him without a competitor. "His early piety was equal to his learning." His pious mother was assiduous in her instructions, corrections, commands, and admonitions, "respecting every thing that was religious and holy, and in a particular manner about the duty of praying to God in secret; and also caused him and her other children to retire and pray together and for one another on the Lord's Day at noon." While at the grammar school, he, with Mather, Baker, Prout, Pool, Townsend, and others, used to spend a part of every Saturday afternoon in prayer together at his father's. This was done by their own proposal, and with the approbation of their parents and preceptor; "and for the most part they behaved decently and seriously in these early exercises of piety and devotion."

He became a member of Harvard College in 1688, when he was in his fifteenth year. While a member of college, he became a member of the Second Church in Boston, of which Increase and Cotton Mather were pastors. Having received the degree of Bachelor of Arts in 1692, he commenced the study of theology, and began to preach, "first privately and then publicly," the next year, when he was only about twenty years of age. He thought that he began too soon; but the decline of his father's estate after the death of his wife was his apology. He preached six months at Medford, where the people "would have settled him, had they been able;" and having thus recruited his finances, returned to Cambridge, to pursue his studies, preparatory to his second degree, which he received in 1695.

Not satisfied with the means of improvement to be found in the Colony, Colman determined to spend some time in England, and on the 20th of July, 1695, less than three weeks after receiving his second degree, embarked in the ship *Swan*, Capt. Thomas Gilbert, commander, bound for London. England was then at war with France; and after they had been seven weeks at sea, they were met by a swift sailing French privateer, of 20 guns and 100 men, while the *Swan* was heavily laden, and had only 12 guns and 20 men, including passengers. After six or seven broadsides, night put an end to the combat; but it was resumed the next morning, when the *Swan* was reduced to a perfect wreck, and obliged to strike. During the battle, Colman maintained his post on the quarter deck, where four out of seven were wounded, and one of them mortally. As he afterwards declared, he felt a great deal of fear during the whole battle, and wondered when his courage would come, as he had been told it would after a few broadsides. The truth is, he was fully aware of his danger; but being, as he trusted, prepared for death, having confidence in God, and believing himself to be in the performance of duty, he calmly remained at his post, loading and firing like his companions, and meanwhile praying to Him whose is the issue of every battle. There was another passenger on board whose courage did not come: a young atheist, and a habitual and spiteful reviler of religion. When about to retreat from the deck at the commencement of the action, he saw Colman take a musket, and shame compelled him to stay. But the first volley of small arms brought him, though unhurt, flat upon his face, where he lay as one dead till after the first broadside, and while the enemy was preparing for another, slipped down into the surgeon's room, and was seen no more till the ship was taken.

Colman had eighteen pistoles concealed in his clothing, for safe keeping, in case he should be captured; and when the privateer's boat approached, he had a piece of gold in his hand, worth nineteen pounds. This was

seen by Madame Allaire, a French lady, who was going, with her four children, to join her husband in London. She requested him to let her save it for him, which she did. When he arrived on board the privateer, there stood the young atheist, stripped to the skin. His own turn came next; but before his clothes were actually off, he saw a compassionate looking man, whose hands and eyes were raised towards heaven, and called out to him, "Miserere mei, domine!" The priest asked if he was a minister, and learning that he was, took him into his own custody, carried him to his own room, and there stripped him of even his last garment, saying that if he did not do it, some of the others would. He and his fellow-prisoners were then clothed in some of the sailors' cast off rags, and thrust down into the hold. He found the location advantageous on two accounts; he was warm, though so poorly clad; and as the motion of the ship was scarce sensible there, he was free from sea-sickness.

On arriving at Nantz, Madame Allaire returned his gold; from the proceeds of which he clothed himself, from head to foot, at the expense of three pounds and ten shillings, of which sum his wig cost him half a crown. After being kept for about three months in various prisons, he was exchanged, and embarked at St. Malo, with nearly one thousand others, for Portsmouth. He had now eight pistoles in money; but, being thoroughly imbued with the old Puritan doctrine of doing good at every opportunity, and trusting God with the results, he expended six of them in redeeming some of his poor countrymen, who were in danger of remaining prisoners for debt. At Portsmouth, he lent thirty shillings to another, a young man from New York, to be repaid on arriving at his rich uncle's, half way to London. The uncle proved to be a wealthy Quaker, who knew his nephew too well, as he said, to pay any of his debts. However, as Colman was now penniless, he gave him a night's lodging, and in the morning furnished him with a horse and guide, and lent him twenty shillings to bear his expenses to London, which he called and received a fortnight afterwards. While in France, too, he paid fifty shillings for "a rake with a sober face," from Barbadoes, who never repaid the loan.

His first night in London was a gloomy one. He had lost all his letters from New England, and with them, all his directions to his friends. By dint of inquiry, he succeeded in finding a minister's house; but the minister could not be seen, and all he gained was, a direction from his wife, "to some sober house, where he might lodge that night." The next day, he found Mr. Ives, on whom his brother had given him a bill of exchange for thirty pounds. Mrs. Ives found him good lodgings, and a good nurse to attend him during a dangerous fever, with which he was soon visited. The Rev. Mr. Quick soon became acquainted with him, and visited him frequently during his illness. "Before he got abroad, he was surprised with an invitation from Mr. and Madam Parkhurst, in Cheapside, to accept of half a year's board at their house. This happy lodging, at one of the most known and frequented booksellers among the Dissenters, brought him more to an acquaintance with the city ministers, which was a singular advantage and pleasure."

With his hosts, he attended the ministry of "the Reverend and learned Mr. How," and was soon invited to preach for him. At that time, "the aged and learned Mr. Joseph Hill, by whom the Greek Lexicon was corrected and amended," was senior pastor of the English Puritan Church at Rotterdam, in Holland, and Mr. Spademan, his kinsman, was his colleague. Mr. How's church had just elected Spademan to be How's assistant and successor, and he had accepted their call. After hearing Colman preach,

How invited him to go over to Holland, at the expense of his church, as candidate for the place which Spademan was about to vacate. Colman accepted the invitation ; but meeting Mr. Hill soon after, and learning that he was unwilling to part with Spademan, and felt injured by How's movements, he promised not to go without his consent. By this delicacy towards Mr. Hill, he lost the favor of Mr. How for two or three months ; but it established his reputation with others, as a young man of uncommon moral excellence.

Many interesting scenes now opened upon him. He heard "the silver-tongued Bates" make one of his finest speeches to King William, on the discovery of the "assassination plot." By preaching for Dr. Williams, he became acquainted with his colleague, Dr. Calamy, who soon expressed the hope, "that they should spend their lives in one church." He heard the conferences between How, Bates, Mead, Mather, and others, for the reconciliation of the Congregationalists and Presbyterians. He saw Mr. Beverly, a good man who had, in print, predicted the fall of Antichrist and all the other "*great expectanda*" in 1697, and who, when time had falsified his predictions, publicly confessed his error and presumption, and asked pardon of God and his people. Sir Henry Ashurst, then agent for the New England Colonies, took him to his country seat near Oxford. Here he became acquainted with Dr. Hall, Bishop of Bristol, Dr. Hough, Bishop of Oxford, and Dr. Gastrell, afterwards Bishop of Chester, who politely showed him several of the colleges, "and what was rare and curious in them."

He was called from Oxford by an invitation from the Presbyterian Board at London, to take charge of a small congregation at Cambridge. He accepted the invitation. He found his hearers few, poor, ignorant, and sadly tinctured with antinomianism. "His texts were too legal for them," and whenever an illiterate declaimer came along, half of them left him. He wrote earnestly to be released from his service, and left at the end of twelve weeks. He was next invited to Ipswich, where he spent eleven weeks, preaching only every other Sabbath. Soon after his return, the Presbyterian Board named him to succeed Mr. Taylor, at Bath. The place was peculiarly advantageous and important, on account of the annual resort of the gentry to the mineral waters there. Some leading men told him that "it was the best stirrup in England, whereby to mount the best pulpits that might be vacant ;" and promised, that if he would serve the Dissenting interest there a few years, they would get him settled in London. He spent two years at Bath, "and found good acceptance with the people, and with the strangers there," among whom were many of the gentry of London and other parts of the kingdom. While here, he became intimate with Mr. Walter Singer, of Agford, and his daughter Elizabeth, then celebrated under the name of "Philomela," and afterwards as Mrs. Rowe. Mr. Singer seems to have set his heart upon having young Colman for a son-in-law ; but he and Elizabeth only became attached friends and correspondents for life.

He was called from Bath, by letters inviting him to become the pastor of a new church in Boston. These letters were subscribed by Thomas Brattle, Benjamin Davis, John Mico, Thomas Cooper, and John Colman, (his brother,) in the name of their associates. The only peculiar conditions were, "that the Holy Scriptures might be publicly read every Sabbath in the worship of God, which was not practised in other churches of New England at that time ; and that they might lay aside the relation of experiences, which were imposed in the other churches, in order to the

admission of persons to the Lord's Table." Their application was accompanied by letters from several influential men, urging his compliance. His letters desired him to ask ordination at London.

He took leave of his people at Bath, by heading a subscription to pay off a debt of fifty pounds, which they still owed for their meeting house. He arrived at London, August 1, 1699, applied to the Presbytery, and was ordained by them on the fourth of that month. His brother having sent him an unlimited order on Sir James Eaton for money, he took twenty pounds, which he expended in the purchase of books; embarked at Gravesend on the 20th, and after a detention of a fortnight in the Downes and a voyage of eight weeks, arrived at Boston on the first of November. The Brattle Street people made him a present of fifty pounds the next day, and soon after kept a private day of thanksgiving for his safe arrival. "On Tuesday, December 12, at a private meeting, after solemn calling upon God, the brethren declared their consent and agreement to walk in all the ordinances of our Lord Jesus Christ." The new house of worship was opened on the 24th, with a sermon by Mr. Colman, from 2 Chron. vi. 18. His biographer remarks:—"As he designedly omits the mention of the differences and troubles they had with any neighbors, ministers and others, about their proceedings,—it would be neither modest nor just in me to publish the history of them." Of course, we can only conjecture that some of them may have related to their proposed innovations on Congregational usages.

He remained pastor of this church to the end of his life. For the first fifteen years, he was the sole pastor, his people hiring occasional assistance, as he needed it. The Rev. William Cooper was chosen his colleague, August 16, 1715, ordained, May 23, 1716, and remained in office till his death, December 13, 1743. He was succeeded by his son, the Rev. Samuel Cooper, who was chosen December 31, 1744, and ordained, May 21, 1746.

His ministerial life, though long, affords but few incidents for the historian. His talents, industry, faithfulness, piety and Christian temper, secured a quiet and steady prosperity, and protected his people, for the most part, from such occurrences as excite the interest of cotemporaries, or of posterity. His extra parochial labors consisted mainly in the exertion of his personal influence, by private correspondence; in which his acquaintance with leading men in England enabled him to be eminently useful.

He had a long and useful correspondence with "the Honorable Samuel Holden, whom God enriched and raised to the head of the bank of England, and set also at the head of the Dissenters in London;" and who was the son, by a former marriage, of his hostess, Mrs. Parkhurst, of Cheapside. About the year 1730, Mr. Holden sent him thirty-nine sets of the practical works of Richard Baxter, for distribution. The whole amount of the donations of Mr. Holden, his widow and her daughters, which passed through the hands of Dr. Colman, was £10,432; of which £400 was for the erection of a chapel at Cambridge. His correspondence with Thomas Hollis, whose father he had known at Bath, resulted in the founding of two professorships and ten scholarships at Cambridge, besides other valuable gifts to the college; and in the appointment of the Rev. Edward Wigglesworth, a thorough Calvinist, as the first professor of theology. From Isaac Hollis, nephew of Thomas, he received £340 for distribution among the poor of the New England churches, and large sums for the support of missions among the Indians, and especially Sargeant's mission at Stockbridge. He also actively promoted subscriptions in New England for the same object.

To sustain the missions of Eliot and others, the "Society for Propagating the Gospel in New England," had been formed in London in 1649; in imitation of which, some zealous Churchmen formed the "Society for Promoting Christian Knowledge," in 1698, and the "Society for Propagating the Gospel in Foreign Parts," in 1701. The ostensible object of this last society was, to furnish the means of grace, according to the forms of the Church of England, to places in the English Colonies where the Gospel was not preached in any form. Dr. Kennett, then Dean and afterwards Bishop of Peterborough, in a sermon before the society in February, 1712, declared that such was the object which the society had steadily pursued. Dr. Colman, on reading the sermon, gave its author credit for entire sincerity. The event showed that his judgment was as just as it was charitable. He wrote to Dr. Kennett, commending the object of the society, telling where there was room enough for its labors, and specifying several instances in which its managers had been imposed upon by a few selfish men, who had, by false representations, procured the establishment of missions in towns already well supplied with the means of grace. The letter was thankfully received, and led to a correspondence with him and with the Bishop of London, which was the means of disappointing several attempts thus to pervert the society's funds. When Dean, afterwards Bishop Berkley, made his munificent donation to Yale College, Dr. Colman was fearful that the gift was attended with conditions favorable to Episcopacy, and wrote several letters, urging its rejection, if such were the fact.

His biographer states that "he was employed in his younger as well as his later times, by the Great and General Court of the Province, and the several distinct branches of it, on divers weighty affairs. At their desire, he not only preached and printed once and again on grand occasions, but also drafted letters and addresses for them relating to public matters, which were highly approved. Sometimes he has been engaged for them in secret services on the most momentous concerns, and succeeded in them." He often drafted addresses from the clergy to the king, and various public functionaries in England.

He was for many years one of the Commissioners of the "Society for Propagating the Gospel in New England," and in 1730 was appointed a Commissioner of the "Edinburgh Society for Propagating Christian Knowledge." It was on the nomination of this last society, that the degree of D. D. was conferred on him and Mr. Sewall, senior pastor of the Old South Church, by the University of Glasgow, in 1731. The honor was the more highly esteemed, because, as he said in his elegant Latin reply, Harvard did not then "arrogate to itself the power" of conferring doctorates.

He was much employed on ecclesiastical councils, and still more in preventing the need of them; for which purpose he wrote "vast numbers" of letters to all parts of the country, from Maine to New Jersey inclusive.

He was, *ex officio*, an overseer of Harvard College, and for many years one of the corporation; during which time he drafted the greater part of the letters and addresses of that body, especially to benefactors and distinguished men in England. After the death of President Leverett, he was anxious that his friend Sewall should succeed to that office, and plead earnestly with the Old South Church to give their consent. Sewall, however, declined, and then the election fell on Colman, who was chosen by the corporation on the 18th, and approved by the overseers on the 24th of November, 1724. But as he understood that the General Court would make no provision for his salary, without first knowing whether he was

willing to accept and his church willing to part with him, he also declined. The invitation was repeated, but he still persisted in declining.

Among his plans for doing good, was his project for two charity schools, —one for boys and one for girls,—on Fort Hill. The plan is dated "Feb. 1713," and is essentially the same with that of the "Farm School" now in operation. In 1719, he printed an essay in favor of establishing a market in Boston. In 1721, he published a tract in favor of inoculation for the small-pox, which was reprinted in England, and highly commended by the secretary of the Royal Society.

In respect to church government, he was in early life a Presbyterian in theory, but on the ground of expediency, and not of divine right. In 1735, he thought that "all the good of Presbyterianism" might be attained by the consociation of churches. The choice of a pastor, he thought, should belong to the whole body of baptized worshippers, not scandalous in their lives, and contributing to his support. In admitting persons to the church as communicants, the circumstances of his settlement show that he was willing to dispense with the relations of religious experience, required by the other churches. This was about eight years before Mr. Stoddard, of Northampton, published in favor of the practice. He and his people, therefore, were early favorers of that lax system of admission, which soon after became extensively prevalent.

Yet we may not infer that he was not zealous for the promotion of experimental piety. His efforts for the revival of religion fully vindicate his character in this respect. Having heard of the "Surprising Conversions" at Northampton, in 1735, he wrote to Edwards for an account of them, published the answer, and forwarded it to Drs. Watts and Guise, in London. Afterwards, at their request, he procured from Edwards the more complete narrative which is published with his works; and when it was reprinted in Boston, joined with others in commending it to the public. No man, probably, acted a more important part in diffusing the influence of that example through the British empire. A few years afterwards, he was among the first and most earnest to invite the celebrated Whitefield to Boston. In June, he and his colleague Cooper, published a commendatory preface to Josiah Smith's famous sermon on the character of Whitefield. When Whitefield arrived in Boston, the next September, he was lodged, according to previous arrangement, at the house of Mr. Staniford, Dr. Colman's brother-in-law. His first sermon in Boston was preached in the Brattle Street meeting house. There, too, he preached his last sermon before leaving Boston for the eastward, when he collected £470 for his orphan house, and Dr. Colman, seeing how his people were affected, "said it was the pleasantest time he had ever enjoyed in that meeting house through the whole course of his life." After his return from the east, he preached there twice, "both times with much power." There, too, Gilbert Tennent, on leaving Boston the next spring, preached his farewell sermon, "to an auditory extremely crowded, very attentive and much affected." A great impression was made on the Brattle Street congregation. Mr. Cooper conversed with about six hundred anxious inquirers in three months. Dr. Colman was a member of the convention of friends of the revival in July, 1743, and was chosen its moderator, but declined. He however signed the "Testimony" in favor of the revival, with no qualification, except that it was not strong enough against the intrusion of itinerants into parishes without the consent of their pastors. The party lines between the friends and opposers of the revival had then been distinctly drawn, for some months at least, and Dr. Colman was among its friends. And even at a later

period, he was a supporter of Whitefield himself, as some of the revivalists were not. Whitefield preached for him, and at his particular request, administered the Lord's Supper to his church, on the first Sabbath after his return to Boston, near the close of 1744. So far is it from being true, that he belonged to the party of Whitefield's opposers. The mistake which some have made on this point has probably arisen, at least in part, from the remarkable fact, that Turell's account of his life and character contains no allusion, direct or remote, to Whitefield, Edwards, or the revival. This fact can be explained. Turell, though a zealous and successful promoter of the revival, and a signer of the "Testimony" of 1743 in its favor, was one of those who, on Whitefield's return in 1744, signed "testimonies" against him, and excluded him from their pulpits. His work was published in 1749, when the wounds of that controversy were still recent; and as he could say nothing of Dr. Colman's course without exciting angry controversy, and nothing favorable without violating his own judgment, he very naturally determined to say nothing.

Nor is there any reason to doubt his thorough Calvinism, or his solicitude concerning theological innovations. On this point, his intimate connection with Edwards seems sufficient proof. Or take the following passage, from his letter to the Rev. Eliphalet Adams, of Dec. 2, 1732, concerning Berkley's donation to Yale College:—"Give me leave to add one word more, concerning the bruit of the prevalence of Arminianism in the college. I am told that you were yourself in such apprehensions and fears on that head, that you inquired earnestly of your son concerning it; and that the deceased, aged Mr. Woodbridge, of Hartford, a little before his death, was under great concern on that account. It would be acceptable to some superior friends here, if you would write freely on that head; more especially if you can vindicate the college from that aspersion. We hope and believe the Reverend Trustees and Rector have made a faithful inquiry into that matter." Certainly, he who was so decided against permitting the existence of Arminianism at Yale, could not be indifferent to the doctrinal purity of Harvard, and of the churches and pastors in his immediate vicinity.

And yet he was, in an important sense, one of the fathers of the liberal party. The conditions of his settlement, and the qualification with which he subscribed the "Testimony" of July, 1743, show the precise character of his liberalism. He was for treating all men as regenerate, and all ordained men as true ministers of Christ, unless the contrary was expressly shown; in opposition to the old Puritan doctrine, that every man who demands recognition as regenerate, or as a minister of Christ, must produce evidence of his fitness to be recognized. But he never thought of holding fellowship with avowed or convicted heretics.

He died, August 29, 1747, in the 74th year of his age, and the 48th of his ministry. He had been rather feeble for a few days, but was able to see company the evening previous, and rose as usual that morning. He died about 10 A. M., apparently without pain. His public usefulness continued to the last, and he habitually felt himself ready to die.

His published works were:—Practical Discourses on the Parable of the Ten Virgins, in 1707; Elijah's Mantle, a Poem on the death of the Rev. Mr. S. Willard, 1707; Five Sermons on The Strong Man Armed, 1717; Reasons for a Market in Boston, 1719; Some Observations on Inoculation, 1721; Five Sermons on the Great Earthquake, 1727; Twenty Sacramental Sermons on the Glories of Christ, 1728; A Treatise on Family Worship, 1728; A Dissertation on the Three First Chapters of Genesis, 1735; A

Dissertation on the Image of God, wherein Man was Created, 1736; and seventy-six Occasional Sermons.

In person, he is said to have been tall, slender, and peculiarly graceful, both in the pulpit and out of it. The portrait from which the print accompanying this sketch was derived, is highly commended by his biographer.

MEMOIR OF REV. EBENEZER FITCH, D. D.,

FIRST PRESIDENT OF WILLIAMS COLLEGE.*

[By the Rev. CALVIN DUFEE, of Dedham, Ms.]

BIOGRAPHY is a species of composition, which happily unites the useful with the agreeable. If written with truth and fidelity, it can hardly fail to be useful; since it is, as an ancient said of history, "philosophy speaking by example." It shows us what qualities we must possess to be useful and happy. It discloses the trials of human life; and teaches us how difficulties may be met, and dangers averted or overcome. It likewise sets before us the means by which the human character may reach its highest attainments.

Nor is it easy to see how the biography of the wise and good can fail to be agreeable. It introduces us to the acquaintance of individuals, whose names have awakened our curiosity, and perhaps our admiration. It shows those finer and better traits of character, which we could not otherwise narrowly inspect. It makes us the companions of their toils and trials—their sufferings and joys. It points us to that world, where their virtues are matured and their spirits made perfect.

It is painful, however, to think that some great and good men,—such as manifest great talents, and exert a wide and salutary influence on society,—leave behind them so few materials for the biographer. The traces of their lives and characters soon become dim and obscure. When a few years have swept over their graves, it seems next to impossible, from the few scattered notices now to be found, to delineate with any good degree of accuracy the features of their moral and intellectual character. The good Isis is represented as going forth, wandering and weeping to gather up the parts and fragments of her murdered and scattered Osiris; fondly yet vainly hoping that she might recover and recombine all the separate parts, and once more view her husband in all his former proportions and beauty. So we often do with the scattered mementos of our departed friends. From a few imperfect sources we attempt to give a faithful history of their lives, and a facsimile of their moral and intellectual features. *Hic labor, hoc opus est.*

Impressed with sentiments like these, we have undertaken the preparation of a brief biographical sketch of the Rev. EBENEZER FITCH, D. D., for twenty-two years President of Williams College. He possessed a mind of a high order, and for uniformity of deportment, consistency of character, ardor of piety, kindness of feeling, diligence and fidelity in discharging the various duties to which he was called, had but few superiors. It has long been a source of regret to many, that some memorial of this excellent man has not been placed on the pages of our public journals. A simple uncolored biography of him,

* In preparing this biographical sketch of President Fitch for publication, the author has availed himself of all the materials he could obtain, and made a free use of all the communications he has received. To the Rev. Dr. Daniel C. Sanders, of Medfield; to the Rev. Charles Fitch, of Springfield, Ohio; to the Rev. President Day, and to Prof. J. L. Kingsley, of Yale College; to the Rev. President Davis, of Clinton, N. Y.; to the Rev. Walter Clarke, of Canterbury, Ct.; to Mrs. Cogswell of Hartford, for the loan of a number of letters from Pres. Fitch to her late husband; to the Rev. Professor Dewey; to the Rev. Dr. Thomas Robbins, of Mattapoisett; to James W. Robbins, Esq. of Lenox; and to the Rev. John Nelson, of Leicester, the author hereby acknowledges himself indebted, and expresses his gratitude, for important assistance.

even at this late day, and though prepared under great disadvantages, will, we trust, be acceptable to our readers,—especially to the numerous friends and Alumni of Williams College. Besides, “some information of this kind is commonly required as a tribute, due to the memory of those who have distinguished themselves in the walks of learning and religion; and may animate others, who are devoting their lives to similar pursuits.”

President Fitch was a lineal descendant of the Rev. James Fitch, who was born at Bocking, County of Essex, England, December 24, 1622; and came to this country with a brother by the name of Thomas, in 1638. The ancient way of writing the name was *Fytche*. Thomas settled in Norwalk, Ct., and from him according to Alden, descended the Hon. Thomas Fitch, who was for a number of years Governor of Connecticut. The Rev. James Fitch came to this country when he was 16 years old. He had already acquired a correct knowledge of the learned languages; but spent seven years in preparing for the ministry under the private instruction of the Rev. Messrs. Hooker and Stone, of Hartford. He was first settled in Saybrook, in 1646. In October 1648, he married Abigail Whitfield, daughter of the Rev. Henry Whitfield, of Guilford. Their children were James, born Aug. 1649; Abigail, Aug. 1650; Elizabeth, Jan. 1652; Hannah, Sept. 1653; Samuel, April 1655; and Dorothy, 1658. Mrs. Fitch died at Saybrook, Sept. 1659.

In the year 1660, the Rev. James Fitch removed to Norwich with a large part of his congregation. In October, 1664, he married for his second wife, Priscilla Mason, daughter of Major John Mason, who distinguished himself as a Commander of the New England forces against the Pequot Indians. The children of Mr. Fitch by his second wife were, Daniel, born at Norwich, Aug. 1665; John,* Jan. 1667; Jeremiah, Sept. 1670; Jabez, April, 1672; Anna, April, 1675; Nathaniel, October, 1679; Joseph, Nov. 1681; and Ebenezer, May, 1683. These fourteen, except the last, lived to have families of children, from whom a numerous posterity has descended.

In his old age the Rev. James Fitch removed to Lebanon, to live with one of his children, and died there in November, 1702, in the 80th year of his age.†

The Rev. James Fitch's oldest son, James, settled in Canterbury, about 1690, and was among its original inhabitants. He built the first framed house and barn in that town. He was one of the brave men who were engaged in the famous Philip's war, in 1675–6; and received a captain's commission before 1680. He was chosen major in 1686. He was a magistrate, or member of the council of the colony, as early as 1683; and continued to be re-elected till 1708 or 9. “He was the first donor to Yale College, who was not of the board of trustees. In October, 1701, he gave the college 637 acres of land in the town of Killingly, and all the glass and nails, which should be necessary to build the college edifice. This benefaction had great influence in procuring the charter, and in encouraging the friends of the college in promoting its interests, and on this account is deserving particular consideration.” This James Fitch, Esq.,—he is likewise called Major Fitch, in Trumbull's History of Connecticut,—married Elizabeth —, Jan. 1676. Their children were James, born (and died within a week after) Jan. 1, 1677; James, June, 1679; Jedidiah, April, 1681; Samuel, July, 1683; and Elizabeth, in 1684. Mrs. Fitch died in October, 1684. Major James Fitch married, May, 1686, Alice Adams, for his second wife. Their children were Abigail, born 1687; Ebenezer, 1689; Daniel, 1692; John, 1695; Bridget, 1697; Jerusha, 1699; William, 1701; and Jabez, 1703.

* John Fitch settled in Windham, and from him descended the Rev. Eleazer T. Fitch, D. D., the present Professor of Divinity in Yale College.

† The following is the inscription upon his monument, said to have been written by his son, the Rev. Jabez Fitch, of Portsmouth, New Hampshire.

In hoc sepulchro depositæ sunt reliquæ Viri vere Reverendi Domini JACOBI FITCH, Natus fuit apud Bocking in Comitatu Essexiæ in Angliâ, anno Domini 1622, Decembris 24; qui postquam linguis et literis optime institutus fuisset, in Nov-Angliam venit, ætatis 16, et deinde vitam degit Harfordiæ per septennium sub institutione virorum celeberrimorum Domini Hooker et Domini Stone. Postea munere pastoralis functus est apud Saybrook per annos 14. Illinc, cum ecclesiæ majori parte Norvicum migravit et ibi cæteros vitæ annos transegit in opere evangelico. In senectute vero præ corporis infirmitate necessario cessabat ab opere publico; tandemque recessit liberis apud Lebanon, ubi, semi-anno fere exacto, obdormivit in Jesu, anno 1702, Novembris 18, ætatis suæ 80; vir ingenii acumine, pondere judicii, prudentia, charitate sancta, laboribus, et omnimoda vitæ sanctitate, peritia quoque et vi concionandi, nulli secundus.

In 1722, Major James Fitch, (who died in 1727, aged 78,) gave to his son Jabez, "moved thereto by love and parental affection," by deed, a piece of land. This Jabez Fitch married Lydia Gale, in 1722, and settled on the land which his father gave him. He became captain, colonel, justice of the peace and quorum, and was for many years a Judge of Probate. His children were Jerusha, baptized in 1723; Alice, afterwards the wife of the Rev. Dr. James Cogswell, 1725; Perez, 1726; and then there is a chasm in the records till 1734; when the record of baptisms commences again, and Lydia is baptized; Lucy, in 1736; Asahel, in 1738; and Abigail, in 1741. Mrs. Fitch died in 1753. Col. Jabez Fitch married for his second wife Elizabeth Darbe, in 1754. Some years afterwards, he buried his second wife. He was married a third time when about 78 years old. He died in 1784, aged 81. We have unquestionable authority for stating that Colonel Fitch was a man of superior talents, unblemished character, devoted piety, and of almost unbounded influence in his native town.

Jabez, son of Colonel Jabez Fitch, was the father of President Fitch. He was born in the parish of Newent, May 23, 1728 or 9; it is uncertain which. According to Norwich records he was born in 1729; but according to the record of his baptism by the Rev. Mr. Kirkland, he was born in 1728. He married Lydia, daughter of Dea. Ebenezer Huntington, of Norwich, Aug. 22, 1754. Their children were; Perez, born Sept. 5, 1755, and died the next day; Ebenezer, the subject of this memoir, Sept. 26, 1756; Lydia, Oct. 9, 1758, and lived ten months; Lydia, June 14, 1760; Abigail, July 24, 1762; and lived just 9 months; Jabez Gale, March 20, 1764; Sarah, April 28, 1766; Anna, (afterwards the wife of the Rev. Dr. Sanders,) Feb. 3, 1768; Chauncey, Jan. 17, 1771; Samuel, March 3, 1773; Lucy, March 24, 1777; and Alice, June 2, 1781. The father of President Fitch did not receive a college education. He was, however, a physician of considerable eminence. Medical students in great numbers resorted to him for instruction. Of his twelve children, three died in infancy; the rest lived to mature age, and became heads of as many families. His five daughters all married men of college education. Two married clergymen, two, physicians, and one a lawyer. One son, Col. Jabez G. Fitch, was for twelve years the United States' Marshal for the district of Vermont, under the entire administrations of Washington and Adams. Another son, Chauncey Fitch, was a physician, and afterwards a judge of a court in Franklin County, Vt.; and Samuel Fitch was a merchant in Burlington.

Mrs. Fitch, the mother of the President, died at Vergennes, Vt. To an intimate friend, President Fitch thus writes:—"My mother left this evil world, I trust, for a better, on Monday, April 4, 1803. We have good ground to believe that she has made a happy exchange—that she has gone to that rest which is prepared for the people of God. Her funeral was attended on Thursday. The Rev. Job Swift was expected to preach, but he and my brother Sanders, as my father was afterwards informed, were both detained on account of sickness. After waiting some hours, the large assembly moved to the court house; where they sung a funeral anthem. As there was no one present who was willing to offer a prayer on such an occasion; under his heavy affliction and disappointment, my father attempted it. And he states, 'I trust I was enabled to cast my burden on the Lord. By his assistance I was carried through, and felt more able to speak when I closed, than when I began.'" To see a man, who was himself standing on the verge of the eternal world, before a large congregation where a minister was expected to officiate, leading the devotions of the people at the funeral of his own wife, is said to have been a sight so affecting as to draw tears from the eyes of all who were present.

Dr. Fitch, the father of the President, died December 19, 1806, in Sheldon, Vt., at the house of his son, Dr. Chauncey Fitch, while on a visit. He died of a lingering consumption. He was a man of eminent piety; and remarkably gifted in prayer. He made a public profession of religion when a young man; and for a number of years held the office of Deacon, in the church of Canterbury. "That religion," writes President Fitch, "which he had so long professed, afforded him the greatest consolation to the last. The near approach of death did not appear to terrify or alarm him. He regarded death as a kind messenger sent by Heaven to release him from a world of sin and trouble, and convey him

to mansions of eternal rest; there to meet his dear departed friends, and spend an eternity with them in contemplating the glory and adoring the perfections of their God and Saviour."

President Fitch's mother, her father, her only brother, (Dea. Simon Huntington, of Norwich, who was graduated at Yale College in 1741,) and all her sons, died suddenly; most of them without an hour's warning.

We shall now be excused for a brief recapitulation. President Fitch's father was Dr. Jabez Fitch, and his mother was Lydia Huntington.

His grandfather was Col. Jabez Fitch, and his grandmother was Lydia Gale.

His great-grandfather was Major James Fitch, and his great-grandmother was Alice Adams.

His great-great-grandfather was the Rev. James Fitch, and his great-great-grandmother was Abigail Whitfield.

President Fitch was the second child of his parents, and was born * Sept. 26, 1756. We must here be pardoned for a brief digression. The Rev. Dr. James Cogswell, who was graduated at Yale College in 1742, and who was for a number of years a minister in Canterbury, married an aunt of President Fitch, whose name was Alice Fitch. Their son Samuel Cogswell, was about the same age with President Fitch. They were both fitted for college by Dr. Cogswell, were classmates, and very intimate friends. They were admitted members of Yale College in 1773, and were graduated in 1777. Of this Samuel Cogswell further mention will be made in another place.

In the early part of his college life, President Fitch commenced keeping a journal, which he continued with a good degree of regularity, until the close of his senior year. For the greater part of the time, he recorded the leading events of every day. It is much to be regretted, however, that during the last three months of this time, it is kept in characters which we have been utterly unable to decipher. Our extracts from this journal, though brief, will be more copious and extended, than they would be, were it not for the circumstance that scarcely any of his manuscripts are now in existence. His journal commences thus:—

"May 16, 1774. As I have but one life to live, and that extremely short and uncertain; so it becomes me to spend it in a diligent preparation for a future state. And as a careful observance and recollection of God's providential dealings with me may, by the Divine blessing, promote my spiritual interest and welfare, by being committed to writing, so I have resolved, now in my youth, to draw up a brief account of my past life, taken partly from my old papers, but chiefly from memory. And, O that by the free grace of God in Christ Jesus, I may not be permitted to end this journal, (provided I should keep it for some time, as is my present intention,) without some more perfect knowledge of divine things, and a more sure hope of future happiness, than I now possess."

"I was born at Norwich, Sept. 26, 1756, on Sabbath afternoon; Sicut parentes aiunt. In my infancy I was very weakly—very subject to convulsion fits. I have often heard my parents say that they had but slender hopes of my living to grow up to years of manhood, for several years after I was born. I continued weakly for some years, though by degrees, I outgrew the natural weakness; and my feeble constitution grew firmer and healthier. I remember nothing remarkable either respecting the awakening of my conscience, or the dealings of Providence with me, until I was ten or eleven years of age. About that time I was wonderfully preserved from immediate death by the sudden interposition of Divine providence. I was one day at the river where some young men were at work, and while they were busily engaged, I took a notion to cross the river. It was not deep. I had frequently observed others as they crossed it. Having stripped myself, I had gone unobserved by them to the further side of the river; where there was a narrow place more deep and rapid than the rest, which immediately carried me down into deep water; though the stream still continued so swift as to prevent my sinking. In this critical juncture, Providence so ordered it that one of the persons at work looked up and saw me. He immediately cried out, when one of them sprang after me—caught me without much difficulty, and brought me to the shore. I was not so far gone but that I knew and saw all that transpired; though when this young man came I was just sinking, and must have drowned inevitably, unseen and unobserved by any, had not divine

* It is stated in the History of Berkshire County, and on his tombstone at West Bloomfield, N. Y., that Dr. Fitch was a native of Canterbury, Ct. This is evidently a mistake. That he was brought up in Canterbury, there can be no doubt. But his birth unquestionably occurred in Norwich.

Providence interposed for my preservation and deliverance. I remember to have been much terrified and frightened. But after I got out of the water I was more solicitous to conceal it from my parents, (which I did for a year,) than to prepare for that death which I had so narrowly escaped."

The spring following, 1766 or 7, he was exposed to a similar danger in crossing a brook. The journal then proceeds:

"I recollect nothing remarkable from this time until the spring of 1768. Though I remember that during the interim I had more thoughts of God and eternity than formerly; and was sometimes much affected at prayers, and when reading religious books. During the spring of this year, my father moved near to the meeting house. Soon after this I was taken dangerously sick; and my sickness continued for near a month, and had well nigh carried me out of the world. But God of his abundant goodness was pleased to spare my life, and restore me to health again. During this sickness and near approach to death, I had more thoughts of eternal things than I ever remember to have had before; though I was much of the time inclined to drowsiness. I remember to have had such serious thoughts about death and eternity as to be at times thrown into a flood of tears. In this sickness I had a large swelling in my side, which threatened my life. However, that went away of itself, and by degrees I began to recover my health, though I remained weak for a long time. As my sickness abated, my concern about religion began to wear off. In the fall of this year my grandfather* died. This event made a deep impression on my mind. After his death I was brought under greater concern for my soul than ever before. This anxiety for my soul was different from any that I had before experienced, both as to its degree and consequences or attendants." But in what the difference consisted does not appear from his journal.

"June 26. I awoke this morning with but little sense of divine things. Soon afterwards attended prayers in the chapel. Next I retired for secret devotions. This forenoon I heard the president preach from Deut. vi. 4, *Hear, O Israel; the Lord our God is one Lord.* Subject, The unity of the Godhead. Near the close of the discourse the president spoke of that hidden idolatry of the heart, which is so displeasing to God. My conscience accused me of great guilt in this particular; for I knew myself to be often, yea daily guilty of this high handed sin. P. M. the president preached from Rom. vi. 21, *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.* After meeting I betook myself to my room, where I had a good opportunity for reading, meditation and prayer. But O how poorly was my heart prepared for such exercises!"

"Sabbath, July 10. My first thoughts this morning were on the importance of spending this day for God. I had some sense of my responsibilities and obligations, to be prepared for a future state. After prayers in chapel I engaged in the duties of the closet with some solemnity and interest. Heard Rev. Mr. Perkins, of Hartford, preach in Mr. Edwards' meeting house both parts of the day. In the morning from that pathetic exclamation of Thomas, recorded in John xx. 28, *My Lord, and my God.* In the afternoon the text was Acts xxiv. 16, *And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.* He was admirably pathetic and copious in manner and expression, elegant in style, and sublime in sentiment. He showed what was requisite in order to have such a conscience. First, a knowledge of our duty, and a faithful performance of it. Second, he offered persuasive motives to induce us to have a conscience thus void of offence. Third, he improved the subject in offering a variety of excellent remarks. One observation was, that there are in mortals four springs of action; to wit, appetite, passion, reason and conscience. He that acts from appetite acts like a brute. He that acts from passion acts like a child. He that acts from reason acts like a man. And he that acts from conscience acts like a Christian."

"Tuesday, Sept. 13. This day have been busily employed in making preparation for Commencement. This evening I had an agreeable interview with my father, who came from home to attend Commencement, and to visit a brother of his at Stamford, who is in a low and feeble state of health."

"Wednesday, 14. Attended Commencement exercises, which were performed to the honor of college, and to the satisfaction of the audience."

"Thursday, 15. In company with my father and cousin Samuel Cogswell, went to Stamford;—found my uncle weak in body, and dejected in mind; having but little hope of continuing long in this evil world." Here young Fitch spent a week, enjoying the company and conversation of his friends in a high degree. In the course of the next week, "returned to my father's house in Canterbury, and was not a little rejoiced to find my friends all alive and in good health, having been absent from them about four months."

* Probably his grandfather Huntington.

"January 11, 1775. Close of vacation. This is the first winter vacation in this college.—By vote of the corporation it continued three weeks. I remained at college the whole time."

"Friday, April 21. To-day tidings of the battle at Lexington, which is the first engagement with the British troops, arrived at New Haven. This filled the country with alarm, and rendered it impossible for us to pursue our studies to any profit." The next week he returned home. He then visited Providence, R. I.; then went to view the camp in Roxbury and Cambridge, Ms.; and returned the first of June to New Haven, and resumed his college studies.

"June 13. I have neglected to keep a regular journal for a short time past. It is now very apparent to me that when I left New Haven last fall, and went to Stamford; falling into company, I lost in some measure that melancholy with which I had been for a long time troubled. For some months I did not attend with regularity to my private devotions. During the winter past, I have enjoyed better health than common, and pursued my studies with a good degree of alacrity and success."

"July 16. Attended public worship in the chapel. In my private devotions I formed some resolutions to live a better life than I have done. As I have always had the ministry in view, I think it high time for me to attend more seriously and diligently to the things of everlasting importance. Considering the infinite importance of being in a state of reconciliation and favor with God, and in an habitual readiness for death; considering, also, the importance of pursuing my studies with diligence, so that I may be prepared to be useful to my fellow men,—I have determined by divine assistance to pursue the following course:—

"As the care of my soul is of the first importance, and yet the most likely to be neglected by me, I will, by the assistance of Divine grace, for the future be more attentive to my spiritual welfare. And 1st, I will have stated seasons for prayer, reading the Scriptures and practical authors, for meditating on what I read, and for self-examination. 2d, I will endeavor to maintain a sober, steady and regular course of conduct. 3d, In my intercourse with friends I will make subjects of divinity themes of conversation, in all cases when it can be done to mutual edification. 4th, I will endeavor to read a portion of Scripture every morning and evening. 5th, I will aim so to behave towards my friends as to merit their regard and esteem; and will strive to banish all envious and jealous thoughts towards them, and towards all mankind.

"Respecting my studies, I resolve upon the following plan; which I shall alter, if I find upon trial, it will be for my interest:—And 1st, I will rise at four in the morning; and will make it my first business, to fix my thoughts upon the duties, trials and temptations of the day, and will arm my mind with proper resolutions to discharge the duties of the day with diligence and alacrity; and guard as far as I can against temptation to sin, and a waste of time. 2d, I will immediately read some portion of Scripture. 3d, I will then begin the business of the day, and will endeavor to have finished my college studies for the day, (having attended to them the evening previous,) by noon. 4th, The afternoon shall be devoted to exercise, general reading and whatever of necessary business may demand my attention. 5th, At the end of every month I will make out a plan of the studies which I propose to pursue the succeeding month. I will then divide these studies into separate portions for each week; and these studies shall be the chief employment of my afternoons."

The careful reader will see that the above plan of study bears some resemblance to that adopted by Dr. Doddridge, as exhibited in his life, which young Fitch speaks of having read about this time.

"Thursday, July 20. This day has been observed throughout these colonies as a day of fasting and prayer. Of the propriety of observing such a day there can be no doubt, when it is remembered that we are now engaged in a war with England. War was recently proclaimed by Congress. Our army has been for several months before Boston. The result of this contest, God only knows. It may end in the ruin of this whole country. But heaven grant that it may terminate in the security and firm establishment of civil and religious liberty."

"Sabbath, July 23. Attended public worship in the Chapel. Attended to private duties both morning and evening. In the latter exercise my heart was affected with a sense of my sinfulness. I saw clearly my inability to save myself, and how absolutely necessary the merits of Christ are to our salvation. As I have the ministry in view, and am wholly unqualified for such a sacred work, I feel that I ought to leave the pursuit of trifles, and live more to the glory of God. My college course is now half spent, and but little done. By Divine assistance I will double my diligence. The plan of study which I prescribed for myself succeeds much better than I anticipated. This encourages me to pursue it with perseverance."

"Sabbath eve, July 30. During the past week I have prosecuted my studies with

diligence, and, I trust, with some profit. The plan of studies which I had determined on, I have executed, so as to gain some time for other business."

"Aug. 6. I have not pursued the course of study the week past which I had prescribed for myself. To improve our abilities in writing, our Tutor has offered a book to the one who will hand in the best composition."

"Aug. 13. The plan of studies which I had proposed for myself for this week I did not accomplish. I had writing on hand, which employed all the hours which were not devoted to classical studies. What I wrote was a trial of genius. I ventured to enter the list with a number of my class, and write for a valuable book, offered by our Tutor for the best composition. I had the good fortune to have the book assigned to me."

"Tuesday, Sept. 26. To-day I am 19 years old. I feel that I am laid under great obligations to devote myself wholly to the service of Him who made me, and has preserved me so long a time; who has favored me with so many undeserved mercies, and such distinguished religious privileges. Time is ever on the wing. It passes away with an amazing rapidity. Therefore whatsoever I do must be done with diligence and perseverance; for death will soon come and close my probation."

"July 24, 1776. Commencement day. It was a private one. C. Goodrich delivered the Clio-sophic oration; an excellent one, and handsomely delivered. Strong and Lyman a forensic dispute on the question, 'Whether all religions ought to be tolerated.' The subject was well and ably discussed. Porter, Howe and Mitchel spoke a dialogue; and Russel pronounced the Valedictory oration; all well performed. But to crown all Mr. Dwight delivered an excellent oration on the present state, and future growth and importance of this country.* It was written and delivered in a masterly manner. My collegiate life is fast drawing to a close. One year more, and I shall have done. The time is too short; I wish it were longer."

During the first part of the next month, he was for a few days dangerously sick. On his recovery he writes;—"God has been very kind and merciful to me. I deserve to die and perish forever; but he has been pleased hitherto to spare my life. O that I might improve his goodness to my salvation."

Aug. 24. Had the pleasure of seeing my dear friend, Samuel Cogswell. He brought me the painful news that college had broken up, on account of the prevalence of the camp distemper."

"Sept. 11. This day my father parted with us, to join our army at New York. The parting was a painful one; as it may be the last. But his country calls, and he must go. May God go with him, preserve, and return him in safety."

"Sept. 19. This was Fast Day in our State on account of public calamities."

"Sept. 26. Dies meus natalis. O how swift, how fleeting is time! One more year of my life is gone,—gone forever. O what a dream is human life! How does it become me to improve all my time to the best of all purposes,—the service of my Maker! O that another year might be allowed me for repentance; and may God in infinite mercy before the close of this year, on which I now enter, make me experimentally acquainted with the way of salvation through Jesus Christ! O that I might be firmly and sincerely devoted to his service and glory!"

"Sept. 29. This evening, as my father is absent, I began to pray in the family. Though embarrassed at first, yet I succeeded beyond my expectations. Praise the Lord, O my soul!"

"Oct. 16. Spent the evening in reading Thomson's Seasons. They are delicious food for the mind. They afford not only entertainment, but important lessons of instruction. He wrote in such a masterly manner—with such a feeling sensibility and such a tender heart, that it would seem as though he must ever engage the attention, awaken the feelings, and draw tears from the eye of the reader. The gloom of nature in the winter is so exquisitely painted, that it cast a deep solemnity over my mind, and called forth the sympathy and compassion of my heart. Especially towards the close, when he touched on the shortness and uncertainty of human life, and all the enjoyments of time, my heart was deeply and tenderly affected. I engaged in my devotional exercises this evening with unusual engagedness and concern."

"Oct. 20. This evening my mother related to me her religious experience. I was greatly affected, and rejoiced that I could entertain such a good hope for one, who is so dear to me."

"Oct. 22. This morning had a most agreeable interview with my father, who was returning from the army where he has passed some months."

* It is erroneously stated in the life of Dr. Dwight, page 12, that this oration was delivered in 1775. It was delivered in 1776.

"Nov. 12. Spent the day in study. Felt but little concern for my spiritual welfare. Spoke extempore in the evening on the injustice of the slave trade."

"Dec. 14. Rose early, and went to see Mr. Manning; found him dead as I expected." Immediately after the death of this youth, young Fitch went to Canterbury to carry the melancholy tidings to the relatives of the deceased.—He then adds, under date of

"Dec. 15. Between seven and eight o'clock, I reached home. I had a most agreeable interview with my parents, brothers and sisters. I came home very unexpectedly to them all. I found the neighbors assembled at our house, and engaged in a religious conference. Two of our family had recently been awakened; and two of our neighbors had been hopefully converted since I left home. O that God would carry on his work gloriously, and cause many to return and come to Zion."

"Dec. 16. This day I designed to return; but in compliance with the urgent solicitations of my friends, I concluded to remain till to-morrow. Spent the day mostly in conversation with my friends. I found my dear parents unusually engaged in religion. And I resolved to seek renewing grace with greater diligence. I conversed with my parents about the state of my mind with great freedom. I had some conversation with my dear sister and brother respecting their salvation, but not near so much as I desired. O that God would not leave them, but translate them from the kingdom of darkness into the kingdom of his dear Son."

"Dec. 17. This forenoon took an affectionate and an affecting adieu of my dear friends. This has been a very affecting visit,—the more so as it was altogether unexpected. Meditated this day on what I had seen and heard. Resolved in the strength of Divine grace to maintain a closer walk with God. Had some hope that I should yet be made a monument of redeeming grace, and serve God in the work of the ministry."

"Dec. 18. This day, parted with Mr. Manning, who thanked me for what I had done, with tears in his eyes. I have reason to be thankful that God used me as an instrument of doing an act of kindness to this bereaved and deeply afflicted family. O that I had done it from purer motives!"

"Dec. 21. Prayed this evening with some feeling and tenderness. O that I might be truly regenerated and devoted to God. I would gladly serve him in the ministry. I know I am entirely unworthy of such a favor. But he sometimes chooses the weak things of this world to accomplish his glorious purposes. Perhaps he may thus use me, which I pray may be the case."

"Jan. 1, 1777. Another year is gone—gone forever, without the possibility of being recalled. One more year is taken from my life; and yet I fear I am without an interest in Christ. I may never see another New-Year's day. May it be my greatest concern to spend all my time to the best of all purposes—the service of God, and seeking a good hope in Christ; which God grant I may obtain."

"March 12. This evening the Sirs (resident graduates) attended our meeting and we debated the question until 11 o'clock, Whether we should admit the Ladies to our anniversary exhibition as we did last year. It was finally determined in the negative."

"March 13. Spent the day in making preparation for anniversary. The actors were so displeased that the Ladies were not to be admitted, that it was thought best to call a special meeting of the students this evening, and the question being again put, it was unanimously decided in the affirmative."

"March 17. At one o'clock walked in procession to the Chapel, and at two began to act the tragedy before the largest and most splendid audience that we ever before had at Anniversary. After the tragedy was concluded, the comedy, called the West Indian, was acted to the great entertainment of the audience, and was deservedly applauded. I was never more agreeably entertained. Every character was remarkably well sustained. After the exhibition the procession returned as it came."

"March 22. This morning the President (Dr. Daggett) made an address to the students, informing them that on account of the impossibility of supplying college with provisions, it would in a few days be dismissed; and also that he had fully made up his mind to resign the Presidency of the College."

"March 28. Parted with my friends, and left New Haven."

Yale College suffered greatly during part of the revolutionary war. So much was the country exhausted, that it was found difficult at times to furnish the students with their ordinary food in New Haven.*

In the spring of 1777, says the Biographer of President Dwight, "College was broken up. The students left New Haven, and pursued their studies during the summer, under their respective tutors, in places less exposed to the sudden incursions of the enemy." The Senior class, of which young Fitch

* See Prof. Kingsley's Sketch of the History of Yale College, published in the American Quarterly Register for 1835.

was a member, spent the summer in Wethersfield under the instruction of Dr. Dwight, who was then a tutor in college. The Junior class under the Rev. Mr. Buckminster, and the Sophomore class under Mr. Baldwin, were in Glastenbury. And the Freshman class, under the Rev. Mr. Lewis, was in Farmington. There was no public commencement at Yale College in the fall of that year. At the stated time for commencement, the Senior class returned to New Haven and met the government of college, probably in the Library Room; and there, after listening to one or two short addresses, and the usual "*pro auctoritate mihi commissa*," &c., received their diplomas.

While a member of college President Fitch excelled in every department of study; and was highly esteemed for his blameless and gentlemanly deportment. The life of a diligent and virtuous student in college commonly passes away without any very striking incident or interruption. It is apparent from his journal, that from early life he was remarkably conscientious and diligent, in the pursuit of learning and in the cultivation of a well-balanced Christian character. After receiving the honors of his Alma Mater, he passed about two years at New Haven as a resident graduate. During this period, while spending a short time in Canterbury, he was enrolled and drafted as a soldier to go into the army. But he objected, on the ground that he was a member of college, and therefore not liable to do military duty. On the other hand, it was contended that resident graduates were not members of college. Mr. Fitch wrote to the President for his opinion on the question. President Stiles wrote back that resident graduates were considered members of college. This released Mr. Fitch from doing military service. A copy of his letter and President Stiles' answer are both preserved among the Records of Yale College. Our whole country it is well known, was at this time in a very unsettled and agitated state. Mr. Fitch spent nearly a year in teaching a select school in Hanover, N. J. In a letter, dated Jan. 4, 1780, he says;—"My wages are about eight dollars and fifty cents a month, besides board and horse-keeping. I am about five miles east of Morristown, and eight from the army. Week before last I visited the camp, and had the pleasure of seeing many *old*, and some *dear* friends. I found the Log-house city on the declivity of a high hill, three miles south of Morristown. There the Connecticut line dwells in tabernacles like Israel of old. And there the troops of the other States lie, some at a greater and some at a less distance among the hills in similar habitations."

Mr. Fitch was admitted to his Master's degree, and appointed a tutor in Yale College in the fall of 1780. This office he resigned in 1783. He then formed a mercantile connection with Henry Daggett, Esq., of New Haven; and in pursuing the business of the firm, he went to London in June, 1783, and returned the following winter with a large purchase of goods. Mr. Fitch not being acquainted with what is familiarly termed "the tricks in trade," nor with the state and wants of the country at that time, made a most unfortunate purchase. "The goods were of a quality and price, at least many of them, above the wants and habits of the citizens of Connecticut." The consequence was that he involved himself in pecuniary embarrassment, from which he did not extricate himself for a number of years.* In 1786 he was a second time elected to the office of Instructor in Yale College, and officiated as senior tutor and librarian till 1791. It is the unanimous testimony of such men as the Rev. Dr. Samuel Shepard of Lenox, and the Hon. Jeremiah Mason of Boston, that he was highly respected in that office. At that time the instruction of college was given by the President and tutors. It is not, however, our intention to represent Mr. Fitch, either as a scholar or instructor, as the highest among the high. His native talents and literary acquirements, if not superior to the majority of his associates in office, were unquestionably such as to secure for him a high degree of respect and esteem, so far as he was known. Still he was more distinguished for his moral worth, than for his intellectual powers and literary attainments.

* In a letter dated April, 1797, Pres. Fitch writes;—"By the assistance of my brother Jabez, I last winter effected a settlement of my old debt with Mr. Daggett. The debt is now reduced to a little more than six hundred dollars, which I can pay in a few years, if my life and health are continued."

President Fitch was probably the subject of renewing grace in early life. Though from some expressions in his journal, it would seem that he felt at the time of writing it, (in the language of Edwards on the Affections,) that "the Spirit was *on* the mind, and not *in* it;" yet in after years he referred the date of his conversion to the period preceding his entrance into college, supposing it to have occurred when he was about fifteen years old. While in the field, on a certain day, meditating on his moral state, and contemplating his latter end, he saw himself to be a careless transgressor of the Divine law:—his heart was overpowered with a sense of sin, and melted into sweet submission to his Maker, who now appeared—"long suffering, abundant in goodness, rich in mercy and worthy of all love and obedience." And to use his own words,—*"He felt himself drawn to Christ, who now appeared to him altogether lovely."* In a letter to the Rev. Dr. James Cogswell, dated Williamstown, June, 1796, he says:—"I remember the pious counsels which you gave me and Samuel when we were school boys together. I retain some of the impressions which your preaching, and particularly your instructions at catechising the children in Canterbury, made upon my mind. By the blessing of God, I trust they were not thrown away."

Mr. Fitch made a public profession of religion, while a tutor at New Haven, connecting himself with the college church. In the unpublished diary of President Stiles is the following entry;—"May 6, 1787, Lord's day. I attended chapel all day. Dr. Wales preached two sermons on Luke xiv. 22. *And yet there is room.* Mr. Tutor Fitch and Mr. Tutor Denison were publicly admitted into the college church, and sat down to the Lord's table with us, the sacrament being now administered."

President Fitch was licensed to preach the gospel the same month that he made a public profession of religion. The following is from the record of a meeting of the Association of New Haven West, at the house of the Rev. Mr. Brownson, in Oxford, May 27, 1787. "Mr. Ebenezer Fitch, Tutor in Yale College, having read a sermon before the Association, and having given evidence of his church membership, after examination as to his doctrinal knowledge, and experimental acquaintance with Christianity, was recommended to the churches, as a candidate for the evangelical ministry, qualified to preach the gospel, wherever Divine Providence may call him."*

A literary institution having been commenced in Williamstown, Mass. with an expectation that it would become a college, Mr. Fitch was urgently solicited to dissolve his connection with Yale College, and take charge of it. He was elected to the office of Preceptor of the Academy in Williamstown, October 27, 1790. It was not without much hesitation and inquiry that he concluded to accept of this appointment. Early the next year, however, he returned an answer of acceptance; and commenced teaching a public school there Oct. 26, 1791. "It consisted of two departments, an Academy or grammar school, and English free school; and under the direction of Mr. Fitch immediately became prosperous. A considerable number of students resorted to it from Massachusetts, and the neighboring States, and some even from Canada."

In June, 1793, the Institution at Williamstown received from the General Court of Massachusetts, a charter for a college. In August of that year Mr. Fitch was elected President, and in October following, Williams College was regularly organized by the admission of three small classes. President Fitch now entered upon a theatre of enlarged and responsible action,—one for which by his learning, talents and experience in teaching he was well adapted. In choosing him as the first President of their infant seminary, the trustees were eminently united and happy. And that they were neither unwise nor disappointed in their choice, cannot be doubted by those who are acquainted with the early history of the college. In his hands, and under his care, it soon acquired a celebrity and influence, numbers and usefulness, not surpassed, if equalled, by any sister institution of that period in circumstances no more friendly to success.

* The ministers present were Rev. Messrs. Mark Leavenworth, Eliphalet Ball, Noah Williston, David Brownson, Jonathan Edwards, Samuel Wales, Alexander Gillet, William Lockwood, and Abraham Fowler.

In May, 1792, President Fitch was united in marriage to Mrs. Mary Cogswell, the widow of his intimate friend, cousin and classmate, Samuel Cogswell, Esq., who has been before mentioned. Mrs. Cogswell was the daughter of Major Ebenezer Backus of Windham, Ct.;—a highly intelligent and amiable woman. Previous to her first marriage she received a matrimonial offer from Samuel Cogswell, Esq. and Pres. Fitch, about the same time. Neither of them were aware that the other had made her such a proposal. She was however united to Mr. Cogswell in marriage. Samuel Cogswell, Esq. was a brother of Dr. Mason Fitch Cogswell, of Hartford, the originator and patron of the American Asylum, in that place, for the education of the deaf and dumb. Mr. Cogswell resided in Lausenburg, N. Y., and was accidentally shot dead, on a gunning party, by a friend and fellow graduate of Yale College, about the time that Pres. Fitch went to Williamstown.

By his marriage Pres. Fitch became the father of eleven children, ten of whom were sons.* Five died young. The oldest of this number, Ebenezer, was fifteen years of age. His sickness was short and violent. He had just been admitted a member of college; and died the night preceding commencement, 1807. He was a professor of religion, and a youth of great promise. "The President," says the Rev. Dr. Robbins, who was present on the occasion, "though deeply afflicted, appeared remarkably well. He performed the official duties of commencement with great correctness and propriety. The funeral of his son was attended the next day; and most of the students remained to sympathise with their deeply afflicted President and his family. When the corpse was deposited in the grave, the bereaved father in a calm and collected tone remarked;—I do not deposit in this grave silver or gold, but my first born, the beginning of my strength."†

The first commencement at Williams College was on the first Wednesday in Sept. 1795. On the 17th day of June previous, President Fitch was ordained a minister of the gospel, at Williamstown, by the Berkshire Association, with special reference to his station as head of the college. The Rev. Ephraim Judson, of Sheffield, preached the sermon from 2 Timothy iv. 2. *Preach the word.* The Rev. Dr. West of Stockbridge, gave the charge. And the Rev. Mr. Swift of Williamstown, gave the right hand of fellowship. In this he remarks,—*"We rejoice at your readiness to engage in the great work of the gospel ministry, and to make preaching your business, at college, and other places, so far as your study and business, at college, will permit."*

Pres. Fitch received the honorary degree of Doctor in Divinity, from Harvard University in Sept. 1800.

Williams College came into existence in a great measure by the wise and persevering efforts of Pres. Fitch; and prospered greatly under his influence and supervision. From an humble beginning it was raised, chiefly by his instrumentality, to a station of high and acknowledged respectability and usefulness. For a series of years it continued to advance with accelerated progress in usefulness and reputation. Such was the rapidity of its growth, and its almost unexampled prosperity, that at one period of Dr. Fitch's presidency, it enrolled upon its annual catalogue about one hundred and forty students. It was resorted to from all parts of New England and New York.

The following brief extracts from some of Pres. Fitch's letters, will be read, in this connection, with interest.

"January, 1796. The number of students is increasing so rapidly that we are already in want of another college edifice. We hope to obtain from the State a grant of a township of land in the Province of Maine, which, if obtained, will enable us to erect another

* The two children left by Mr. Cogswell,—Maria, afterward the wife of Major Jonathan Sloan, and now living in Cleveland, Ohio, and James Fitch Cogswell,—Pres. Fitch treated as his own, giving the son a public education. He was graduated at Williams College, in 1808, and now resides at Millville, N. Y. He has been a teacher of youth ever since he left college.

† Three of Pres. Fitch's children were born at a birth, May 1807; two of whom died the June following, of the whooping cough. One of the three is still living. The children now living are five sons, and the only daughter. Two of them reside in New Albany, Indiana. Mason Cogswell Fitch, who was graduated at Williams College in 1814, is the President, and William Fitch is the Cashier of a Bank in that place. Gardon and Edmund Fitch reside in Michigan. The Rev. Charles Fitch, who was graduated at Williams College in 1818, and Mrs. Lucy Fitch Folsom, reside in Ohio.

building. At present, we have a very likely collection of young men. They are very studious and orderly, and give us scarcely any trouble."

Through the influence of the late Dr. West of Stockbridge, who was for a number of years Vice President of Williams College, Dr. Hopkins's System of Divinity was for a time one of the text books for the Senior class. March, 1797, the President writes,—“In future we shall read Doddridge's Lectures in lieu of Hopkins's System."

“January, 1799. Things go well in our infant Seminary. Our number is hardly as large as it was last year. The scarcity of money is one cause of this decrease. Some leave us through mere poverty. But our ambition is to make good scholars, rather than to add to our numbers; and in this we mean not to be outdone by any college in New England. Perseverance in the system we have adopted will eventually give reputation to this Institution, in the view of all who prefer the useful to the showy."

“Dec. 1799. The college is in a prosperous state. The students continue to be diligent and orderly. We admitted twenty-four Freshmen, and have in all eighty-one members of college."

“June, 1801. Our college is prospering. We have admitted forty-five Freshmen, and nine Sophmores this year, and expect to make the number up to sixty before commencement."

“January, 1802. Our Freshman class this year is not as large as usual, but we expect it will increase to twenty-five or more. A larger number of them than usual are professors of religion; and I hope will make pious and useful ministers. Notwithstanding the cruel and malicious slanders thrown so profusely of late on the clergy—serious young men, who have the ministry in view, appear not to be disheartened. The great Head of the church will still, I trust, continue a succession of learned and evangelical ministers in his churches in this land. He appears to be interposing remarkably for the increase and encouragement of his church, in one place and another; and for the support of the great cause of truth and piety. Amidst all the present dark and threatening appearances, some light shines to console and animate the friends of order, government and religion. The clergy are now experiencing the trial of ‘cruel mocking;’ and it will not be surprising if ‘scourgings, bonds, imprisonments’ and other persecutions should follow, for the trial of their faith and patience. It has been usual for God to suffer his church to sink very low, before he appears to deliver and enlarge it. This will probably be eminently the case previously to its last great deliverance, and enlargement. I trust that ministers and Christians in general will have grace and strength in proportion to their trials; and have no doubt, that true religion will ultimately triumph."

“April, 1802. We have lately had trouble in college. The judgments which we drew up and published to the classes respecting their examination in March, gave offence. Three classes in succession were in a state of insurrection against government. For ten days we had a good deal of difficulty. But the government stood firm, and determined to give up no right. At last, without the loss of a member, we reduced all to due obedience and subordination. Never before had I occasion for so much prudence and firmness; not even in the grand rebellion of 1782 at Yale. Most of the students are now very much ashamed of their late conduct. The present generation of them will not, I apprehend, burn their fingers again. They have found that we will support our authority."*

“March, 1803. We have both of our college buildings full of students. Nearly thirty of them are serious professors; and many more of them are such amiable and moral young men, that we have strong hopes that they will become truly pious, and make useful and devoted ministers of the gospel. This is truly encouraging, though there is at present no special attention to religion among us."

It will be seen by consulting the last triennial catalogue, (that of 1841,) that the largest class that was ever graduated there, was that of 1804. “It contained 38. That of 1811 contained 34. Those of 1808, 1809, and 1814, contained 29. Those of 1805 and 1806 contained 26. And the last class that was graduated under President Fitch, (that of 1815,) contained 24.” Or to make another statement. The twenty-one classes which were graduated during the presidency of Dr. Fitch, contained in all 460; which averages about 22 annually. The six classes which were graduated during the presidency of Dr. Moore, contained in all 90; which averages just 15 annually. The fifteen

* In our inquiries respecting Dr. Fitch we find an opinion prevails to some limited extent, that he was deficient in decision or firmness of character. But without any discussion of the subject in *this* place, we merely inquire,—Does such an opinion coincide with what is contained in the above letter?

classes which were graduated during the presidency of Dr. Griffin, contained 311; which averages about 21 annually.

President Fitch ever manifested a deep and lively interest in the spiritual welfare of those who were under his care and instruction. During his presidency Williams College was repeatedly visited by the special influences of the Holy Spirit; and was made instrumental of preparing many young men for the ministry. More than this. It was honored as the birth-place of American missions to the heathen. It was here that such devoted men as Mills and Hall, James and William Richards, and others of a kindred spirit, received their early training for the missionary work. The repeated and powerful revivals of religion, which were enjoyed in that college previous to 1815, occurred instrumentally in connection with his faithful and pungent preaching. "At the outset of his career, he took a decided stand against the French Infidelity, and had no little influence in staying its progress. His character for sincerity and kindness, added weight to his instructions, and gave him decided advantages as a religious teacher." The only way for the followers of Christ to silence those who oppose and deride Christianity, is by a life of consistent and uniform piety. Such a life will do what volumes of argument cannot accomplish. It will not only silence, but it will subdue. It will not merely close the mouth of the scoffer, but it will find its way to his heart. Those who were personally acquainted with Dr. Fitch, daily took knowledge of him, that he had his "conversation in heaven."

Under date of April 20, 1812, Dr. Fitch writes to the late Dr. Hyde of Lee:

"We have great reason to bless God that he still continues his good work among us. Not many instances of deep impression have occurred of late; but some are every week obtaining comfort, and giving hopeful evidence of a work of grace. We count six or seven hopeful converts among the students, and ten or twelve are deeply impressed. All who have obtained a hope are members of the Sophomore class except one, and I have great satisfaction in informing you that this is your own son. He had for some time been deeply impressed, and last Friday obtained comfort. He called on Saturday afternoon, but I was out of my study and did not see him. This morning I sent for him, and Deacon Stratton happening to call in, we both conversed with him. We think his case one of the most clear and hopeful that has come to our knowledge in this revival. Very few who give satisfactory evidence of a work of grace, have come out with those strong, lively and ravishing views which sometimes attend such a work. Still it has clear and indubitable marks of being a genuine work of the Spirit of God. But in the case of your son, and indeed in all the others, we must wait to see the fruits. Two of my own children, C. and L., have been much affected, but are now comfortable. I hardly dare allow myself to hope that they are the subjects of a saving change. Professor Dewey and Deacon S. think they give such evidence as ought to encourage a hope. We must wait to see what fruit they produce. We now have a hope for more than thirty since this revival commenced."

But the interesting history of revivals of religion, enjoyed in that highly favored college, prepared by Prof. Albert Hopkins, and published in the *American Quarterly Register*, Vol. 13, supersedes the necessity of any further remarks on this point.

Dr. Fitch presided over Williams College with a good degree of ability and distinguished success, twenty-two years. And with the exception of Dr. Manning of Brown University, what *first* President ever retained that station for so long a period in this country? He resigned his office in 1815, and immediately accepted an invitation, which he had already received from the Congregational Church and Society in West Bloomfield, N. Y., to become their pastor.

There was a concurrence of circumstances which led Dr. Fitch to resign the presidency of the college. It is well known that during a few of the last years of his presidency, the institution did not enjoy its usual degree of reputation and prosperity; notwithstanding Dr. Fitch was aided by experienced and able professors, and had the counsel and cordial co-operation of a judicious and most excellent prudential committee. It is enough to say that the late Dr. Hyde, of Lee, was a prominent member of this committee. Still Dr. Fitch had brought himself to believe, and it would seem, had induced others

to believe, that its insulated and sequestered location * presented one insuperable difficulty or hindrance to its growth and prosperity. The funds of the institution were small. It was difficult for him to provide the means of supporting a large and expensive family. Other colleges had come into existence, viz: Middlebury, Burlington, and Union. The consequence was, the number of students in Williams began to decline. Dr. Fitch could not bear to see the child of his affection and nurture, droop in his hands; especially he could not endure the thought of having the *cause* of its decline attributed to himself. And some perhaps began to feel that it was desirable and expedient to have a younger and more popular man in his place. Besides, it is not to be concealed that the college had about this time to encounter an adverse influence, which no institution of the kind can ever meet and prosper. A current had begun to set strongly against it in its present location. An influence secret and open was at work to effect the removal of the college to Northampton, or some town in the old county of Hampshire. The trustees were divided. The faculty and students generally were in favor of a removal. Under all these circumstances the President judged it expedient to resign.

At a meeting of the President and Trustees of Williams College, held May 2, 1815, the following vote was unanimously passed, and may with propriety be here introduced:—"Whereas the Rev. President Fitch has signified to this Board his determination to resign his office of President at the ensuing commencement, and whereas in consequence of the state of the funds, the Corporation have not been able to give him such a salary as his situation and the increased expenses of living for years past have required; therefore, Voted, That there be granted to the Rev. President Fitch the sum of twenty-two hundred dollars; one thousand thereof to be paid him in the month of October next; six hundred thereof in six months from that time, and the residue in one year from October next." This sum was cheerfully paid to Dr. Fitch, as a remuneration for his long and faithful services as President of the college, and was particularly gratifying to his feelings. It was esteemed by him an act of generosity, while the Board considered it an act of justice. It was both.

It still remains, however, for the individual who shall write the early history of Williams College, to make it appear how much President Fitch did to give shape and character, rank and standing to an institution which has done, and is still doing, and is evidently destined to do, so much to bless the church and the world.

Dr. Fitch was installed Pastor of the church in West Bloomfield, N. Y., in the fall of 1815. In retiring at the age of sixty from a life of so much care, toil and activity as his had been, he soon began to feel and exhibit the enfeebling effects of age. He continued, however, to discharge the regular and arduous duties of a pastor for twelve years. He was then constrained by reason of age and its consequent infirmities to withdraw from his stated public labors in the vineyard of his Lord.

Concerning his ministry in that place, Dr. William F. Sheldon writes:—"Dr. Fitch was a *faithful* minister; instant in season and out of season, exhorting and warning all, both old and young, to embrace the gospel. He was remarkably punctual in fulfilling all his appointments. Seldom was he absent from the weekly prayer meetings. Though advanced in age, yet he never seemed to be tired of coming a mile and a half to attend these meetings. For a number of years he was likewise constant in attending a Bible class. Dr. Fitch was a *successful* minister. His uniform Christian conduct was a practical illustration of his preaching. During his ministry among us, we were favored with some precious seasons of refreshing from the presence of the Lord. His

* This was a leading argument employed by Dr. Moore, the successor of Dr. Fitch,—the one, by which all the Trustees but three, if we mistake not, were induced to vote to remove the college to Northampton, provided the consent of the Legislature could be obtained. But if the *location* of the college was the principal cause of its being on the wane during the presidency of Dr. Moore, and for a few years previous, how shall we account for the fact that notwithstanding the many and powerful embarrassments it has had to encounter since that time, it has been, for some years past, enjoying a very high, and even uncommon degree of reputation and prosperity!

preaching was not unfrequently rendered quick and powerful, to the conversion of souls."

But the character and results of his ministry in West Bloomfield shall be given in his own words. On taking leave of his people, Nov. 25, 1827, he delivered a farewell discourse, from Acts xx. 32. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.*" The sermon was not printed. From the manuscript copy in our possession, we make the following extract:—

"When a minister of Christ has for several years preached the gospel to any church and congregation, it is a solemn and effecting duty for him to commend them to God, and to the word of his grace, and take a final leave of them. To this duty I am now called. For more than twelve years, I have preached in this pulpit, to this church and congregation. It becomes me on this occasion to review my labors, and solemnly to inquire how I have preached to you. Have I followed 'cunningly devised fables,'—the opinions and errors of fallible men, since I undertook to preach the everlasting gospel to you? Have I withheld from you any important and essential doctrine of Scripture, endeavoring to explain any one away, by putting false glosses upon, or by giving wrong interpretations to, any portion of God's word? Certainly I have not knowingly and designedly done this; but have endeavored in this important part of ministerial duty, to approve myself to God, to my own conscience, and to the conscience of every enlightened hearer. I have not designedly shunned to declare unto you 'all the counsel of God;'—to exhibit divine truth to your minds, and impress it upon your hearts, by all the weighty motives suggested by reason and Scripture;—to preach to you the unsearchable riches of Christ,—the riches of his wisdom and grace in the plan of salvation, through his atoning blood, and the effectual operation of his Spirit. Have I forborne to set the law of God before you, and to prove to you that it is a righteous, holy, and good law?—to bring to your view the nature, extent, and strictness of its requirements, and the awful penalties with which it is sanctioned? Have I ceased to show transgressors their sin and danger,—the dreadful doom that awaits them if they do not repent;—and to entreat and beseech them to forsake their sins, repent, believe in Christ, and to be reconciled to God? Have I neglected to warn the decent moralist, the self-righteous pharisee, and the false professor?—to detect their sins, and to expose them to the view of their own consciences, and if possible bring them to repentance? If in any or all these cases, I have not in some good measure at least, discharged the duty of a faithful minister of Christ, you, my hearers, will be swift witnesses against me when we stand together at the bar of Christ. Ah! who of us can stand at that bar, and bear the scrutiny of that solemn and decisive day! Who of us will dare to appear there in his own strength and righteousness, and answer for his unnumbered sins! My hearers, we are all sinners,—great sinners. In every duty we have come short. Our best services are stained with sinful imperfections. It would be the highest presumption for us to hope that we shall be acquitted when we stand at Christ's bar, unless our sins have previously been washed away in his atoning blood, and we stand there clothed in the immaculate robe of his righteousness. I well know, my hearers, that my poor services in the sanctuary have in every respect been defective,—defective in matter and in manner. But what I have most to deplore, and to be humble for before God and before you, is my great want of ardent love to God and the Saviour, and to your immortal souls. Had I felt more strongly the constraining influence of this love, my heart would have glowed with warmer zeal for the glory of God in your salvation. I should have judged more feelingly as the apostle did, 'that if one died for all, then were all dead,'—dead in trespasses and sins, and in imminent danger of eternal death,—I should have had a more lively sense of my great responsibility to God and to you,—of the importance of greater diligence, zeal and faithfulness in my work,—of the unspeakable worth of your immortal souls, and the imminent danger they are in, if you are still impenitent, of perishing forever. I should have prayed for you with more fervent importunity, preached to you with more zeal and engagedness, and warned you more faithfully and earnestly, to flee from the wrath to come, and accept of the mercy offered to you in the gospel. This want of greater love to God and to your souls, is, in my apprehension, the greatest sin and imperfection that has attended my public services. Had I always felt more fervent love, I should doubtless have preached and prayed with more zeal and engagedness, and probably with much greater success. I pray God to forgive me this sin; and I entreat you also to forgive it. And I earnestly beseech him not to suffer any of your souls to perish through my want of love to him and them, and fervor and faithfulness in preaching Christ and him crucified to you.

"But, my hearers, however imperfect and defective my manner of preaching has

been, I humbly trust that in godly sincerity I have preached to you the plain truths and the all-important doctrines of the gospel;—truths and doctrines which I firmly believe, and by which I wish to live and hope to die. And I have endeavored to state and explain these truths and doctrines in the most plain and intelligible manner. I came not to you, my brethren, ‘with excellency of speech or of wisdom.’ My aim has always been to use ‘great plainness of speech,’ that all might understand; for how otherwise could they be profited by preaching? Learned disquisitions and florid harangues never enlighten and save souls. It has been my conscientious endeavor ‘to feed you with the sincere milk of the word, that you might grow thereby.’ In a word, to preach Christ and his salvation to you in all the simplicity and plainness of gospel truth.

“And now, my dear hearers, as I must one day stand at the bar of Christ, and answer to him for the truths I have preached to you, and the manner in which I have preached them; must you not also stand at the same bar and give an account how you have heard and received these truths, and what improvement you have made of them? That will be a solemn day to you and to me. Christ will be our common Judge; and he will judge us both strictly and impartially. That I have preached evangelical truth to you plainly and solemnly, I certainly know. Have you received this truth in faith and love into humble and obedient hearts? And have you brought forth fruit in holy and exemplary lives? Or have you refused to receive and obey divine truth,—turned a deaf ear to it, and closed your hearts against it? Let your consciences this day testify. They will testify another day—at the bar of God, if they do not now. This blessed gospel truly and faithfully preached will not be in vain. It will bring glory to his *grace* or to his *justice*. It will prove to be the means of your great salvation, or of your greater and more aggravated condemnation. The apostle has assured you, that it will be ‘a savor of life unto life, or of death unto death’ to the souls of all who hear it. Christ will not come to you by his ministers, and call, invite and entreat you to be reconciled to God through his blood, and call and invite in vain. If you hear and accept the invitation, your souls will live. Spiritual and eternal life will be begun in you. But if you refuse and reject the kind invitation, your souls will die. They will continue in a state of spiritual death, and at last sink into death eternal. When the minister of Christ thinks of this, how solemn, how momentous does his work appear! With the apostle he exclaims, ‘Who is sufficient for these things?’ And you, my hearers, should think of this when you hear the gospel preached; and hear for your lives; remembering that you must give an account how you hear,—remembering that the consequences of hearing, receiving and obeying the gospel, or of slighting and rejecting its gracious offers, will to you individually be inconceivably important and eternal. I pray God to give you all a hearing ear, and an understanding heart; that you may cordially receive and love the truth;—that hearing and obeying the gospel, your souls may live, and be ‘nourished up into the words of faith and of good doctrine’ to life eternal.

“On this occasion, my Christian brethren and friends, I think it proper to give you the following brief account and statement.”

“At the time of my installation, Nov. 20th, 1815, this church consisted of 48 members. Of these, 4 have since died; 5 have been excommunicated, and 17 dismissed. One has never since been in town, and whether living or not, I do not know; another has been absent several years; though both, if living, still retain their relation to this church; leaving now in town only 20 of the original members.”

“Since my installation, 190 persons have been received as members of this church,—145 of them upon their public profession of faith in Christ,—1 was restored, and 44 were received by letters of recommendation from sister churches. Of the whole number, 190, received since my installation; 13 have died, 4 have been excommunicated, and 62 regularly dismissed. The whole number of members now in this church is 133,—20 of these, however, have removed so far from this town as not to be able to worship with us on the Sabbath, or attend the communion seasons of the church. During my ministry, 57 adults, and 150 children have been baptized. During the same time, 204 persons have died in W. Bloomfield, being on an average of the twelve years’ of my ministry, 17 each year;—20 of them have died during a little less than eleven months of the present year.

“In reviewing the scenes and events of my twelve years’ ministry in this place, I find many things to regret and deplore; and some which ought to excite my warmest gratitude and yours, and call forth our united praise and thanksgiving to God. I have great reason to regret the deficiencies and imperfections which have attended my public services; and my want of more zeal, fervor, and faithfulness in discharging the various and important duties of the pastoral and ministerial office; and that so little success has attended my labors. For my own sinful deficiencies I ought to be humbled, and I desire to be humbled before God and before you.

“I see reason also to deplore some events which have taken place in this society; in

particular and especially the introduction and prevalence of an unscriptural opinion and dangerous error respecting a most important point of doctrine—the real divinity of our Lord Jesus Christ. This opinion supposes him to be an inferior, subordinate and dependent God,—deprives him of his real divinity, and degrades him to the rank of a creature. It, of course, destroys his atonement, and leaves the perishing sinner without help or hope. By the introduction and prevalence of this heresy, and by the death or removal of a number of able members of the church and congregation, the ability of the society to support the gospel is materially diminished. If, however, they will be united and engaged in this important enterprise, there is still ability in the society to provide a competent support for a minister of Christ, without feeling it to be a burden. And it is my earnest desire and prayer, my Christian friends, that you will unitedly engage in this highly important concern.

"During my ministry, God has not wholly withheld from us the blessed influences of his Spirit. At two seasons, especially, the Spirit descended upon us like rain, and converts sprung up, as willows by the water courses. This—the greatest of all blessings—should awaken and excite our warmest gratitude and praise to God. I see in this congregation some of the spiritual children, which God graciously gave me as the fruits of my ministry; and they will ever be dear to my heart.

"During my labors in this place, I and my family have received from you, my brethren and friends, many tokens of friendship, and deeds of kindness and liberality; for all which we return you our united and cordial thanks. What is done to the least of Christ's servants out of love to him, he considers as done to himself; and will not fail to reward it. May he reward you for all your kindness and liberality to us, a thousand fold.

"And now, dear brethren and friends, I must take my leave of you. And I do earnestly and fervently commend you to God,—to his care, protection and blessing, and to the word of his grace, which is able to build you up in the holy faith and practice of the gospel, and at last give you an inheritance incorruptible and undefiled, among all his redeemed and sanctified children, in his eternal, heavenly kingdom. Amen."

After his dismissal, Dr. Fitch continued to preach occasionally till within a short time of his decease. In the summer of 1828, then in the seventy-second year of his age, in company with his wife, he visited New England. He called at Williamstown; then proceeded as far east as Boston; and took Canterbury, Norwich, and New Haven in his way, on his return home. It was his last visit to the scenes of his childhood and principal labors, and was a source of much satisfaction to him during the remainder of his days.*

Abating the ordinary infirmities of age, and an injury of his foot, received in 1824, by which he was lamed, he continued to enjoy a good degree of health and activity of body, for a man of his years, until within a few months of his death. He had been, at times, troubled with an asthmatic affection, but was able to ride and walk out. His breathing was at times laborious; and when reclining, was painfully so. When sitting or walking he was comfortable. His appetite for food was good; and he continued to enjoy the society of his friends as much as ever. At times he expressed doubts as to his continuing long in life; still he evidently did not anticipate a sudden departure from this world. Hence he arranged nothing as to his family or effects. During all this time his mind was tranquil, and evidently much upon those things which

* The following letter, from his Honor Lieut. Governor Childs, is inserted with pleasure, and will be read with interest.

"BOSTON, Feb. 11, 1843.

"Rev. and Dear Sir:—It gave me great pleasure to learn that you have prepared for publication, a sketch of the life and character of the good Dr. Fitch,—the venerable instructor of my youth. It gave me a melancholy pleasure to meet him in the fall of 1828, at that advanced period of life, when of necessity the powers of body and mind were gradually failing. He seemed, however, cheerful and pleasant; and was very happy in meeting some of his former pupils and friends. He evidently felt that he had nearly finished his course on earth. He exhibited, however, a calm resignation to the will of his heavenly Father, and expressed a confident hope of a glorious immortality. This strong hope gave unusual brightness to a face naturally beaming with kindness and benignity. I well recollect the deep impression which his visit left upon my mind, that I should see his face no more. It was his last visit to Berkshire. His friends were all happy to see him again, and he apparently received much comfort and joy in their society. Much of his conversation related to occurrences of by-gone days, the mention of which interested and animated him much. As a token of the respect which we entertained for our venerable President, a few friends in Pittsfield presented him with some mementos of their esteem, which he kindly and gratefully received,—and which consisted of a suit of clothes, and something over a hundred dollars in money. Permit me again to express my high gratification that you have prepared for the press a work which will perpetuate the memory of a great and good man. Please accept my kindest regards.

"With much respect, yours truly,

H. H. CHILDS."

are unseen and eternal. His confidence in the wisdom and rectitude of God's dispensations, appeared to be strong and consoling. In this state of health, and happy frame of mind, he continued until Thursday, March 21st, 1833. On the morning of that day no material alteration was discovered. He appeared much as usual. At noon he took some light refreshment in his room, instead of dining with the family as he had usually done. After dinner, on the return of his wife, he observed that he should like to lie down, as he felt that he could get some rest. With a very little assistance he walked to the bed and laid himself down. As Mrs. Fitch was drawing the clothes about his feet, she cast her eyes upon him, and perceived that he had risen upon his elbows, and was struggling for breath. She exclaimed, you breathe very hard. Receiving no answer, she hastened to summon the family together; in time only to see him gasp two or three times, and all was over. Thus suddenly closed a long and useful life.

"It is blessed to go when so ready to die."

He died about the same age of his father, nearly seventy-seven; without a groan; or rather fell asleep; serenely closing his eyes upon this world of sin and vanity, where there is little more than the joys of union and the tears of separation.

"At noon-day came the cry
 'To meet thy God, prepare;'
 He heard, and caught his Captain's eye,—
 Then strong in faith and prayer,
 His spirit, with a bound,
 Left its encumbering clay;
 His tent at sunset on the ground,
 A darkened ruin lay.
 The pains of death are past,
 Labor and sorrow cease;
 And life's long warfare closed at last,
 His soul is found in peace."

The next Lord's day his remains were conveyed to the church, where he had so often and so faithfully held forth the word of life; and where an impressive and appropriate discourse was delivered to a crowded assembly, by the Rev. Julius Steele. The sermon was not published. From the manuscript copy in our possession, we make the following extract. It was founded on Romans viii. 28. *And we know that all things work together for good to them that love God.* "Dr. Fitch was a man of solid science and varied literature. He was a man of great native mildness and amiableness of disposition. As a scholar he ranked with the first of his age in this country. As a companion he was easy, affable and winning. As a teacher of youth, the hundreds in our land to whom he imparted instruction, are his memorial; and through whom, 'he being dead, yet speaketh.' As a Christian he was proverbially meek and humble. As a minister he seemed ever mindful of the apostolic injunction,—'not to think of himself more highly than he ought to think.' His error, if error it can be called, consisted in his undervaluing himself as a minister of Christ. His praise is in all the churches around us, and rose as his sun of life declined. As a co-presbyter, we loved him as a brother, and venerated him as a father. We all loved father Fitch.

"As a writer, Dr. Fitch ranked high. He was classical and perspicuous. As a reasoner, he was consecutive, pertinent, and accurate. Possessed of fine and tender feelings himself, he seemed ever most unwilling to utter that which would unnecessarily wound the feelings of his hearers. He was eminently a son of consolation. Those most edified by his preaching, were the more intelligent and cultivated part of the community. His manner of life previous to his becoming a settled pastor, inclined him to aim more at benefiting his hearers through the understanding, than to influence and affect them by addressing the passions. He was no blustering declaimer. In plainness and gospel simplicity, he reasoned concerning 'righteousness, temperance, and judgment to come.' He dwelt much upon 'Christ and him crucified,'—upon

the marvellous love of God to man in *that unspeakable gift*. And as he taught so he practised. He exemplified the benevolence of the gospel in a high degree.

"It may be expected that I should speak of him as the husband of one wife, and the father of a family. Incompetent as I feel myself to be to delineate any part of the life and character of this good man, I am entirely incapable of doing anything like justice when I come to speak of him in the private walks of life. 'A kinder husband,' said his bereaved and mourning consort, as we stood bending over the cold remains of departed worth, 'a kinder husband, the world never furnished—woman never had.' The nearest and dearest relations of life he sustained, I had almost said, without a fault. In all his domestic relations he seemed to be *blameless*. Happy are they above most, who can call such a man either husband or father. Few had more friends and more deservedly. Confidence he never betrayed. With the feelings or reputation of a neighbor he never trifled. To the best his house could furnish, those who called upon him always received a hearty welcome. Many are his debtors. He lived to do good. He lived on the promised reward of the saints at the resurrection of the just. The good man's labors are now ended. His trials are now over. He now sleeps in death. Last Thursday, not at midnight but at mid-day, the cry was heard, 'Behold the bridegroom cometh.' Our departed friend hastened and delayed not to obey the call. He was all ready to obey so hasty a summons. He arose from his seat—retired to his sleeping room, laid himself down, and as soon as words can relate, slept in death's cold embrace, not to awake again 'till the heavens be no more.' Mourning friends, the good, the great, the amiable man, the valued neighbor, the tried and faithful friend, the fond husband endeared by a thousand kind offices, the affectionate and tender father, the learned, pious and estimable minister is no more on earth. From all the fond and long-cherished endearments below, death has suddenly and forever removed him. Of all earthly scenes he has taken a last, a long farewell, and gone up to that rest which 'remaineth to the people of God.'"

On a large and beautiful monument erected over his grave, is the following inscription: "In memory of the Rev. Ebenezer Fitch, D. D., who was born in Canterbury, Ct., 1756; graduated at Yale College, 1777; tutor in the same about 8 years; President of Williams College 22 years; Pastor of the church in West Bloomfield 12 years. He died March 21, 1833, aged 76 years. The righteous shall be in everlasting remembrance."

Mrs. Fitch died in the family of her daughter, Mrs. Folsom, at Cleveland, O., Nov. 21, 1834. Her death was peaceful and triumphant. She lived and died in the faith and hope of the gospel.

While President Fitch was in Europe, he traced the origin and history of his ancestors back through many generations; besides, he always kept an exact account of all the branches of his family settled in this country. After his decease, all his manuscripts fell into the hands of his son, the Rev. C. Fitch, then of Batavia, N. Y., whose house with its contents was soon after consumed by fire. His cotemporaries, like himself, have nearly all passed away in the lapse of eighty-six years; so that very general incidents of his life only can now be recovered from oblivion. This statement is made with a view to anticipate and obviate an objection to which this sketch of the life of Dr. Fitch is liable, from its deficiency in minute information, and in a discriminating estimate of his character. And in this connection it may with propriety be stated that he never published any of the productions of his pen, with the exception of a Baccalaureate discourse, delivered Sept. 1799. It is reported, likewise, that he published a funeral discourse about 1812; but we have searched in vain for a copy of it. From a few scattered and necessarily imperfect sources must now be obtained all our information respecting this truly excellent man.

After the brief general survey which has now been taken of the more prominent events of his life, we would attempt, as a service due to his memory and friends, to add something more respecting his manner of life, and his qualifications for those important spheres in which he was called to move. Instead of

a full drawn portrait of his character, however, we are able to present only an imperfect outline.

Our readers will be able to form some general estimate of Dr. Fitch's character from what is contained in the following letters; which we here introduce with much pleasure. The first is from the Rev. President Day of Yale College. "My particular acquaintance with President Fitch was of short continuance, while I was a tutor in Williams College in the years 1797 and 1798. The institution had then been in operation but a few years, yet it was rapidly advancing under the active and successful superintendence of Dr. Fitch. At that early period there were not very frequent calls for stern and vigorous discipline. The President was vigilant and faithful, and enjoyed the confidence and cordial coöperation of the subordinate instructors. He was endeared to the students by his affectionate regard for their best interests, and his self-denying labors for their welfare. In the common intercourse of society he was social, instructive and benevolent. He was unwearied in his endeavors to promote the welfare of those within the reach of his influence. I considered him a man of sincere and stable piety. I rarely heard him preach. His discourses, so far as I had the means of knowing, were sound, practical compositions, without an affectation of profound research, or refined metaphysical speculation. He appeared to aim to be practically useful, rather than to make a display of profound and original powers of investigation. In the endearments of domestic life he was distinguished for affectionate kindness, and assiduous attention to the wants and wishes of his family."

The next is from James W. Robbins, Esq., who was graduated at Williams College in 1802.—"I spent near seven years in Williamstown while Dr. Fitch was president, and a part of the time boarded in his family. During more than thirty years which have since elapsed, the acquaintance which I have had an opportunity to form with other men, has not lessened the estimate which I then entertained of his character. Perhaps the most prominent qualities of his heart and disposition were purity and benevolence. As a natural consequence of the purity of his own intentions, he was very seldom suspicious of others; and his benevolent feelings were awakened whenever an object was presented adapted to their excitement; and his benevolence, when carried out in acts of kindness and charity, was limited only by the extent of his ability. As a scholar, his literary acquirements were highly respectable. His official duties in connection with college, and the many cares necessarily incident to the management of a numerous and dependent family, did not leave him sufficient leisure for extensive scientific investigations, or for becoming acquainted with the whole circle of general literature. As a teacher, he was faithful and communicative; and those students who were instructed by him during their senior year, will never forget the ability and interest with which he explained and illustrated the writings of Locke, Paley and Vattel. As a Christian, he was sincere and devout; desirous of knowing his duty, and when ascertained, was ready, beyond most men, to perform it. As a preacher, he was more instructive than impressive, but none could faithfully listen to his sermons without improvement. Dr. Fitch labored assiduously for the interest of the college, over which he was called to preside; and for the moral and intellectual improvement of the young men who resorted to that institution."

"I shall never forget," writes the Rev. John Nelson of Leicester, who was graduated at Williams College in 1807; "the first interview which I had with the venerable President Fitch. I entered college young and inexperienced, and with an overpowering dread of so high a dignitary, as I then supposed the president of a college must be. It was with a trembling step that I entered the study of Dr. Fitch with my credentials in hand: but there was something so kind, so cordial, so fatherly in his greetings, that my heart went forth to him at once as to a guardian friend in whom I could safely trust. Nor did I ever find anything in the spirit, the conduct, or the bearing of my venerated president, which weakened, or in any way effaced those early impressions. On the contrary, while he faithfully maintained the discipline of college, I ever found him ready to extend to all both the care and kindness of an affectionate guardian

and friend. But I did not fully appreciate the domestic, the social and the Christian, as well as the official excellencies of Dr. Fitch, till at a subsequent period I became more intimately associated with him as a member of the college faculty, and a boarder in his family. During the two years in which I sustained these relations to him, I was more and more impressed with the rare virtues and excellencies which composed his character. His attachment and kindness to his numerous family I found to be almost unexampled. His benevolence to the poor and suffering flowed forth in one continued stream. His hospitality seemed to be unbounded Christian hospitality. His intercourse with his friends was free, cheerful, and yet characterized by an all-pervading spirit of piety. As the head of a college, Dr. Fitch was diligent, faithful and efficient. As an instructor, he was clear, safe, and, to a good degree, able. As a preacher, he was profitable and interesting, and sometimes powerful. As a Christian, he caused his light to shine brightly and uniformly. Had he been less modest, less retiring, less at home, his reputation, no doubt, would have stood much higher. Had he gone abroad, and appeared before the public, like many other distinguished men of his time, his name would have had a high place among theirs."

In the following general summary respecting Dr. Fitch, we shall aim to keep in mind the venerable maxim, "*De mortuis nil, nisi de bonis*;" and at the same time not to give any overdrawn statement of his good qualities.

1. *In personal appearance*, Dr. Fitch was rather below than above the middling stature. "His countenance was grave, but rather pleasant than austere. His appearance and deportment were always gentlemanly and dignified; though sometimes through his great modesty, not marked with perfect ease and elegance." His personal appearance was certainly much in his favor.

2. *As a Christian*, Dr. Fitch was sincere, devout, consistent and uniform. He aimed to keep his heart with all diligence, and adorn the doctrine of God his Saviour in all things. It is the united testimony of those who knew him best, that he was remarkably exemplary as a Christian. No one could long be in his society, says a competent judge, without perceiving that his mind was strongly imbued with religious feeling. He was evidently a Christian of a high order. He was not without a share of those failings which are common to fallen man.

"But e'en his failings leaned to virtue's side."

"In my early years," writes Mrs. S. "I was deeply impressed with the consistency and perfection of his Christian character; ever displaying as he did the most entire and childlike submission to the will of his heavenly Father. Indeed, whenever I have endeavored to conceive of a person fully under the influence, and moulded by the pure and ennobling principles of the gospel, my mind involuntarily recurs to father Fitch as affording a lovely exemplification."

3. Dr. Fitch possessed *native powers of mind* of a high, if not of a pre-eminent order. They were characterized by solid strength, rather than brilliancy. They were capable of deliberate and manly, rather than high wrought efforts. His memory was strong and retentive; hence the large fund of useful anecdote which was ever at his command, and which he employed with happy success at the recitations of his pupils, and to enliven and instruct in the social circle. His patient industry in the pursuit of knowledge, added to his original capacity for acquiring it, gave him a high standing among his classmates in college, and a high place among his literary associates in subsequent years. During his presidency at Williamstown, he was somewhat extensively known as a man of solid and varied learning. "He was a man," says Professor Dewey, "of strong powers of mind. The more difficult parts of the philosophy of his day, natural and moral, so far as the means of investigation were at his command, he readily comprehended and made his own; and that knowledge he could easily transfer into the minds of others. I well remember many points which he presented and illustrated to our class in an indelible manner. Had chemistry been taught in his education, he would have made a

chemist of high respectability." Dr. Fitch was a man of a well balanced mind. It may be said of him as Chalmers said of Urquhart; "He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fullness and harmony of his powers."

In his younger days he wrote some poetry very creditable to his taste and genius. A niece once requested him to furnish her with some lines for a mourning piece, which she was embroidering in memory of a departed sister. He wrote the following impromptu:—

"When thy dear Saviour wakes the dead,
And bids thy dust arise,
Then thou shalt leave this humble bed,
And meet him in the skies."

Among his papers that were destroyed, his children well recollect there was a manuscript book containing a large number (probably all) of his poetic articles. A few of his pieces have come into our hands. We have concluded to insert the following production of his youthful pen.

ODE TO INNOCENCE.

Fairest daughter of the skies,
Stranger to the least offence,
Nobly scorning all disguise,
Lovely, smiling Innocence.

Deck'd in robes of purest snow,
Bright and fair as summer's morn,
Beauteous as the flowers that blow,
Meads and vallies to adorn.

Not the myrtle's cooling shade,
Not the rural lover's bower,
Not the calm, sequestered glade,
Blooming with each fragrant flower;

Not the bliss that Science pours
O'er the bright, enraptured mind,
When on Eagle wings she soars,
To the utmost bounds assign'd;

Not the honors of the great,
Titles of a sounding name,
Splendor, power and pomp of state,
Towers and sceptres, wealth and fume,

Can to bliss he knew before,
When in thy pure garb array'd,
His pain'd bosom e'er restore,
Who from thee has hapless stray'd.

Choicest friend of mortals here,
None, without thee, can be blest,
Yet thou loveliest dost appear
In the blooming fair one's breast.

There, in charms that ever please,
We, thy loveliness behold;
Such, 'mid Eden's bowery trees,
Adam saw in Eve of old.

Such in fair Honora's mind
Bright as morning's pearly dew,
With each gentle virtue join'd,
We with pleasing rapture view.

May she, O celestial fair,
From thy footsteps never rove;
But thy purest pleasure share,
Till she join the train above.

Dr. Fitch engaged with ardor and perseverance in the investigation of every subject to which he turned his attention. Still, his scholarship seems to have been general, rather than confined to any particular branch of science. He understood thoroughly the whole course of study pursued in our colleges at that period. With the Latin and Greek languages he was very familiar. The Hebrew, too, received a share of his attention, to which he and his contemporaries were, no doubt, encouraged by that distinguished Hebrician, President Stiles. His hand writing was very fair and rather superior—better when he was seventy than when a tutor in college.

4. Dr. Fitch was well qualified, in most respects, to have the *instruction and guardianship* of young men. It would not, probably, be considered strictly correct to assert that he was, on the whole, preeminently qualified to stand at the head of a college. He possessed the talent of government, however, to that degree, that he was revered and beloved by his numerous pupils. Some have thought that he was deficient in decision or firmness. His tenderness of feeling may have led him, in some instances to shrink from enforcing or executing all that he had threatened in case of delinquency or disorder. Still he was not strikingly deficient in this trait of character. The instances were not common in which he fell short, in the issue, of doing all that wholesome discipline

required. "For years," says one of his associates in office, "we had no case in which Dr. Fitch did not bear up his end well in the government of college." The same valued friend and former instructor adds,—“Dr. Fitch was too good a man, too pure in his feelings, too affectionate towards his pupils, too desirous of the happiness of all around him, to allow me to take up any little failure in some trait of character.” The *friends* of Dr. Fitch would be the last to deny that in connection with his many excellencies he had a share of those imperfections which belong to man. But to dwell upon these would be productive of no good. If any one should wish to see his failings delineated, it must be done by some other pen than ours.

The president of a college is regarded as a kind of parent or guardian to all the young men. And he must give attention to all their inquiries and wants, whether real or imaginary. Dr. Fitch, from his early education, natural kindness, practical wisdom and experience in teaching, was peculiarly fitted to meet these demands upon his time and patience. He almost invariably secured the entire confidence and respect of his pupils. He showed himself to be their friend; and they in turn cheerfully reciprocated his friendship. He treated them as young gentlemen, and they rarely failed to be gentlemanly in return. “The instructor was forgotten in the friend and father.” We have almost invariably heard those who were graduated at Williams College during his presidency speak of him in the highest terms of respect and veneration. And why should it not be so? For, not only over their studies, but their health, their morals, their present and eternal welfare, he watched with paternal care and anxious solicitude. As a consequence, few instructors have been more uniformly and gratefully remembered by their pupils.

5. *As a preacher*, Dr. Fitch’s qualities partook of the solid rather than of the brilliant and showy. His sermons, so far as we have had the means of ascertaining, were characterized by plainness of style, clearness of illustration, soundness of argument and the simplicity of the gospel. His manner was solemn, earnest and affectionate. He was a biblical, instructive and practical preacher. In his religious sentiments he was strictly orthodox. He belonged to the school of Edwards. A clergyman of reputation says of him, “His accuracy in language and rhetorical correctness in composition, were perhaps carried to excess. His delivery was good. His voice was full and sonorous, and his enunciation distinct and forcible. In composition he evidently inclined to the pathetic.”

From his Baccalaureate discourse, delivered in 1799, from the text,—*But covet earnestly the best gifts, and yet show I unto you a more excellent way*,—we make the following brief extract:—

“However desirable and worthy of pursuit the best natural and acquired gifts may be, there is still a more excellent and glorious way. This is the way of holiness; which leads directly and certainly to present peace and future happiness. Talents without piety, gifts without grace, will not profit you at last. Splendid abilities may dazzle the eyes of men, and command their admiration and applause; but true virtue alone can procure the Divine favor, and ensure the rewards of a better life. This alone gives real worth and importance to genius and erudition, to brilliant talents and extensive knowledge. What do wit, genius and learning now avail Hume and Bolingbroke, Shaftsbury and Voltaire? Prostituted as these talents were by them to the infamous cause of infidelity and vice, what purpose do they now answer, but as flaming torches to light them to the lowest pits of their infernal prison, and show them, in ten-fold horrors, the regions of eternal darkness? What would they now give for one cheering ray of that heavenly religion which they once hooted and despised—for one drop of his atoning blood, whom, with the rage and malice of fiends, they so often reviled and blasphemed? You, my young friends, have formed, I trust, a more just estimate of the worth of religion. But its real value cannot, in the present state, be fully told or conceived. When the splendors of eternal day shall burst upon your astonished vision, or the pit of endless despair yawn upon you, then, and not till then, will you know its infinite worth—its high and everlasting importance.”

But the crowning excellence of Dr. Fitch as a preacher remains to be mentioned. He was wise to win souls to Christ. During his residence at Williamstown, numbers were hopefully converted through his instrumentality, and pre-

pared for extensive usefulness in Zion. And during his twelve years' ministry in West Bloomfield, though his congregation was not large, and he in the evening of his days, still, the admissions to that church averaged *sixteen* annually. Not a year passed, while he ministered to that people, but that some were brought out of darkness into marvellous light, and confessed Christ before men.

6. It hardly need be added, that Dr. Fitch took a deep and lively interest in the cause of *education in general*. Could he devote eight years of his early life to the duties of an instructor in Yale College—three years to the office of preceptor at Williamstown, and twenty-two to the presidency of the college,—educate some young men almost entirely at his own expense,—take an early and prominent part in the efforts of the American Education Society, and in the establishment of the Theological Seminary at Auburn, unless the cause of education, especially the preparation of pious young men for the gospel ministry, was with him an object of absorbing interest.

7. Dr. Fitch was truly *a lover of good men*. He was given to hospitality. He was liberal to all who called upon him, "as much so as his means would allow. He was the best beloved by those who knew him best. He made many friends, and had no enemies. Perhaps no man was ever more beloved by all his neighbors wherever he lived." His doors were freely opened, and all his guests were made to feel that they were welcome to the best that his house could furnish. He never amassed much wealth; he had little more than a bare competency. Still, by joining economy with liberality, he passed his days in circumstances of comfort, honor and content. His virtues and learning were his richest inheritance. His best hopes were his treasures laid up in heaven.

8. Dr. Fitch was a man of *untiring industry*. If he was not, strictly speaking, a diligent and laborious student; if he was not uniformly and indefatigably engaged in the pursuit of some great and worthy object; if he was not always employed about that which pertained to his office or profession; still he was a remarkably industrious man. None of his time was suffered to run to waste. Every hour of his life appeared to be conscientiously devoted to some valuable purpose. With him no hours could strictly be called leisure hours. Besides the needful time for repose and refreshment, he was uniformly occupied in his study—in his official duties—in his garden or woodhouse—in attending to his domestic concerns, or in some way promoting the good of his fellow men. His labors were always arduous, and sometimes excessive. Besides performing all his domestic and collegiate duties, he frequently preached on the Sabbath, and sometimes for months in succession. And the calls on him for services abroad were somewhat numerous. Under the pressure of so many cares and labors, his constitution, not originally remarkably firm, must have failed, but for his regular exercise in the open air, to which he habitually accustomed himself. There is much salutary counsel and practical wisdom in the following sentence, contained in a letter to his son, then just settled in the ministry. "The garden has been *my* physician, let it be *yours*." During the twenty-two years of his presidency at Williamstown, the regular performance of his official duties was never known to be interrupted by sickness, but once, for a single week. His constitution was preserved to a great extent hale and vigorous till near the close of life.

9. The source of Dr. Fitch's *support and comfort in the day of affliction and trial* may be inferred from the following letter, which is strikingly characteristic of him. It was written near the close of his life, and addressed to two of his children, then deeply afflicted. "About noon to-day, I took from the office your letter, conveying to us the distressing tidings of your dear little Harriet's death. This is indeed an afflictive dispensation; but no doubt perfectly wise and good. My thoughts have repeatedly anticipated it, and I may almost say foreboded it. Such precious gifts as your too lovely babes, appeared almost too much for any imperfect mortals to receive and safely retain. So prone are the hearts of God's partially sanctified children to doat on such rich gifts from his munificent hand, and even to idolize them, that he often sees it to be best and necessary for their good, soon to take them back. This he un-

questionably has a right to do, and always will do, when he sees it will promote the spiritual good of those he loves. What son or daughter is there whom the father does not chasten, for their profit and growth in grace? This he does, sometimes more and sometimes less severely, and always in covenant love and faithfulness to his children. Watts says:—

“The brightest things below the sky
Give but a flattering light;
We should suspect some danger nigh,
Where we possess delight.”

Sad experience often teaches the Christian that this sentiment is true. When our hearts are too much set on any earthly object, there is always reason to apprehend that our Heavenly Father will, in kindness, take that object from us. And shall we complain of an act of kindness and tenderness in *Him* whose love to his children is unfailing? This love always directs him to consult their highest and best interest in all his dealings; some of which, to answer this kind and benevolent purpose must be trying and afflictive. Prosperity is much more dangerous to them than adversity; worldly comforts, than disappointments and afflictions. I do not say, my dear children, that your affections were in an uncommon degree set upon your lovely babes. But it would be very natural, if they were. The temptation was unusually strong, and you must have had more than a common share of grace to resist and overcome it. Perhaps you find they were, and now see the reason why your kind Heavenly Father has thus dealt with you. If so, this should be a motive to the most humble submission to the Divine will, and entire resignation to this afflicting Providence. It is a severe trial of your faith, patience and acquiescence in the pleasure of Him who does all things well. His grace can, and I trust will, not only support you but comfort you under this sore bereavement, and bring you out of this furnace of affliction, as gold purified by fire. We deeply feel the affliction ourselves, and tenderly sympathize with you. It is our earnest prayer that God will be pleased to spare your little son, and not add sorrow to sorrow. But he knows what is best: His pleasure will be done; and it is our duty to acquiesce, whatever it may be.”

In bringing this biographical sketch of President Fitch to a close, we are deeply and painfully sensible of its imperfections. While preparing it, we have often been led to wonder that one so useful, distinguished and deserving, has been hitherto overlooked, while many inferior to him have been largely noticed. The preceding representations of him, we are fully satisfied, fall below what they ought to have been. We have not reached the standard at which we aimed. But our consolation is, that we have done what we could to rescue from oblivion the life and character of one who deserves a far better and more extended memorial.* And now with the addition of a single paragraph we lay down our pen.

As a companion, father and friend, Dr. Fitch was all that his nearest connections could desire him to be. “A kinder husband,” said his bereaved widow, “the world never furnished. His unremitting attention to me, during my late illness, contributed greatly to his being taken so suddenly to the grave.” Another member of his family remarks, “I think I can unhesitatingly say that I never knew one better calculated to render a home-circle cheerful and happy than my deceased father. Anticipating every wish of wife and children, and in his own manners uniformly bland and affectionate, the cheerful and happy influence of his presence and conversation were daily felt throughout our whole circle. He was also characterized by a remarkable equanimity of temper. In the varied trials incident to every family’s experience, during my

* Soon after the death of Dr. Fitch, the late Dr. Hyde, of Lee, was requested to prepare a memoir of him; but he soon ascertained, on inquiry, that there were so few materials for such a work, that he felt unwilling to make the attempt. The Rev. Mr. Nelson of Leicester, afterwards gave some encouragement that he would prepare a memoir of him; but soon relinquished the undertaking for want of suitable materials. An extended history of his life and character would unquestionably have been given to the public long ago, but for the loss of his numerous and valuable manuscripts by fire.

whole life, I never saw his bright, sun-lit countenance shaded by a frown ; nor did I ever have any evidence that his equilibrium of mind was disturbed." As a *father*, he was uniformly affectionate, kind and provident. His children invariably revered, loved and obeyed him, and were emulous to please him. As a *friend*, few have been more highly esteemed and valued. "I know not," says Dr. Davis, "that I have ever known a purer or more benevolent man,—a man for whose integrity and uprightness I have entertained a more profound respect." His circle of warm-hearted friends was somewhat extensive. His acquaintance was deservedly sought ; his presence imparted intelligence and pleasure to every circle in which he moved. He evidently lived not for himself, but for the good of his generation. He uniformly aimed to diffuse happiness around him. Without the prospect of reward in the present life, he was sustained and animated with the hope of a reward in the world to come. Upon that reward for which his Lord had so manifestly been preparing him for a long course of years, he has no doubt, through grace, joyfully entered. And hundreds, and hundreds, who have enjoyed his society and shared in his labors for their benefit, now "rise up and call him blessed."

HISTORY AND PRESENT STATE OF THE LUTHERAN CHURCH IN THE UNITED STATES.

[By REV. EDWARD HARRIS, Boston, Ms.]

THE name of Martin Luther, now familiar to almost every schoolboy, forms one of the most prominent waymarks in the history both of the world and the church. It has immortalized his age among the generations gone by ; and one can hardly hear it pronounced without being at the same moment transported back to the scenes and events of that ecclesiastical revolution which shook Europe to its very centre, and from the cell of a monastery opened upon the world that dawning of science and truth which shall shine on, with unwaning brightness, to its perfect day.

But while all recognize the name of the Reformer, and its connection with the past and present condition of Christendom in the general, few, comparatively, are acquainted with the history of his peculiar opinions and those of the past and present generations of his followers. We have therefore thought it might be doing a service to our readers, and to the cause of vital religion in our country, to present a concise and authentic view of this subject. And we do this the more cheerfully, because we believe that in thus reviving our own and our readers' acquaintance with our Lutheran brethren, we introduce to the friends of the Redeemer of lost men, an ancient, honored and most efficient branch of that church which he ransomed with blood, and which he employs in carrying forward the triumphs of his grace over sin and the powers of darkness. Martin Luther, as is well known, was a Saxon by birth, and consequently a descendant of that race of Germans who, in the fifth century, and in connection with their neighbors the Angli, conquered England, and formed that people whom many of us claim as our ancestry. Long before the Saviour's nativity, Germany was an ancient country, and its earliest history had sunk into oblivion. At the time of his advent the Germans were extensively spread over the west of Europe, and, similar to the aborigines of our own country, existed in numerous independent and warlike tribes, acknowledging no obligations but such as were self imposed ; yet united by the single tie of mutual protection, and subjecting their individual opinions and interests to laws enacted by a majority of the whole. In religion, polytheists but not idolators, and performing their devotions in the great temple of Nature, or some natural cavern, believing the

unconfined regions of space to be more in accordance with the dignity of their imaginary deities, and of the luminaries of heaven which they worshipped. They believed in a future existence and retribution. In the time of Julius Cæsar the Romans marked them out for conquest; but after repeated attempts to subdue them, they were defeated, and relinquished the object about the thirteenth year of the Christian era. Subsequently, after numerous internal dissensions and external wars between their different tribes and the Romans, the latter, with the Saxons, under the Emperor Probus, succeeded in conquering the Franks and the Alemanni, the two principal German nations, about A. D. 270. This conquest, however, the last of a political character which Rome achieved, was not permanent. In the fifth century, the Roman empire was assaulted on all sides by the Northern and Eastern barbarians, who rapidly spread their ravages and conquests over all Europe.

But while Rome failed to bring the Germans into a permanent political subjection, she ultimately brought them under the more galling yoke of her corrupt spiritual domination. Several centuries elapsed after the first attempts to Christianize their ferocious tribes, before the gospel obtained a predominating sway among them. This was about the eighth century. But unfortunately the Christianity which first gained the empire over their minds and hearts, was that which gradually but extensively overspread Germany, in common with the rest of Europe, with the darkness of ignorance and superstition, and that corruption and degeneracy which has ever marked the influence of the "Mother of harlots and abominations." That same national heroism and bravery, however, which made them triumphant over their political vassalage, prepared them to lead the van in breaking the shackles of religious and ecclesiastical thralldom whenever the providence of God gave the signal of release.

At length that memorable period arrived. In the year 1507, at the age of twenty-four years, in the seclusion of monastic life, and amid the abstruse studies of a mystical philosophy, Luther, (a devotee of the Romish church,) by what we call accident, but in reality, by the ordering of Him whose empire is universal, found among the musty tomes of the convent library a long neglected Latin Bible. This immediately became his daily counsellor. Ignorant of the writings of the fathers, and nearly so of the original languages of the Scriptures, he entered upon the study of its sacred pages under many disadvantages, and was often obliged to spend an entire day meditating on a single passage. The light of inspired truth soon disclosed to him the errors and deficiency of the Romish creed, even before he could plainly discern the more excellent way. His attainments in other science and literature, however, placed him, the following year, in a situation which compelled him to acquire a knowledge of the Hebrew language. In the year 1517, while engaged in the performance of his duties as a Professor and Ecclesiastic, particularly at the confessional, he discovered the influence of Rome's corrupt system of *indulgences*. He refused absolution to those who plead them as a substitute for penance. This of course led them to complain to the friar from whom they had procured them. A violent controversy ensued between the friar and Luther, which ultimately brought the Reformer to an open rupture with the See of Rome. At two of the principal Universities, as well as at the Papal court, the indignation of the Church was expressed by a public conflagration of his published writings. And in return, Luther, after previous notice, and in the presence of an immense concourse of spectators, committed the authoritative books of the Roman hierarchy, together with the condemnatory bull of the Pontiff to the flames. The Papal bull was renewed, accompanied by a sentence of excommunication; but its reception served only to show its diminished power against the advancing public sentiment. Recourse was now had to the civil authorities; and the assembled princes and nobles of Germany, were urged to bring the Reformer to their bar for trial. A summons was issued accordingly; and Luther, notwithstanding the remonstrance of influential and powerful friends, fearlessly placed himself at their tribunal. Here again the public sympathies were with him. His reception was marked with a higher degree of enthusiastic attention and favor, than that of the emperor himself. When confronted with his prosecutors,

he respectfully but firmly maintained the stand he had taken; avowed himself the author of the writings which bore his name; boldly vindicated the truth of his opinions; and refused to recant, unless convinced and refuted from the Scriptures themselves. He left the council unmolested, but was followed by a royal edict of condemnation. And though placed for a time in confinement for his security, by the hand of friendship, he did not cease his labors to expose and refute the corruptions and heresies of Papal Rome, and in defence of the doctrines which he had espoused and promulgated. In the mean time, almost every city of Saxony embraced his doctrines, and the principles of the reformation spread and prevailed. On his return to Wittenburgh, the place of his residence, he resolved that the "lamp of life" which had illumined and scattered the darkness of his own mind, should be given to the community around him; and in concert with several associates commenced the translation of the Scriptures into the German language, publishing and circulating each portion as soon as it was translated, until in the course of twelve years the whole was completed. The people soon began to see the contrast between the laws of Christ's kingdom and those of the Roman hierarchy; and both princes and their subjects openly renounced the Papal supremacy. Wrath was kindled against them to the uttermost. The Vatican thundered its anathemas; the civil power was extended to crush the *heresy* and its advocates together; but it was all in vain; "so mightily grew the word of God and prevailed." Luther maintained his stand against both the civil and ecclesiastical hostility; till in 1524, seven years after he commenced the work of reform, he threw aside the monastic dress, assumed the garb of a preacher, abjured his vow of celibacy and united himself in marriage with a *nun*; which caused the impotent rage of his adversaries to burn with still greater fury. The German princes, however, either from political or religious motives, treated him with clemency. Many of them were his firm friends; and the Elector of Saxony, who had been his constant patron, instituted measures by which the Lutheran religion was established throughout his dominions.

Unhappy divisions, however, arose among the reformers themselves. And while the doctrines which Luther taught became popular even in France and England, these divisions weakened their cause at home, and put arguments against them into the mouths of their enemies. Repeated efforts were made to turn the political influence of the country against the reformation and its friends, and in 1529 the German Diet proceeded to adopt measures to check its progress. These were resisted by that portion of the Diet who were favorable to the cause of reform; and when they found that their remonstrances availed nothing, they entered a solemn protest against the proceedings, and appealed to the Emperor and a future council. Hence arose the name **PROTESTANT** which has ever since distinguished the other portions of the Christian world from the adherents of the church of Rome. At a subsequent Diet, held at Augsburg, Melancthon, who had been directed to prepare a statement of the doctrines of the reformed, presented the celebrated confession of their faith which has since been known as the "Augsburg Confession." The opposition of the Papists to this gave rise to another controversy; to quell which, imperial edicts and the secular power were put in full requisition. This led to political union and resistance on the part of the Protestants, and an alliance between them and the governments of France and of England, whose sovereigns having each a personal pique against the German emperor, were disposed to fan this flame of political discord. All attempts to abolish heresy by force were now relinquished by the emperor, and a truce followed, during which, the principles of the Reformation made still further advances. Many who had feared to avow their enmity to the Pope now publicly renounced their allegiance to him, and whole cities and provinces of Germany enlisted under the religious standards of Luther. Various unsuccessful attempts were made by the emperor and the Roman pontiff to terminate the religious controversies, through the space of several years, during which a revised confession of the Protestant faith was prepared by Luther, commonly known as "The Articles of Smalcald," which

usually accompanies the published creeds and confessions of the Lutheran church. The emperor and the Protestants also proposed various methods of reconciliation, but these were uniformly defeated by the artifices of the Romanists. At length, wearied with the opposition of the Protestants on the one hand, and of the Papists on the other, to every measure proposed for settling their disputes, he began to listen to the suggestions of the Pontiff to end the controversies by the force of arms. The Elector of Saxony and the Landgrave of Hesse who were the chief supporters of the Protestant cause, made corresponding arrangements for defence. But before the commencement of these sanguinary conflicts, Luther died in peace in his native town (Eiselen) Feb. 18, 1546, aged 62 years. The first contest resulted in the defeat of the Protestants, chiefly through the perfidy of the nephew of the Elector. Discouragement and gloom seemed now to gather around their cause. Through fear and by compulsion, they were made to yield up the decision of their religious disputes to a council to be assembled by the Pope. The providence of God interposed at this juncture. A rumor of the plague in the city where they were convened caused them to disperse, and the emperor could not prevail on "his Holiness" to re-assemble them. The Papedom however having in 1548 passed into other hands, measures were taken for convening another general council. The Elector of Saxony, perceiving some mischievous designs on the part of the Emperor against the liberties of the German princes, determined to crush his project and his ambition. He secretly directed the Saxon divines not to proceed as far as Trent, the place of assembly, but to stop at Nuremberg. He also formed a secret alliance with the King of France and several of the German princes, for defending and securing their liberties; and in 1552, he marched with a powerful army against the Emperor at Inspreck; who finding himself unexpectedly, and without preparation, in the power of the Protestant chieftain, was compelled to accede to such terms as the latter should propose; and the result was the ratification of the treaty of Passau, which was considered by the Protestants as the basis of their religious freedom. By the terms of this treaty a Diet was to be assembled in six months to determine an amicable settlement of the controversies. This Diet after much delay at length met at Augsburg, in the year 1555, and brought their long continued troubles to a peaceful termination. After various and protracted discussions, it was finally enacted by the Diet on the 25th September of that year, "*that the Protestants who adopted the Augsburg Confession should, for the future, be considered as entirely free from the jurisdiction of the Roman Pontiff, and from the authority and supervision of the Roman Bishops; that they were at perfect liberty to enact laws for themselves on all matters pertaining to their religious sentiments, discipline and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious concerns; and to join themselves to that church whose doctrine and worship they deemed the most pure and consonant to the spirit of true Christianity; and that all who should injure or persecute any person under religious pretences, and on account of their opinions, should be treated as enemies of the empire, invaders of its liberties, and disturbers of its peace.*"

It was from the church thus reformed, indoctrinated and established, that the German Lutheran Christians in the United States descended. We are indebted to the kindness of the Rev. S. S. Schmucker, D. D., Professor of Theology in the Theological Seminary at Gettysburgh, Pa., for the following statistics respecting them, many of which we have preferred to present in his own language. "After the establishment of the Lutheran church in Germany, by the labors of Luther, Melancthon and others, about 1525 when the Elector John of Saxony first publicly adopted the amended system, the Lutheran doctrines were introduced into Sweden by the instrumentality of Olaus Petri in 1527, under the sanction of King Gustavus Vasa Ericson. Into Denmark the Lutheran doctrines were fully introduced in 1527, in the reign of Frederick after some preparatory steps by Christiern II. The Lutheran church is also established in Norway, Lapland, Finland, and Iceland, and has some congregations in Hungary, France, and Asia. In Russia the Lutheran population

amounts to 2,600,000, with 500 ministers." "The entire Lutheran population in the world is estimated by accurate authors at from 25 to 30,000,000."*

The history of Lutheranism in this country is almost coeval with that of our New England colonies; commencing only six years subsequently to the landing of the forefathers on the rock at Plymouth, and five years after the Dutch had planted themselves in New Amsterdam, now the city of New York. The first Lutheran emigrants came from *Holland* to that city in troublous times, soon after the close of the sessions of the Synod of Dort, the acts of which, enforced by the government, they considered very intolerant; and during the dreadful wars which for thirty years threatened the extermination of Protestantism from the continent. New Amsterdam being at that time in possession of Holland, and the Reformed Dutch church being that of the colony, the Lutherans were not publicly tolerated; and conducted their religious affairs privately among themselves. But when the territory about thirty years after passed into the possession of the British crown, they obtained, and ever afterwards continued to enjoy the liberty of worshipping publicly without molestation, according to the dictates of their own consciences. At that time also they had so much increased in numbers, as to send to Germany for a pastor. Their first minister, the Rev. Jacob Fabricius, arrived early in the year 1669. Two years after his arrival they erected their first church, (a log building,) in which they worshipped nearly half a century; when it was taken down, and its place supplied by a substantial stone edifice. Their pastor labored among them eight years, when he left them to take the charge of a congregation of *Swedish* Lutherans in the borough of Southwark, Philadelphia, at that time called Wicaco. Here he continued fourteen years, or until 1692, when death closed his labors and summoned him to his reward. During the last nine years of his ministerial life he was entirely deprived of sight. His successors in his former charge were Rev. Messrs. Falkner, Berkenmayer, Knoll, Rochemdahler, Wolf, and Hartwick.

The settlement of Swedish Lutherans near Philadelphia, to which Mr. Fabricius removed, and which was next in order, was planted about ten years later than that at New Amsterdam. It commenced in 1636. Early in the reign of Gustavus Adolphus, and under his special auspices it was contemplated to establish this colony. But he and his country became involved in the war to which we have alluded; and it was therefore not till four years after that noble and magnanimous young monarch had won Sweden's triumph at the expense of his life, and his royal successor Christina was on the throne, that it was undertaken and accomplished under the patronage of her prime minister Oxenstiern. The churches composing this colony were but three or four in number; and though they flourished for a considerable period, and were on terms of fraternal intercourse and co-operation with their German Lutheran brethren, yet their peculiar circumstances tended to their ultimate decline and amalgamation with other denominations. Deprived of any increase from Swedish immigration, their numbers gradually diminished; and their descendants necessarily mingling with the American and German population around them, soon lost their native language; which rendered it necessary for them at an early day to have their public religious services performed in English; and being dependent for this on their Episcopal brethren, they were finally merged in that denomination. They still retain by their charter, however, the title *Swedish Lutheran*.

But by far the most extensive and flourishing branch of the Lutheran church in this country is that composed of immigrants from Germany. The German emigration to Pennsylvania commenced with the grant of that province to William Penn in 1680. But it was not till about thirty years afterwards, that the full tide of German emigration began to appear.

"In 1710," says Dr. Schmucker, "about 3,000 Germans, chiefly Lutheran, oppressed by Romish intolerance, who had gone from the Palatinate to England the preceding year, were sent by Queen Ann to New York. In 1713, one hundred and fifty families settled in Schoharie, (about 40 miles west from Albany;) and in 1717, we find in the colonial records of Pennsylvania, that the

* Schmucker's Portraiture of Lutheranism, pp. 32, 35.

governor of the province felt it his duty to call the attention of the provincial council to the fact 'that great numbers of foreigners from Germany, strangers to our language and constitution, had lately been imported into the province.' The council enacted, that every master of a vessel should report the emigrants he brought over, and that they should all repair to Philadelphia within one month, to take the oath of allegiance to the government, that it might be seen whether they were friends or enemies to his Majesty's government."

"In 1727," adds Dr. S. "a very large number of Germans came to Pennsylvania from the Palatinate, from Wurtemberg, Darmstadt, and other parts of Germany. This colony was long destitute of a regular ministry; there were, however, some schoolmasters and others, some of whom were probably good men, who undertook to preach; and as many of the emigrants brought with them the spirit of true piety from Germany, they brought also many devotional books, and often read Arndt's 'True Christianity,' and other similar works for mutual edification. For twelve years from 1730, the Swedish ministers kindly labored among the Germans as far as their duties to their own churches admitted."*

The German Lutheran emigrants, were however, not confined, in selecting their places of settlement, to Pennsylvania, but scattered into Maryland, Virginia, and to the great Western Valley. In 1733, a colony from Salzburg established themselves in Georgia. These fled from *Jesuitical* persecution, and from the civil and ecclesiastical tyranny of Rome, and sought an asylum in this wilderness. By the kind assistance of British benevolence they were enabled to accomplish the object of their wishes, and were blessed, on their arrival, with two able and devoted pastors and teachers—Messrs. Bolzius and Gronau. They were permitted to enjoy the labors of the latter but twelve years, the former was continued to them nearly thirty. From gratitude to God for their preservation and success on their journey, they named their settlement "Ebenezer." "In 1738, these colonists erected an orphan house at their settlement, to which work of benevolence important aid was contributed by that distinguished man of God, George Whitfield, who also furnished the bell for one of the churches erected by them. The descendants of these colonists are still numerous, and are connected with the Lutheran Synod of South Carolina and adjacent States."†

There is a tradition of a colony of Swiss Lutherans, who fled from Romish oppression to this country, by the way of England, and settled also in Georgia; but their history is unknown. Not long after the settlement of the Salzburg colony, a similar colony was established in North Carolina by emigrants from the Middle States, whose descendants still constitute the Lutheran churches both of North and South Carolina. In 1735 an additional Lutheran settlement was formed in one of the counties of Virginia, now supposed to be the church in Madison county. Respecting this settlement it is remarked, "Their pastor visited Germany for aid, and together with several assistants obtained £3,000, part of which was expended in the erection of a church, the purchase of a plantation, *and slaves to work it for the support of their minister*, and the balance was expended for a library or consumed by the expenses of the town. As might have been expected, this church seems never to have enjoyed the smiles of our Father in Heaven."‡

There was also a small band of German emigrants who in 1739, located in Waldoborough, Me., on a tract of land given them by Gen. Waldo; and in about thirteen years afterwards, they were increased by an accession of 1,500 more. But that settlement was diminished and stunted in its growth by a defect in the validity of their title to the land. They have always, with some interruptions, enjoyed the ministrations of faithful and devoted pastors.

It has been stated above, that the deficiency of ministerial labor among the Germans in Pennsylvania was supplied, for twelve years previous to 1742, by the friendly labors of the Swedish pastors. In that year, Dr. Henry Melchior Muhlenburg, who has been designated as "the patriarch of American Luther-

* Schmucker's Retrospect of Lutheranism, pp. 7, 8.

† Ibid., pp. 8, 9.

‡ Ibid.

anism," arrived in this country, landing in Georgia, and thence proceeding to Pennsylvania, where he entered upon his arduous and self-sacrificing labors. He was pre-eminently qualified for the duties of the mission to which he was called. "In addition to his knowledge of Greek and Hebrew, he spoke English, German, Holland, French, Latin and Swedish. But what was still more important, he was educated in the school of Francke, and had imbibed a large portion of his heavenly spirit. Like Paul, he had an ardent zeal for the salvation of 'his brethren, his kinsmen according to the flesh.'"* Cotemporary with Edwards, Whitfield, the Wesleys, and the successors of Francke, who in their respective countries were shining as lights of the first magnitude, holding forth the word of life, he was laboring with equal zeal, patience and self denial, to promote the temporal and eternal welfare of his German brethren, amid the hardships and perils of this new world. "He preached in season and out of season, in churches, in dwellings, in barns, and in the open air." Through nearly half a century he toiled, and wept, and prayed, with them and for them, under almost as many privations and exposures, as those of the apostle of the gentiles, till he was summoned by death to his rest and reward. He did not however labor alone. He was joined from time to time by men of like spirit and gifts, who followed him from the old world to the new, and shared in his perils and his toils. But their increase was very gradual. Six years after the arrival of Muhlenburg, at the meeting of their first Synod, the number of regular Lutheran ministers in the American Colonies did not exceed *eleven*. And in 1751, or about one hundred and twenty-five years after the first planting of the Lutheran church in America, there were but about *forty* congregations, and about 60,000 of their people. Nor is this surprising, when we consider the difficulties which they, in common with the other colonists, had to encounter in subduing and settling the dense forest, beset by the native savages, and under all the disadvantages of the intemperate, half-civilized, and lawless habits which characterized many of the new population, the want of facilities in travelling, &c. &c. Numerous tales of horror might be related on this point, as of the first settlers of New England. We present, in substance, one as a specimen; which was more graphically and minutely recorded by Muhlenburg himself.

A pious family, consisting of a man and his two adult daughters, had purchased and removed to a new tract of land in the interior. When the Indian hostilities commenced, they retired to their former residence, the father occasionally visiting his new farm. On one occasion, his two daughters accompanied him to spend a few days there. The evening previous to the day fixed for their return, having made every preparation, his daughters complained of great depression of spirits and anxiety about death, and requested their father to sing with them the German funeral hymn, "Who knows how near my end may be," &c.; after which, they retired to rest, and awoke in the morning in safety, with the expectation of soon meeting their friends again at home. As the father was passing through a field for his horses, he suddenly discovered two Indians armed and rushing towards him. Overcome with fright, he stood motionless and silent. When they had approached within about twenty yards of him he suddenly and vehemently exclaimed, "Lord Jesus! living and dying I am thine." At this the savages stopped and uttered a hideous yell, which gave him opportunity to escape into a dense forest and elude their pursuit. Hastening for assistance to an adjoining farm, occupied by two German families, he heard, as he drew near the house, their dying groans as they were falling under the tomahawk of some other Indians. Escaping unnoticed, he hurried to his own habitation to learn the fate of his daughters, but on his approach, found it with all the outbuildings enveloped in flames, and in possession of the Indians. He ran to another adjoining farm for help, and soon returned armed, with several men; but his dwelling was reduced to ashes, and the savages had fled. The body of his eldest daughter lay before him nearly but not quite consumed, while the younger, though scalped and mangled from head to foot with the tomahawk, was still alive. "The poor worm" says Muhlenburg, "was yet able

* Retrospect, p. 10.

to state all the circumstances of the dreadful scene." Afterwards, she requested her father to stoop down, that she might give him a parting kiss, and go to her dear Saviour: then yielded up her spirit into his hands, who has said, "If any man believe in me, though he die, yet shall he live."

The interests of the Lutheran church shared alike with those of other religious denominations and with the country generally in the disastrous influences of the American revolution, as well as in the happy results that have followed the triumph which the spirit of patriotism and liberty then achieved. "Many of the churches were destroyed throughout the land, and especially in New England. Zion church, the largest in Philadelphia, was occupied as a hospital by the British army in 1778, and the congregation for a season wholly expelled. And their other church, St. Michaels, which had been built in 1743, the year after Muhlenburg's arrival, was used by the enemy as a garrison church, half of every Lord's day, the congregation having the use of it in the afternoon."*

In 1786, the Lutheran ministry in the Middle States numbered 24. From that time until 1820, the year of the formation of their General Synod, "the number of congregations and ministers was much increased, but owing to the want of a suitable institution for their education, and to other causes, the proportion of men destitute of a learned education was also augmented."† From the influence of the revolution, and the war of 1812, as well as the wars in their mother country, from amid the baleful effects of which the German immigrants in this period came; from the temptations presented by the state of this country to pursue the accumulation of wealth, and consequently to neglect "the true riches;" our Lutheran brethren were now compelled to mourn in common with other denominations the low and declining state of piety in their churches. But towards the close of this period a manifest improvement in this respect began to cheer their hearts and illumine their prospects.

The year 1820 has been already mentioned as the date of the formation of the General Synod of the American Lutheran church. "Prior to this era, the church had gradually become divided into five or six different, distant, and unconnected Synods. Having no regular intercourse with each other, these several portions became more or less estranged, and lost all the advantages of mutual consultation, confidence and co-operation."‡ The formation of the General Synod was the precursor of union and improvement, and the commencement of the most propitious era in their history. Much prejudice and hostility were encountered in the enterprize to institute this body, but by the prudence and kindness of its leaders, and particularly by the good fruits which were soon seen to result from it, these obstacles were overcome. The result was not accomplished, however, without a serious shock to the church, which occurred two years afterwards, in the recession of the largest and oldest of the District Synods, that of Pennsylvania. This was the result of an ignorant clamor of "Union of Church and State," which, in the case of those who had lately fled from this evil as it existed on the other side the Atlantic, is not marvellous; but which is not peculiar to this case. Protestants of other denominations in this country, seem too ready to raise against each other the same outcry, at every attempt among themselves for the promotion of their own denominational interests; while the open and exclusive efforts of Catholics, the sworn and inalienable devotees of a foreign despot, to keep themselves separate from all others, and to bend State funds and political influence to the accomplishment of this object, have scarcely, until of late, received a passing notice, except by here and there a solitary pen. But while the vital and indestructible distinction between Catholics and Protestants, the fruit of the reformation, is thus boldly and tenaciously maintained by the former, the latter are too prone to treat the distinction as a mere nullity, as if its transfer to American soil could annihilate it.

The salutary influence of this general organization in the Lutheran church was soon felt in every department of her interests. Some of the permanent benefits which have sprung from it are, the formation of a scriptural formula

* Retrospect, p. 15.

† Ibid., p. 16.

‡ Ibid., p. 18.

of government and discipline; a selection of Psalmody of a higher order, both as to devotional sentiment and composition, than any previously used; a Theological Seminary and a College. The Theological Seminary was established in 1825, and went into operation the following year. Its beginning was feeble, but by the efforts of its Faculty and friends, it has become a fountain of rich blessings to the church. Upwards of one hundred ministers have gone forth from this institution preaching the word. Its edifice, which is of brick, four stories in height, 100 feet in length, and 40 in breadth, with the dwellings of its professors, also of brick, are situated about a quarter of a mile from the village of Gettysburgh, Pa., 114 miles from Philadelphia, 180 from Pittsburgh, and 52 from Baltimore. Its Faculty are the Rev. Samuel S. Schmucker, D. D., Professor of Didactic and Polemic, Homiletic and Pastoral Theology, and Chairman of the Faculty; Rev. Charles P. Krauth, D. D., Professor of Sacred Philology and Exegesis; Henry I. Smith, A. M., Professor of German language and Literature. It has a library of upwards of 7,000 volumes, consisting of works of almost every age, language and size.*

"Pennsylvania College" is established and located at the same place, as an auxiliary to the Seminary, and "to promote liberal education among the descendants of Germans in the United States." "It being found that some of the applicants for admission into the Theological Seminary were deficient in classical attainments, the Board resolved, May 16, 1827, to establish a preparatory school, to be under their direction, and appointed Professor Schmucker and the Rev. John Herbst to select a teacher, and carry their resolutions into effect. The Rev. D. Jacobs, A. M., was selected, and in June 1827, the school went into operation."† From this humble beginning, the school rose gradually in importance and influence, enlarging its operations and plans till 1831, when its prospects of usefulness were so flattering, that measures were adopted to form upon the foundation thus laid, a college "on unsectarian principles," and a charter was obtained, and the institution organized in July 1832, under the above title. It went into operation in October following. In the fall of 1834, it received a president, the Rev. C. P. Krauth, D. D., and subsequently the professorships were all filled. So that the present Faculty consists of the president, four professors, one lecturer on Anatomy and Physiology, and two tutors in the preparatory department. It has also a well selected library, to which annual accessions are made; besides the two libraries of the two literary societies and the German society. The number of students has annually increased, and by the report of 1840—41, their number was 157. Professor Schmucker remarks, "In establishing the Seminary and College, and in sustaining the General Synod, there has been a noble band of co-workers, especially among my students. Among those who were contemporaneous with me in the beginning of the Seminary and General Synod, deserve to be particularly named, Rev. Dr. Benjamin Kurtz, Dr. C. P. Krauth, Dr. D. F. Schaeffer, Rev. John Herbst and my father, Dr. J. G. Schmucker."

It ought not to be overlooked, that from her earliest history the Lutheran church has held learning in the greatest reverence, as the instrument of her emancipation from the thralldom of the dark ages. The Universities of Jena and Konigsburg, Wittemberg and Leipsic, were among the first testimonials of her zeal in this respect. And had her early pastors in this country had the courage and the means for imitating their ancestors, and founded the institutions which now adorn and bless the American branch of this venerable portion of the church, her influence and success would have placed her now among the foremost of the "sacramental host." As it was, "in addition to their pastoral labors, several of the clergy occupied important posts in literary institutions." Dr. Kunze, of whom Dr. Miller of Princeton says, "his Oriental learning has long rendered him an ornament of the American republic of letters," was German professor of the Greek, Latin, and Hebrew languages in the University of Pennsylvania, established in 1779. In 1785, Dr. Helmuth was appointed to the same station. And they were confessedly as learned men as any connected with the institution."‡ In the same year "Messrs. Helmuth and

* See Lutheran Almanack, 1842.

† Ibid.

‡ Retrospect, p. 16.

Schmidt, then pastors in Philadelphia, commenced a private seminary, and for twenty years continued, so far as their numerous pastoral duties would permit, to instruct candidates for the Lutheran ministry; but old age, and eventually death also, terminated these efforts.* "In 1787, the Legislature, out of gratitude for the revolutionary services of the Germans, and respect for their industry and excellence as citizens, endowed a college in Lancaster for their special benefit, to be forever under their control. Of this institution, Dr. Muhlenberg, then pastor in Lancaster, was chosen President. And in 1791, the same body passed an act appropriating 5,000 acres of land to the flourishing free school of the Lutheran church in Philadelphia, in which, at that time, eighty poor children were receiving gratuitous education."†

An incident illustrative of German integrity is connected with the early history of their Philadelphia churches, and is worthy of notice. A debt due by the church to several mechanics was paid by the Trustees in continental money at the time when that currency was good and at par value. Not long after, however, it depreciated and became nearly worthless; when without any obligation legal or moral, but merely that no one should be a loser through their instrumentality, they repaid the debt in specie. It is also an interesting fact, that in the same church, as early as 1804, a flourishing Sabbath school, numbering two hundred scholars, with forty teachers, was in active operation; showing that religion was then prospering among them.

In addition to the Seminary and College at Gettysburgh, there is also a Literary and Theological Institute at Columbus, within the bounds of the Ohio Synod; another at East Hartwick, Otsego County, N. Y., and another in the village of Lexington, S. Carolina, under the patronage of the Synods of North and South Carolina. All these institutions have for their object, the preparation of candidates for the holy ministry, and are all free from debt and flourishing, though not independent of the aid of the churches. There is also a prosperous institution for the education of poor orphan children, called the "Emmaus Institute," located at Middletown, Dauphin Co., Pa., having by charter the power of establishing in connection with the orphan house, a literary and scientific department.

In the Lutheran Almanacs for 1842 and 1843, we have the following summary of statistics of the Evangelical Lutheran Church in the United States, viz: 424 ministers of the gospel; 1,371 congregations; 146,300 communicants; 18,000 scattered members (estimated); 1 General Synod, and 19 District Synods. Under its care are 4 Theological Seminaries; 1 College; 4 Classical Schools; 1 Orphan-house; a Parent Education Society; a Foreign Missionary Society, and a Book Establishment.‡

We have only space for a passing notice of the Parent Education Society. It was formed in 1835, by a convention of ministers and laymen at York, Pa. They seem to have assembled and acted with great unanimity and definiteness of purpose, as their sessions continued but two days, in which time a constitution was adopted, and the necessary officers elected. The total receipts from its formation to March 1, 1842, (seven and a half years,) amounted to upwards of \$21,200. The number of its beneficiaries to May 1, 1842, was 120; of whom 35 are now in different stages of their preparatory course; 38 have entered on their work; 16 have withdrawn, several of whom are still aided by congregations; 10 discontinued as incompetent; and 6 have terminated their mortal pilgrimage.

"By a Resolution of the Society, the Executive Committee are to refuse aid to no young man possessed of the necessary qualifications of *piety, natural talent, and indigence.*"

GOVERNMENT AND DISCIPLINE.

This was a subject over which the early Reformers could exert little or no influence. Their efforts in breaking the shackles of spiritual despotism, could

* Retrospect, p. 23.

† Ib. p. 16.

‡ Of these, about one-third are found in the State of Pennsylvania, where in 1840, they numbered 328 churches, 36,516 communicants, and 111 ministers, of whom 64 were connected with the East Synod, and 40 with the West Synod of that State, and 7 with the Synod of Ohio.

not change the political constitutions by which the Church and the State were joined together for mutual accommodation. Like all the other established churches of Europe, therefore, the Lutheran was prevented from adopting her scriptural and independent system of discipline. The consequence has been, that in the different kingdoms and provinces of Europe, their systems of ecclesiastical government are very various and inefficient; in no section retaining strictly the principle of ministerial parity, with perfect freedom from State control. On their arrival in this country, that impediment no longer obstructed their zeal for improvement in ecclesiastical government and discipline. "They at once adopted the form which Luther and Lutheran divines generally have always regarded as the primitive one, viz: the parity of ministers, the co-operation of the laity in church government, and the free, voluntary convention of Synods." Such was the character of the first Synod held in Philadelphia in 1748, six years after the arrival of Muhlenburg. It was composed of a due proportion of lay delegates, who took an equal part with the clergy in the transaction of business. The laity were also united in the calling of ministers. An instance illustrative of this occurred in 1748, on the occasion of the settlement of the Rev. Nicholas Kurtz. "After his examination by Messrs. Muhlenberg, Brunnholtz, Handschuh, and Hartwick, we are told, the elders and deacons of the church in which he had labored as a licentiate, were called on to sign his vocation."

In the discipline of the church, Muhlenberg adopted virtually the Congregational mode; calling on the members to vote in the case of restoring a penitent offender, after a public acknowledgment or confession. And the most rigid and scriptural course was adopted and pursued for maintaining the purity of the church. Public excommunication was administered to the immoral, and the most scrupulous precautions were observed to prevent their intrusion within its hallowed precincts. "In 1772, Helmuth, in order more effectually to prevent the approach of unworthy members, introduced the practice of requiring all who desired to commune, to communicate their names to him beforehand. The register of names was read before the congregation, and those of immoral members publicly erased." In the Lancaster church, and in the church of Philadelphia, as early as 1663, power was given to the pastors to reject all immoral members from the sacramental table. With the advance of her other interests, the American Lutheran Church has continued to foster and defend this vital part of her system. In describing its present state, Prof. Schmucker says, "The government and discipline of each individual church is essentially like that of our Presbyterian brethren. Our Synods also, in structure and powers, most resemble their Presbyteries, having fewer formalities in their proceedings, and frequently couching their decisions in the form of recommendations. Our General Synod is wholly an advisory body, resembling the Consociations of the Congregational churches in New England. In addition to these regular ecclesiastical bodies constituting our system of government, we have special Conferences for the purpose of holding stated protracted meetings. These are subdivisions of Synods, containing ordinarily from five to ten ministers each, who are annually to hold several protracted meetings within the bounds of their district. The chief object of these meetings is to awaken and convert sinners, and to edify believers by close practical preaching. This feature mainly resembles the quarterly meetings of our Methodist brethren, and presents to pious and zealous ministers who are thirsting for the salvation of souls, the most direct opportunity they can desire to glorify God and advance his spiritual kingdom. Yet all these meetings are to be conducted as the Scriptures enjoin, 'decently and in order.' This system of government is not yet adopted by all our Synods; yet its general features, with perhaps a greater admixture of Congregationalism, substantially pervade those Synods also which have not yet united with the General Synod."

DOCTRINAL VIEWS.

At the commencement of the Reformation, all Protestants were called Lutherans by the Papists, in contempt and derision; but subsequently they adopted

and gloried in the title, because Luther was the great leader in that work. Afterwards, as other reformers arose, their followers were called the Reformed, in distinction from the immediate followers of Luther. This name was first adopted in France as early as 1521. The distinction however was afterwards connected with a difference in sentiment respecting the presence of Christ's material body in the sacramental elements, and on some minor points; those who adopted Luther's peculiar views were called Lutherans, and all other Protestants, "the Reformed." There has been a difference of opinion among different writers respecting Luther's doctrinal views, some maintaining that he lived and died firm in the Augustinian or Calvinistic faith, (excepting on the Eucharist,)* others affirming that his views on the distinguishing doctrines set forth by the Acts of the Synod of Dort, were always unadjusted and inconsistent with each other, and that long before he died he preached the sentiments on these points which his successor Melancthon and his followers since have held. All agree, however, that in the beginning, Luther's views on predestination and other kindred doctrines were fully Augustinian. There has also been a difference of representation with regard to Luther's views respecting the corporeal presence in the Eucharist; some contending that the language of the Lutheran symbols on that subject, viz: "That the body and blood of Christ are actually present under the form or emblems of bread and wine, and dispensed to the communicants," (Augsburg Confession, German, Art. 10,) means the *real* presence, or consubstantiation. Others, and especially our American Lutheran brethren, maintain that this language is not stronger than that employed on the same subject by Calvin, Cranmer, Ridley, and other English reformers, whose meaning nevertheless has always been admitted to be a *spiritual* presence only; and that this was the meaning also of the Lutheran reformers. But whatever was the precise meaning of those who formed the 'Symbols' of the Lutheran Church, it is not denied that "she did entertain opinions on this topic different from the other churches," and at least spoke unintelligibly when she taught the spiritual presence of a *material* body. And on this point, among others, our American Lutheran brethren profess to have made improvement corresponding with their American character generally. It should therefore be distinctly understood, that the American Lutheran Church *no longer requires of her members assent to the doctrine of the real presence of the Saviour in the Eucharist.*† Indeed, leniency in respect to human creeds, is one of her present general features. She rejects the authority of the Fathers in ecclesiastical controversy, to which the Reformers injudiciously appealed, and fully adopts the principle that the Bible alone should be the standard of faith, and the umpire in all religious discussion. On this point, Prof. Schmucker, our guide in this synopsis, has the following remarks:

"It is the practice of the Lutheran Church in this country not to bind her ministers to the *minutiæ* of any human creed. The Bible, and the belief that the *fundamental doctrines* of the Bible are taught in a manner substantially correct in the Augsburg Confession, is all that is required. On the one hand we regard it as certain, that if we would be faithful to the injunction 'not to receive any who come to us bringing another doctrine,' an examination of applicants for admission among us is indispensable. Such an examination is virtually a requisition of their creed, that we may compare it with our own. Now whether the articles to which we require their assent be few or many, be written or oral, they are a creed; and obviously its reduction to paper presents some material facilities in the examination. A written creed therefore seems necessary to the purity of the church. On the other hand, history informs us that for several hundred years after the days of the apostles, no other creed was used in the whole church than that called the Apostle's Creed, because admitted by all to contain the principal doctrines taught by the apostles. This creed embodied only the cardinal doctrines of the gospel, which all the so called orthodox denominations of the present day do actually believe; and yet the assent to these few doctrines did, for centuries after the apostolic age, secure

* See *Haweis Church Hist.*, vol. 2.

† *Portraiture*, p. 40.

admission to any and every part of the universal church on earth." "The duty of all parts of the Christian church seems to be to return to the use of shorter doctrinal creeds as tests of ecclesiastical, ministerial and sacramental communion. This noble course the Lutheran Church has already virtually taken, by requiring assent only to the fundamental doctrines of the Augsburg Confession, together with an approval of our principles of government and worship." *

This extract may serve to show the polity of our Lutheran brethren on this point. As our object is simply to present a condensed view of American Lutheranism from their own standard authorities, we have no space for comments on any part of the system. In other circumstances we should be disposed to drop at least a fraternal caution on this subject of creeds and confessions, where the only path of safety, as the voice of experience from both sides testifies, lies between the two extremes of long creeds and short ones; and where the adoption of a creed "for substance of doctrine," has been proven, if we mistake not, even in some portions of the American Lutheran Church, to be equally ineffectual as a preservative of the unity of the faith, or as a preventive of error.

The reader ought not to suppose, however, that because the Lutheran church has adopted the leading principle already stated, she has no regard to those other formularies of doctrine which her founders prepared, and maintained as of vital importance in their day. "There are indeed," says Dr. Moshier, † "certain formularies adopted by this church, which contain the principal points of its doctrine, ranged, for the sake of method and perspicuity, in their natural order. But these books have no authority but what they derive from the Scriptures of truth, whose sense and meaning they are designed to convey." "The principal books" says Prof. Schmucker, "here referred to as subsidiary to the Bible, were of two classes; *first*, the confessions of the primitive centuries, the so called Apostle's creed, the Nicene creed, and the Athanasian confession, by which the Lutheran church established her identity with the church of the apostolic and succeeding ages; and *secondly*, the Augsburg confession; the Apology or Defence of this confession; the Smalcald Articles by Luther, and also his Catechisms." ‡

The following are the leading doctrines of the Lutheran Church, as set forth in these standard works, (chiefly from the Augsburg Confession,) and adopted by the whole body of Lutherans in this country.

1. "That there is one divine essence which is called, and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness; and yet that there are three persons who are of the same essence and power, and are co-eternal, the Father, the Son, and the Holy Spirit."

2. "That the Word, that is the Son of God, assumed human nature in the womb of the blessed virgin Mary, so that the two natures, human and divine, inseparably united into one person, constitute one Christ, who is true God and man."

3. "Since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is without the fear of God, or confidence towards him, but with sinful propensities."

4. "The Son of God truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a *sacrifice* not only for original sin, but also for all the actual sins of men. He also sanctifies those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the devil and the power of sin."

5. "That men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously for Christ's sake through faith."

6. "That this faith must bring forth good fruits; and that it is our duty to perform those good works which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him."

* Portraiture, pp. 55, 56.

† Eccl. Hist., vol. iii. p. 208.

‡ Portraiture, p. 20.

7. "In order that we may obtain this faith the ministerial office has been instituted, whose members are to preach the gospel, and administer the sacraments, (viz. Baptism and the Lord's Supper.) For through the instrumentality of the word and sacraments as means of grace, the Holy Spirit is given, who in his own time and place, produces faith in those who hear the gospel message, viz. that God for Christ's sake and not on account of any merit in us, justifies those who believe in Christ."

8. "That at the end of the world Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."

FORMS OF WORSHIP AND CHURCH ORDER.

In her rites of worship the Lutheran church in Europe employs *liturgies*, "differing in minor points, but agreeing in essentials," similar to those of the Protestant Episcopal church, except in extension, being not more than one third as long. In this country, a short *uniform* liturgy has been adopted, the use of which however is left to the option and discretion of each minister, as "he may deem most conducive to edification."

The *festivals* of Christmas, Good Friday, Easter, the Ascension, and Whitsunday are retained and observed in the Lutheran church as commemorative of the "fundamental facts of the Christian religion," and for the purpose of leading her clergy to preach annually on the events which they severally represent.

She also maintains the institution of infant church membership and baptism, and in connection with it, the rite of *confirmation*. And, as from the beginning, so now, she extends her parental care and vigilance over the religious education of her baptized children. "It is regarded as the duty of every minister occasionally to convene the children of each congregation for instruction in the catechism. Annually, also, and if necessary oftener, the minister holds a series of meetings with those who are applicants for admission to *sacramental communion*, or, as in reference to the infant baptism of the applicant, it is called *confirmation*, and for all who feel a concern for their salvation." "Every succeeding meeting is occupied in conversational lectures on experimental religion, and in examination of the catechumen on the fundamental doctrines and duties of religion, as contained in the Bible and Luther's catechism." "At the close of these meetings, which are continued through from six to twelve weeks, once or twice each week, and in the last, if convenient, daily, the church council are convened to examine the catechumens on their qualifications for sacramental communion." "Although in the hands of an unconverted minister, this duty, like all others, will be mere formality, and attended with little profit, yet we have never met, nor do we expect to meet, a pious minister, who faithfully practised this system, who did not regard it as a most blessed and successful method of bringing souls to Christ."*

It is not surprising that the earliest reformers should be slow to abolish every vestige and form of Romanism to which they had been so long and so zealously attached. Luther, after he had begun to see the extent of its corruptions, and to expose them, did not at once tear himself away from the church in which he had been nurtured, but suffered long and much before he renounced the jurisdiction of the Pontiff. His immediate followers also retained in form, and for several years, many of their ancient superstitions, as exorcism in baptism, the wafer in the Lord's supper, and private confession. These however, especially in the United States, have been expurgated even in form, from the Lutheran church. The last mentioned, (*private confession*,) it ought to be observed, as retained by the Lutherans, had no affinity to the vile principles and practice of the Romish confessional, viz. that to the priest as to God's vicegerent, all the secret thoughts and feelings as well as actions, must be detailed, in order to pardon; and that the priest has power to dispense such pardon. But the reformers had established what they deemed a necessary custom preparatory to

* Portraiture, p. 31.

communion, that of a private interview between the pastor and each communicant, in which the latter gave an account of his religious experience, trials, hopes, &c., for the purpose of receiving such counsel and instruction as his peculiar state of mind and heart might require. This practice they injudiciously denominated *confession*. "But even this custom has been almost entirely abandoned, and the *preparation for communion* consists in a public preparatory discourse, public and united confession of sins, and rehearsal of the promises of divine mercy; similar to the preparatory exercises of other churches; except, that, as in the Episcopal church, they are conducted according to a form."

Respecting the *order of the church*, Dr. Mosheim says, "The government of the Lutheran church, seems equally removed from Episcopacy on the one hand, and from Presbyterianism on the other, if we except the kingdoms of Sweden and Denmark, which retain the form of ecclesiastical government that preceded the Reformation, purged indeed from the superstitions and abuses that rendered it so odious." Dr. Maclaine (the translator) adds, "The archbishop of Upsal is primate of Sweden, and the only archbishop among the Lutherans;" and his "revenues do not amount to more than £400 yearly, while those of the bishops are proportionably small."*

Yet even in those kingdoms where the Lutheran is the established church, and where she retains nominal bishops, she discards, as she ever has done, the "divine right" of ministerial imparity as anti-scriptural; holding, with her great founder, and with all her standard writers, that in the primitive church the terms *bishop* and *presbyter* were but different names for the same office. Hence Luther himself, though merely a presbyter, was in the habit of ordaining ministers, and took a part in that ceremony, without the assistance of a *prelate*, only a few days previous to his death.† But the reformers deemed it expedient, as promotive of order and harmony in the churches, to introduce some diversity and subordination among their clergy in rank and duty, under the titles *superintendents* and *seniors*, and in Sweden and Denmark, *bishops*. "In the United States," says Professor Schmucker, "entire parity is maintained, and even the nominal office of *Senior Ministerii* is retained by only one out of all our Synods." "Although our ministers are strenuous advocates of parity, they pretty extensively favor the idea of returning to the use of the word *bishop* in its scriptural sense, as applicable to every minister of the gospel; the sense in which, as Luke informs us, Acts xx. 28, instead of one bishop having oversight over a large district of country or diocese, there were several bishops in the one city Ephesus."

"In this country, the Lutheran church, in common with her Protestant sister churches, deprecates, as unwarranted and dangerous, all interference of civil government in religious affairs, excepting the mere protection of all denominations and all individuals in the unrestricted right to worship in any and every way they think proper."‡

The validity of Luther's ordination as a Presbyter in the church of Rome, has sometimes been questioned, because of the corruptions which destroyed her title to the standing of a Christian church. But when Luther received ordination from the hands of the Romish hierarchy, the corruptions which branded that church as Anti-Christ, had not been formally and officially adopted; nor were they, until enacted into the essential features of her system, and made integral parts of her prescribed formularies of faith by the Council of Trent, A. D. 1542. And when she excommunicated the Reformer, and thundered her anathemas against him, he had previously renounced her jurisdiction, by burning her standard works and the Bull of her Pontiff. His ordination, therefore, and that of all his Protestant successors, is as valid as that of the Romish priesthood at the beginning of the sixteenth century; i. e. he was ordained by ministers properly accredited *at the time of its performance*. With regard to the subject of *ordination* in general, our Lutheran brethren, in common with most other Protestants, understand the various Greek words employed by the sacred writers to express it, to mean simply *induction into office*—an *appointing* to the particular duties of the ministry by a prescribed form, to preserve the

* Eccl. Hist. vol. 3, pp. 211, 212.

† See Life of Luther by Justus Jonas.

‡ Portraiture, pp. 25, 26.

sacred office from indiscriminate and of course, unworthy usurpation; utterly discarding the Romish superstition that by the "laying on of hands" some mystic influence is imparted by apostolic succession. They maintain, therefore, that as in the only three instances of ordination after the time of our Saviour, mentioned in the New Testament, the rite was performed not by *one* man, called a "diocesan bishop," but by *several* persons; [as that of Barnabas and Saul by Simeon, Lucius and Manaen, (Acts xiii. 3.); that of the Presbyters or elders of the churches in Iconium, Lystra, Antioch, &c. by Paul and Barnabas, (Acts xiv. 23.); and that of Timothy by the hands of the eldership or presbytery, (1 Tim. iv. 14);] and as in other cases, *individual* ministers, as Timothy and Titus, were directed to induct or appoint others; they regard ordination as valid when performed in either way, whether they who perform it be called bishops, presbyters, ministers, or pastors. And in cases of necessity, they further maintain, that a minister may be set apart and constituted by the *laity* themselves. "As to the doctrine of *Papal* apostolic succession," Dr. Schmucker very justly remarks, "it is a mere figment, and can never be proved by the Papists themselves. To say nothing of their doctrine of *intention*, which, Cardinal Bellarmine himself asserts, renders doubtful the validity of every Romish sacrament, (Bellarm. Lib. Just. Cap. 8,) where was their papal succession when Liberius, the occupant of the Holy See, professed Arianism, A. D. 357? Where was it in the fourteenth century during the so called great Western schism from A. D. 1378 to 1414, when two different lines of contending Pontiffs reigned simultaneously, each having a portion of the church adhering to him; each excommunicating the other; and finally both deposed as heretical by the council of Pisa in 1409?"*

We have thus traced in as brief and comprehensive a form as was consistent with our limits and the nature of the subject, the history, progress, and present state of the Lutheran church, especially as planted on our own soil. To quote once more the language of her advocate, who has been our authority and guide in most of these statements; "she may be emphatically styled the church of the Reformation. She holds the grand doctrines of Christianity with fewer appended peculiarities than most other denominations. With the Calvinist she holds the graciousness of salvation; with the Congregationalist she believes that Christ tasted death for every man; with the Methodist she approves of regularly recurring protracted meetings; with the Episcopalian she occasionally employs a liturgy and forms of prayer; with the German Reformed she agrees in the instruction and confirmation of catechumens; and with all she unites in ascribing all the glory of our privileges on earth and hopes in heaven, to that Lamb of God that taketh away the sins of the world."

In closing this sketch, we would congratulate our Lutheran brethren on the past and present indications that they share the smiles of Him who is King in Zion, and whose favor is life. In reviewing their history, and in contemplating their ecclesiastical features and character as presented among us, we have felt that fraternal spirit of Christian fellowship which the recognition of an ancient and devoted member of the great family of Protestant Christendom is fitted to awaken and inspire. Nor could we suppress the rising regret that so many of their cotemporaries, in the land of their origin, had neglected to maintain and hold fast those vital principles of religious faith and that form of sound words, which their fathers so nobly and fearlessly espoused and defended.

It is interesting to notice amid the diversity of forms and the various shades of difference on minor points of religious sentiment, which mark the freedom of thought and opinion among Protestant denominations, that so large a proportion of them agree in the essential elements of "the truth as it is in Jesus." Although on the great doctrines of the *divine decrees*, the *nature of faith*, the *efficiency of grace*, the *believer's perseverance* in it, and the *sacraments* of the New Testament, some unessential difference of views have distinguished the Lutheran from the Calvinist, yet both agree that salvation is of grace alone, and that that grace is sovereign and omnipotent, through an atonement of infinite merit

* Portraiture, p. 17.

and sufficiency, received and applied by a faith that is of the operation of God, the fruit of His Spirit, all which is represented under the emblems employed in baptism and the Lord's supper. The cardinal doctrine of the Reformation, *justification by faith alone*, they both wield, in opposition not only to the Popish doctrine of merit, but also to the native self-righteousness of the unchanged heart, to which the latter doctrine is adapted.

In this age of free inquiry, and of superficial views on the great and essential truths of revelation, when every form of wild conjecture and fanciful speculation is embodied into a theory, and finds numerous advocates and followers; and when, amidst it all, the "Man of Sin" is looking with renewed courage to this Western continent and its heterogeneous population, as the last hope of his tottering throne; it is matter of gratulation that we have here a remnant of that people who stood foremost in the contest which crippled his power at the maturity of its strength, and liberated mind and empire from his yoke of ignorance, superstition and oppression. May the spirit and zeal of him whose name they bear, abide with them, and arm them to meet the arrogant demands of Papal Rome in this land of their adoption, as he did in the land of their ancestors. We particularly rejoice in that feature of their ecclesiastical system which provides for the culture of piety in the heart, and for the religious training of the young, particularly of their baptized children. On this point, their example administers a just rebuke on the practice of too many Protestant churches, who with them profess the rite of household baptism, but treat it as a nullity. We trust that with this example before them, in connection with the exclusiveness of the Romanists towards their children and adults in shutting them out from the light of truth, such churches will not only profess, but act upon the belief, that the baptismal covenant with children imposes upon the parents and the church the duty of their careful and constant religious training.

With her high estimate of the value and necessity of learning in her ministry, the early catechetical instruction of her children, and her strict regard to the vitals of Christian experience, the American Lutheran church cannot fail to exert a high and holy influence in the cause of truth, and the religious welfare of our nation; and shine as a luminary of the first magnitude in the constellation of our American Zion. We bid her God-speed in her progress onward and upward, till the distinctions of earth are merged in the church of the First-born in heaven, and our mutual toils and conflicts terminate in one triumph, one song, and one everlasting rest.

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 Stirewalt, New Market, Va.
 Stauch John, Bucyrus, Crawford co., Ohio.
 Stoeber C. F., Milton, Pa.
 Stover Martin, Stone Arabia, Montgomery co., N. Y.
 Stohman C. F., New York city.
 Storke Theophilus, Philadelphia, Pa.
 Straeffler J. M., Niconza, Miami co., Ia.
 Strein J. J., Lancaster, Pa.
 Strobel W. D., Prof. Hartwick Seminary, Otsego co., N. Y.
 Strobel P. A., Columbia, S. C.
 Stroh J. N., Mechanicsburg, Cumb. co., Pa.
 Surface John, Ridgeville, Warren co., Ohio.
 Swackhammer Lambert, Little Falls, Herkimer co., N. Y.
 Swicegood John, Brownston, Davidson co., N. C.

Thuemmel C. B., Prof. Theol Sem., Lexington, S. C.
 Toner A., Lima, Allen co., Ohio.
 Trimper A. A., Indianapolis, Ia.
 Trumbauer Samuel, Leacock, Lancaster co., Pa.

Uhl J. F. G., Hudson, N. Y.
 Ulrich John, Carlisle, Pa.
 Ulrich Daniel, Stauchburg, Berks co., Pa.

Van Hoff, Palmyra, Pa.
 Van Alstine N., Minden, Montgomery co., N. Y.
 Veil W. F., North Boston, Erie co., Pa.
 Vogelbaugh Jacob, Philadelphia, Pa.
 Vajen J. H., Wayne co., Mo.

Wachter Michael, Middletown, Md.
 Wackerhagen A., D. D., Clermont, N. Y.

Wadsworth W. A., Canton, Ohio.
 Wagenhals John, New Lancaster, Ohio.
 Wagner Samuel, Waynesboro', Augusta co., Va.
 Walter Martin, Floyd C. H., Va.
 Watson W. H., Cobleskill, Schoharie co., N. Y.
 Weible John, Gettysburg, Pa.
 Weigandt Henry, Chippewa, Wayne co., Ohio.
 Weills Abraham, Parkeson Ferry, Wash. co., Pa.
 Weiser Reuben, Bedford, Pa.
 Welden C. F., Kimberton, Chester co., Pa.
 Wetzel A., New London, Oneida co., N. Y.
 Wetzel H., Staunton, Augusta co., Va.
 Weyl Charles, Editor Luth. Hirtenstimme, Baltimore, Md.
 Williams John, Muncy, Lycoming co., Pa.
 Williard P., Manchester, Md.
 Willox John, Allowaystown, N. J.
 Winecoff Jesse, Cumberland, Md.
 Wier F. M., Alton, Dearbon co., Ia.
 Wieting Philip, Sharon, Schoharie co., N. Y.
 Wieting A., Middletown, Dauphin co., Pa.
 Winkler J. F., Newark, N. J.
 Winter J., Clearspring, Washington co., Md.
 Wolf George, Ashland, Ohio.
 Wheeler H., Gallopsville, N. Y.
 Wyneken F., Fort Wayne, Indiana.

Yeager George, Jeffersontown, Ky.
 Younge E. C., New Comerstown, Tuscarawas co., O.
 Young J. G., Red Bank P. O., Armstrong co., Pa.

Zeiser Philip, Mercer co., Pa.
 Zimmerman J., Crawford's Mills, Westmoreland co., Pa.
 Zipp Christian, N. Y.

LAWS AND LAWYERS,

JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Concluded from p. 275.

AMERICAN LAWS.

Delaware was considered in the early period of her history, a part of New Netherlands, [now State of New York.] In 1629, the agents of the Dutch West India Company, as previously mentioned, offered to every emigrant, a large tract of land and manorial rights, who would settle any where within that colony and extinguish the Indian title. Captivated with the offer, one Godyn, a Hollander, purchased the Natives' rights to a considerable territory on the south-westerly banks of the Delaware, from the inlet of the bay to the mouth of the river; and the next year, he and others established a plantation there, of thirty persons or more. It was a beginning full of promise; nevertheless, within a twelvemonth, the whole fell by the savage tomahawk, and the place was again without white inhabitant.

Gustavus Adolphus, king of Sweden, had long since noticed what other Europeans were accomplishing in this hemisphere, and seven years prior to the preceding fatality, the States General, at his instance, had incorporated a commercial company with the right, among others, to plant colonies. Encouraged by its aids, the smiles of royal favor, and the inviting borders of the Delaware still waste and wild, a few Swedes and Finns emigrated to Cape Henlopen in 1638,* presently established two forts, one at Lewistown, a half a

* Rev. John C. Clay, in his "Annals of the Swedes on the Delaware," [ed. 1835] says, "the first settlement was in 1638." Governors—1638, P. Menewet; 1640, Peter Hollandare; 1642, John Printz; 1652—1655, John C. Rising; in 1656, Anthony Color, under the Dutch.

league from the cape, and the other in 1642, near Christiana Creek, not far from the present New Castle, 70 miles farther up the Delaware. The emigrants were a good people; and under the auspices of their government they were provided with a religious teacher, with provisions, and with articles of traffic; and as soon as practicable, they made land purchases of the natives and instituted a government subject to the crown of Sweden, yet possessing all the rights of civil and religious liberty. For ten or twelve years, the Colony, which took the name of *New Sweden*, enjoyed the shades of quiet retirement and the blossoms of prosperity. It was first disturbed by the Dutch from New Amsterdam, [now New York city,] who established a fort at New Castle in 1651, and claimed the neighboring country. Though expelled the next year, they returned and effected a surrender of the whole Swedish Colony in 1655, and left a governor at New Castle in possession of their conquests. This seemed to denationalize the good Swedish colonists, and they became subject the next nine years to the rulers of New Netherlands.

Further and repeated changes were their hard destiny. They were unprotected by their native government, while they as settlers, and their plantation, were coveted and claimed by others, who had power to control them. For, though the charter to the old Plymouth Company extended no farther to the southward than to the 40th parallel of latitude; and the reseizen after its repeal, submitted to the same limits; yet the extended grasp of the Dutch, emboldened that of the English, who had been anxious to be in possession of the whole northern coast. When, therefore, Charles II. in 1664, granted to his brother, the Duke of York, the New Netherlands, he claimed jurisdiction co-extensive with that of the Dutch, though two degrees or more below the fortieth. Alive to this construction, the same force sent to effect a general surrender of that province, compelled a capitulation of the colonists on the southerly side of the Delaware; and they were subsequently governed, for ten years, as a part of the Duke's government at New York, by a Commissioner and a "Council of six principal persons," and also a Court to try small causes. Becoming respectable for numbers and character, they were formed into three counties—*New Castle, Kent, and Sussex*, and were afterwards usually denominated the "Three Lower Counties upon Delaware." They aspired to have a separate government, like the Jerseys; but the Duke, after he obtained a renewed patent in 1674, sent and effected their re-surrender, and continued to govern them six years longer.

But in 1682, the Duke was persuaded to transfer to William Penn those three counties by deeds of feoffment, limited on the north by a semi-circle of twelve miles radius around New Castle, the site of the old Dutch fort; being the boundary of the present State. Though they were not embraced in Penn's royal charter, they were now, under the Duke's deed to him, united with his province in their political affairs; and afterwards sent members to the Pennsylvania legislature through another period of eighteen years, being the whole time displeased with the connection.* The idea of being assigned to Penn by the Duke, as conquered tributaries, was an insufferable grievance. The number, and the maritime privileges, of the people in these "Three Counties," rather than any special good will for them, were, in their own belief, probably the causes of the union being so much desired by Penn and his friends. Surely the crown had not the right to authorize it; nor could they willingly submit to the political changes, always incidental to a great province. Amalgamated with her citizens in the abounding prosperity anticipated, they foresaw themselves very shortly too inconsiderable to be noticed.† The overtures of 1691 for a separate administration, were rendered null by subsequent events; such as the seizure and restoration of Penn's province by the crown, and the last revisal of his charter.

When Penn gave to his province the new Charter of Oct. 28, 1701, he found

* "From 1682 to 1703, the representatives of Delaware and Pennsylvania met in one legislature."

† There were then on the banks of the Delaware about "3,000 persons, composed of Swedes, Dutch, Finlanders and English."—*Chalmers*, 643. The Dutch had now only one, but the Swedes had three houses of worship.

the people in the *three lower counties* determined not to receive it. The provisions in the former charter were essentially altered. The Council was to be appointed by the governor, not elected by the people; and he to have power to veto the legislative enactments. A separation now took place, and a distinct government was instituted in 1703, by the Proprietary, "for the counties of New-Castle, Kent, and Sussex upon Delaware," which afterwards had their own assembly in two branches, a Council and a House, both elected by the free suffrage of the people; and which appointed or chose their own judges and officers. They never had a royal charter, and were afterwards deemed a part of the Pennsylvania province, both always having the same governor, though the proprietary never had large domains in them, nor did his lieutenant-governor ever exercise any great political power there. The struggle for liberty was long and arduous—truly worthy of a larger, not a better people. The government continued steadfast through a period of sixty years; disturbed only by disputes with the proprietaries of Pennsylvania and Maryland, about boundaries. Delaware was always distinguished for her liberal patriotic character.* Parliament allowed her £1,000 for her disproportionate expenditures in the French war; she sent delegates to the first Congress of 1765; she was bold in disobedience of the mutiny-act in 1769; and she induced Richard Penn, the proprietary, to proclaim, in April, 1775, his relinquishment of all jurisdictional claim to Delaware. In September, 1776, she formed and ratified a constitution, and took the name of Delaware, becoming an integral State of the Union. In June, 1792, she adopted another constitution, with improvements, which establishes a General Assembly, in two branches; a Senate of nine members elected for four years, and a House of twenty-one representatives, biennially chosen. The governor is elected for three years; he has no council, nor does he take any part in the enactment of statutory laws. Delaware, the smallest territorial State in the Union except Rhode Island, has probably passed through more political changes than any other State of the Republic.

The *Statutes of Delaware* originate with the administration which was settled in 1703 by the proprietary and people. For the eye of the curious, we insert the enacting clause of a single statute, passed Oct. 30, 1753, as a specimen of the rest.—"Be it enacted by the honorable James Hamilton esquire, with his majesty's royal approbation, lieutenant governor and commander in chief of the counties of New Castle, Kent, and Sussex upon Delaware, and province of Pennsylvania, under the honorable Thomas Penn and Richard Penn esquires, true and absolute proprietors of the said counties and province, by and with the advice and consent of the representatives of the freemen of the said counties, in General Assembly met, and by the authority of the same,"—a form which prevailed to the Revolution. At the close of every legislative session, the great seal was affixed to the several laws which had been passed, whereby they were prepared to be submitted to the king in council for his approval. Connected as Pennsylvania and Delaware had been for eighteen years, they were equally affected by the code William Penn brought from England, and those afterwards passed in accordance with it; and hence the statutes of Delaware had a British cast of character, to an extent not apparent in most other provinces.

Maryland, lying between the Delaware and Potomac, and encompassing Chesapeake bay, was originally settled under a royal charter of June 20, 1632,† procured by George Calvert, baron of Baltimore, a Catholic, and finally executed to his son Cecil, heir to his father's honors and wealth. While Charles I., the royal grantor, thus exhibited himself no foe to Catholics, the grant itself gave to the Virginia colonists great affront. It extended to the 38th parallel of latitude; and was therefore considered by them a direct territorial encroachment. They also disliked exceedingly to have a powerful neighbor of the grantee's religious faith. But opposition was vain. The unsold lands of the Virginia or London Company, on the dissolution of its corporation, reverted to the crown, and might be rightfully re-granted. The first settlement was effected in 1634, by Leonard Calvert, the proprietary's brother, on the easterly banks of

* Carey & Lea's *Statistics, Geography and History of America*, pp. 179—182.

† Bozman's *Hist. of Maryland*, 2 vols.

the Potomac, at St. Mary's, and at a time when there was not an European within the patent; even the Dutch settlement on the southerly banks of the Delaware having been, two years before destroyed by the Indians.

The first settlers were Catholics from England; and it was intended that the country chartered should offer a retreat for that religious denomination, and be what Virginia was to the Episcopalians; Pennsylvania, afterwards, to the Quakers, and Georgia to the Methodists; Rhode Island to the Baptists, and the rest of New England to the Puritan Congregationalists. The policy of Lord Baltimore was fraught with principles equally just and liberal. He purchased lands of the natives. To every emigrant, he gave in absolute fee-simple, fifty acres of land; and to all the people, he pledged the fullest assurance of that freedom in religion which allows no preference. He, though a Catholic, practically exemplified the truth, that "it is not religion, but the want of it, which makes men intolerant."

The first assembly under the Charter, was a popular or democratic convention, held in 1635, from which no man, who had become a settler, was excluded. This body ordained certain constitutional regulations, such as to divide the province into "barones and manors;" to secure the liberties of the people; their titles to real estate; their allegiance to their sovereign; their right of trial by jury, and otherwise to regulate the internal and commercial concerns of the community. The proprietor, disagreeing to some of these, proposed others, which the people rejected; and an altercation of parties, thus begun, continued four years. In 1639, however, the government was settled, somewhat differing from every other instituted in the colonies. It consisted of two departments: first a House of "Burgesses," elective by popular suffrage, who were to represent the freemen choosing them, "in the same manner and to the same intents as the Representatives in the Parliament of England;" secondly, "the gentlemen summoned by special writ of the proprietor," together with the governor and secretary, constituted another body; and these two branches sitting together in one room, "formed the House of Assembly." All acts passed by it were to have the same force, "as if the Proprietary and freemen had been personally present."

But after a trial of this administration eleven years, through an Indian war and a rebellion, the form of government disclosed defects, which were amended in 1650 by the Provincial Assembly. They enacted that the members called by *special writ* should form the "Upper House;" and the Burgesses be the "Lower House;" that the two branches sit apart; and that all bills passed by both houses and assented to by the governor, should be deemed the laws of the people. The whole province was next divided into three counties, in which were eight hundreds; and then acts were made to relieve the poor, to punish certain crimes, to regulate the fees of office, and to promote agriculture and commerce; whence the provincial code of statute law was supposed to be quite complete. The government was thus the better prepared to pass through a succession of very trying and important events.

Charles I. was now no more; the second Lord Baltimore was an aristocratic, though not intolerant Catholic; and the Parliament under the Protector, in 1652, assumed the government of Maryland. The Burgesses copied the example of the Republicans in England, and in 1659 dissolved the Upper House of the legislative branch; its members were appointed or summoned by the proprietary, not elected by the people; and a law was passed, which declared all Catholics to be without the protection of government. However, at the restoration of Charles II. in 1662, Lord Baltimore's province was returned to him; when he appointed his son, Charles Calvert, its governor, and re-confirmed religious toleration. The proprietary's claim to the "Three Lower Counties," in opposition to the duke of York, was settled in 1685 by the board of trade and plantations, against his lordship; and though the original proprietary had deceased ten years before, his own and his son's religious sentiments and their common interests were quite in keeping with the last two Stuarts; and under such auspices the province flourished.

But the revolution in 1689 which placed William and Mary on the British throne, was fatal to the hopes of all Catholics; and the crown in 1692, against

all remonstrances, assumed the government and caused Episcopacy to be established, the religious polity of the province. At the same time, the counties were divided by the assembly into thirty parishes; Episcopal ministers were provided with livings; and, in fine, every Catholic in the course of some twelve years was disallowed publicly to celebrate mass, or even to be a teacher of youth. For twenty-four years, and during the administrations of six governors, Maryland was under the crown. However, in 1716, two years after George I. ascended the throne, the proprietary was restored to his rights; and the government was afterwards exercised by him and his heirs through a period of 60 years' prosperity, to the Revolution. Maryland sent delegates to the first Congress, and resisted the stamp act of 1765, also the mutiny act of 1769; nor was she behind the other States in the blood-bought purchase of Independence. The present Constitution was adopted in August, 1776, and establishes a General Assembly of two branches, viz. a Senate of 21 members elected for five years, and a House of 80 Representatives, chosen annually, four from each county and three from each city. The Governor and an Executive Council of five members, are chosen every year, by a joint ballot of the two branches; and the judges, nominated by him and confirmed by them, are removable by the address of the legislature.

The *statutes* of Maryland have found an inceptive record as early as in 1638, co-ordinate with the government itself. Few other provincial archives can produce a larger number or greater variety. The code was revised in 1650, in 1675, in 1718, and since; and an edition as early as 1671 was published. The laws are not transcripts from the British statutes; nor are they without provisions drawn from them, modified and adapted to the exigencies of the community. Under the Proprietary government, the enacting clause of the statutes was in these words: "Be it enacted by the right honorable the Lord Proprietary, by and with the advice and consent of his Lordship's Governor, and the Upper and Lower Houses of Assembly, and the authority of the same;" but under the constitution the whole phraseology is, "Be it enacted by the General Assembly of Maryland."

The *Carolinas, North and South*, were, in the first age of their political history, so connected, as to render it fit to take one view of them together, till dual governments under their respective names became established.

Both the Carolinas, Virginia, the present Georgia, and other extensive territories, were embraced in the second charter to the London Company, of May 23d, 1609; and when that body was dissolved, in 1624, all its unappropriated lands reverted to the crown. Aware of this fact, Charles I. in 1630, granted to Sir Robert Heath, his attorney general, all the lands between the 31st and 36th parallels of latitude, then named *Carolina*;* extending from the river St. Mary's, in the south line of Georgia, along the seaboard northerly to Currituck inlet, a half degree only below Cape Henry. As the northerly line of this patent was to be the southerly line of Virginia colony, she readily perceived, twenty months afterwards, when Lord Baltimore's charter northward was granted, that she was grievously restricted on both sides; for the whole length of her Atlantic seaboard left, did not exceed 100 miles, inclusive of Chesapeake bay. She raised complaints. Heath planted no colonists; and his charter fell into oblivion.

The government of Virginia therefore, in 1644, offered adventurers large encouragement in lands, to explore and settle the bordering wilds north-westerly of Albemarle Sound, on the Chowan river; and as early as 1660, a few planted in those parts, [Edenton,] on or about the 36th line of latitude, to whom three years afterwards acceded sixty others. These were the original settlers of *North Carolina*; and the number was soon increased by emigrants from New England and Bermuda. At first the chief magistrate of Virginia claimed jurisdiction of them, and instituted for their convenience a democratic form of government.† Not far from the same time, adventurers emigrated from England to Cape Fear river,

* Or "Carolana."—See Alexander Hewatt's History of South Carolina and Georgia, 2 vols.

† Sir W. Berkley, Governor of Virginia, 1664, appointed William Drummond first Governor of the new plantation.

purchased of the Indians the lands on its banks, a few miles above its mouth, and began a settlement there. This was in the south-westerly section of the present North Carolina, distant from the above plantation, in direct course over land, near 200 miles.

Meanwhile, Charles II. being restored to his throne, was disposed to reward his friends; and having his mind turned towards Heath's patent, deemed forfeit by the non-fulfilment of its conditions, he gave [March 24, 1663] to eight associates, a new one of the same extent. To the planters at Cape Fear river, the grantees promised religious freedom; a good title to their lands at a half-penny annual quit-rent per acre; and a free elective government, subject only to the negative of the proprietors. Shortly the terms and the place invited emigrants even from Barbadoes. But extensive as the patent appears, it was not commensurate with the cupidity of the proprietors, and hence they obtained from the accommodating king, June 13, 1665, another, which embraced the immense region between 29 and 36½ parallels of latitude, extending from the Atlantic to the Pacific. An empire was doubtless in perspective; accordingly the soil and the sovereign power were granted; little more being retained by the crown than allegiance.

Although experiment, it would seem, had already been tried, of almost every system of government, in the American colonies, which man's ingenuity could devise, the Carolina proprietors hit upon an expedient altogether novel. They employed the celebrated John Locke to do the work, and his production was a novelty indeed. His system was designedly a "miniature of the old Saxon constitution." It rested upon a territorial aristocracy. The plan was to form the immense region into counties, severally containing 480,000 acres,* divisible into five equal parts; and to establish a sovereignty in three estates or orders of men. First, the eight proprietors were always to constitute an oligarchical college of the same number, the eldest to be a "*Palatine*"; each one's right and place was descendable to his heir, and in default of heirs, the co-survivors filled the vacancy. They sat by themselves; might act severally by their deputies, and collectively by their palatine's substitute or governor; possessed the executive power of the government; could veto any legislative act; and actually formed the highest judicial tribunal in the last resort. Secondly, there were two orders of nobility, consisting of one *Landgrave*, [Earl,] and two *Casiques*, [Barons,] for each county. The estates of these, with their official dignities and rights, were inheritable; their number in the several counties was never to be increased nor diminished; and vacancies were to be filled by a major vote of the grand council, while the establishment of an additional county would add three such to the nobility as the proprietors might designate. Thirdly, the commonalty constituted the third order. Of the lands in each county, one-fifth was reserved to the proprietaries; another fifth formed the inalienable estates of the nobility in the county, and the residue was the people's. The legislature, called a "parliament," consisted of two branches, which acted in their sessions, together. The governor, usually appointed from the landgraves by the palatine, presided, and was the palatine's deputy. The upper house was to consist of the seven deputies of the other proprietaries,† seven of the oldest landgraves and casiques, and seven others of them chosen by the grand council. Of the lower house, the voters or "commons elected at least four members for every three of the nobility." Thus the parliament was at first to consist of fifty—the governor, twenty-one of the upper, and twenty-eight of the lower house,—and hold sessions biennially, each member having an equal vote. But all business before being proposed there, must be debated in grand council [or assembly] composed of the governor, the nobility, and the seven proprietary deputies. Of the judiciary, the highest was the palatine's court, composed of the proprietors themselves, in which he presided; next the seven subordinate courts, the chief justice of which was also one of the proprietors. They were all aided by juries, whose verdicts, as in the Roman

* The eight proprietors were to have 96,000; one Landgrave and two Casiques 96,000; and the commonalty 288,000, equal to 480,000 acres,—about 22 townships of 6 miles square.

† The proprietaries themselves commonly resided in England.

tribunals, were by a major, not unanimous, vote. Freeholders of 500 acres were elective to office; a freehold of 50 acres made a man a voter; and leet-men of only 10 acres' leasehold, were adscripts to the soil, like the old villeins of England. To every one was allowed perfect freedom in religion, and every congregation might tax its own members for the support of its ministers; while the church of England was to be sustained by a public assessment. These fundamental constitutions of one hundred and twenty articles, signed by the proprietaries, March 10, 1670, were considered, on paper, a master-piece of statesmanship, yet were found, in practice, to be the mere programme of a philosopher's speculation.

They were first sent to the group of colonists who had just emigrated from England in 1669, under the auspices of the proprietors themselves, and settled between Ashley and Cooper rivers, [now Charleston]; being the earliest inhabitants of the present *South Carolina*, and the primary government instituted. First there was given to every emigrant, 150 acres, subject to a small quit-rent; the proprietary-governor issued writs for election; the grand council was filled; twenty commoners were elected, and these two bodies constituted the first provincial parliament, and sat at Charleston. The northern region of the Carolinas, including the Cape Fear and Albemarle plantations, were soon formed into two counties; "temporary agrarian laws" were prepared by the proprietors for an equitable distribution of lands among the people; and great endeavors were made, though in vain, to bring the northern settlements within the scope of the new government. But no expectation met its fulfilment. Instead of ten representatives allowed to be chosen from each of the counties, the next year, there were only twenty elected in all, and these were wholly returned from the two southern counties, and elected at Charleston, the seat of government. The northern planters, who were quite contented, would not submit to be the purchased possession and vassals of the new lords proprietors, and their southern brethren did not like the system; in fact, it was readily foreseen, that the fate of Locke's Constitutions must ultimately be a total failure. The origin of disputes between the proprietors and colonists was early; and for twenty-three years, they were multiplied and aggravated as often as prerogative and privilege were at issue. A persevering attempt of the Landgrave governor in the southern plantation to collect quit-rents, brought the people to an open rupture with him; and in 1690, he expelled from the house some of the commons; and they in return excluded him from his office. They were doubtless emboldened to this measure by the late eventful revolution in England.

The proprietors effected a partial reconciliation of the people in 1693, by renouncing the "Constitutions," and proceeding to form an administration upon the principles of the charter, according to popular request. The change put an end to the nobility, but did not cure old evils nor extinguish inveterate prejudices. The proprietors were avaricious and arbitrary. They now appointed both the governor and council, first of seven then twelve members, and secured to themselves the control of all the principal offices, leaving little else to the people than the election of the commons to their parliaments. More equal and judicious laws, however, were presently passed, viz: to naturalize aliens, to secure liberty of conscience to all except Papists, and to bring the French refugees and the English into more union. In 1700 the two houses began to sit apart, and legislate in a parliamentary manner. The church of England was established by law; the province in 1715 was formed into parishes; and the next year, the representatives were increased from twenty to thirty-six—to be chosen by ballot given in the parishes, instead of being all elected, as previously, at Charleston.

A period of forty-nine years was the full limit of the proprietary government in South Carolina.* In 1719, the people combined against it, withdrew all sub-

* Proprietary governors,—in 1669, Wm. Sayle; 1671, Jos. West; 1671, John Yeamans; 1674, Jos. West, second time; 1682, Jos. Morton; 1684, Jos. West, third time; Ri. Kirk; Robert Quarry; 1685, Jos. Morton, second time; 1686 Jas. Colleton, *Landgrave*; 1690, Seth Sothell; 1692, Phil. Ludwell; 1693, Thos. Smith; 1694, Jos. Blake; 1695, John Archdale; 1696, Jos. Blake, second time; 1700, Jas. Moore; 1703, Nat. Johnson; 1709, Ed. Tyne; 1710, Robert Gibbes; 1712, Chas. Craven; 1716, R. Daniel; 1717, R. Johnson; 1719, Jas. Moore.

mission to its authority; subscribed articles of union; elected a governor, a council of twelve, and a fuller house; and resolved to yield their allegiance to no paramount power but the crown. Meanwhile, the British parliament vacated the proprietors' charter, for their defaults in the performance of its conditions; and in September, 1720, the king commissioned a provisional governor, who superseded the one elected; and the southern region of Carolina became a royal province. It was favored with no charter of privileges. The crown appointed the governor and a council of eleven members,* and invested him with power to convene, prorogue, and dissolve the general assembly; to negative any legislative bills; to appoint magistrates and military officers; and in fine to be supreme ordinary, chancellor, and admiral. The commons were elected by the people at the polls; and all bills passed by the assembly and signed by the governor, were sent to the king for his approbation; being in the mean time obligatory as laws. To pacify the proprietors, who had extensive interests in the Carolina country, the crown in 1729 purchased of them seven-eighths of all the titles, claims, and quit-rents in arrears, for which it paid them £22,500 sterling; the other eighth part being reserved to John Lord Carteret, whose pecuniary interests, according to Hewat, remained to his family. The proprietaries' claims being thus extinguished, their great original chartered province was divided into two distinct governments, *North* and *South Carolina*; and the dividing lines settled under an order of the king in council. For fifty-five years anterior to the Revolution, *South Carolina* continued a royal province;—a period in which none other was better governed. "The first and second Georges were nursing fathers to the province." Still she was among the earliest to resist British taxation. Her delegates were in the first Congress of 1765; her assembly ventured to disobey the mutiny act of 1769, and were bold to declare independence. The eventful year of 1775, in which provincial congresses bore rule, and courts were shut, came to a favorable close, by the establishment of a temporary constitution late in December, the first one adopted in America. In 1778 it was revised and improved, and in 1790, fully settled. It establishes a governor and lieutenant-governor, a senate of 45 members, and a house of 124 representatives. The two executive officers are elected by joint ballot of the legislative branches, for two years; the senate are chosen for four years, half biennially, and the representatives for two years, and all by districts. The judges, elected by the legislature, hold their offices during good behaviour.

There are *statutes* found on record, passed by the southern legislature of Carolina in 1674,† which are ratified by the proprietaries. The enacting clause was in these words:—"Be it enacted by the Palatine and the Proprietors of the Province, by and with the advice and consent of the rest of the members of the General Assembly;" and the acts were signed by the governor, palatine, and by several members, from three to six, of the proprietaries. During the royal government, the enacting style was—"By the Governor of the Province of South Carolina, by and with the advice and consent of his Majesty, and the Assembly of the Province." The laws were now signed by the Speaker, and then by the Governor, as President of the Council. There have been preserved 497 acts passed under the proprietary government, and 687 under the crown. The *habeas corpus* act, and other British statutes particularly enumerated, were, in 1712, declared to be in force, and the legislative enactments were first printed the same year.

In returning to the northern plantations, above and about the Albemarle, which, with the environs, began early to be called *North Carolina*,‡ we are met

* Two of the council were a Lient. Governor and Chief Justice of the S. Court.

† Dr. Ramsay [Hist. S. C.] says the earliest found is in 1682. 2 vol. p. 149.

‡ Governors of North Carolina;—1663, Geo. Drummond; 1667, Sam. Stephens; 1674, — Cartwright, the Speaker; 1676, — Eastchurch, absent, John Harvey, Pres†; 1681, Henry Wilkinson, proprietary Governor; 1683, Seth Sothel, a proprietary; 1689, Philip Ludwell, P. Gov., and Handerson Walker, elected by the people; 1695, John Archdale, P. G.; 1696, Thos. Harvey, Dep. Gov.; 1699, Handerson Walker, P. G.; 1704, Robert Daniel, D. Gov.; 1705, Thos. Cary and Wm. Glover, two Dep. Governors in contest; 1711, Edward Hyde, appointed by the Palatine; 1712, Thos. Pollock, chosen by Proprietors' Deputies; 1713, Chas. Eden, appointed by the Palatine; 1722, Wm. Reed, D. Gov.; 1724, Geo. Barrington, P. Gov.; 1725, Richard Everard, BART., appointed first royal governor, 1729. Others, Johnson, Rowan, Dobbs, Tryon, and Martin.

with the famous "Constitutions" of 1670, before described; which the proprietors were disposed to extend immediately over this section of their province. But the planters sedulously opposed the proposition. Their settlement, now ten years old, claimed an ante-date to the southern one; they had a free and regular government of their own choice, consisting of a chief magistrate, as allowed by the proprietors, a council, and a house of "burgesses," each of twelve members annually elected by the freeholders; and they were able to show records of their proceedings in due form for several years. Regardless of the proprietary acts by which the region of their abode was formed into a county, and repudiating all exercise of jurisdiction claimed under the proprietary charter and Locke's constitutions, the colonists resolved to defend these rights, and enjoy their liberties under a free administration already established. The parties justified themselves in the opposing positions they had taken; and whoever knew them and their dispositions, needed no prophet to predict the ultimate scenes of alternate collision and compromise which filled the succeeding half century of this colony's history. Every settler detested the idea of quit-rents,—of a nobility,—of a foreign master; and on the other hand, the proprietors, finding no regard paid to their chartered rights and their labored persuasives, undertook in 1674, to supersede the governor of the people's choice, and to take the administration into their own hands. A determinate and successful resistance ensued; and the colony continued for three years to exercise the political powers of an independent State. All the advantage the proprietors could gain, was to see elected some one or two such candidates for governors as they recommended. But in 1677, one Miller appeared as collector of the customs, a crown officer ever odious; when the proprietors appointed him their governor and secretary; also a board of seven deputies, as under Locke's "Constitutions," to be his counsellors; and assumed to take provisional control of political affairs, without any representative body; intending probably to effect an union with the southern province in legislation and government. A year was the narrow cycle of these arbitrary measures. Impatient of the exactions under the commercial and navigation acts, and indignant at the change in the form of administration, particularly in the "denial of a free election of an assembly," the people rose upon Miller and his said counsellors, and threw them into prison, and then re-organized a government, and re-established courts of justice. The prisoners effected their escape; the insurgents were never punished; and in 1681, an act of amnesty gave a quietus to the whole transaction. The community became tranquil; the people had their legislature; the settled parts were divided and formed into counties; and the colony was verdant again. Next, Seth Sothel, an evil genius, having purchased one of the eight proprietary rights, took from the palatine, in 1683, the gubernatorial reins, when, by a temporary compromise, he was permitted to hold them five years. He was then deposed by the assembly, on account of his rapacious exactions. Henderson Walker was elected governor by the people. During his administration of four years it is recorded, that "North Carolina enjoyed tranquillity." At last the proprietors, tired of controversy, concluded in 1693, to abrogate the "Constitutions," which they never could enforce; and resort to their charter; an event equally welcome to both the Carolinas.

The government of North Carolina* now became more settled; though the principal change effected was the submission of the people to a proprietary executive, instead of a governor elected by themselves; and the enactment of laws in the name of the proprietors collectively, instead of their own. A deputy appointed by the governor of South Carolina frequently filled the executive chair. But satisfaction and tranquillity did not long endure. There was a great desire on the part of the proprietors and royalists, to establish the church of England; and the deputy-governor had sufficient influence or intrigue to carry through the legislature an act to that effect, in 1704; while there was only one settled clergyman, and no church, of that order in the whole region; the people being generally either Quakers, Presbyterians, Lutherans, or Inde-

* Francis X. Martin's Hist. N. Carolina, 1520 to 1775, 2 vols.

pendents. This and other grievances occasioned another rupture between the executive and his friends on the one hand, and the house of representatives on the other. Each party had its governor and legislators, several years; the acts of the popular assembly prevailed, till 1712, when that body was dissolved. A compromise effected another amnesty; and in 1715, all antecedent laws were confirmed by the proprietaries, and this northern province was divided into nine parishes, and provided with several vestries, and a salary appointed for the Episcopal minister of each parish.

At last the people, so often exasperated by the proprietaries' measures, resolved to yield no longer to their control; and in 1719, wholly renounced their authority. Immediately, they elected their own governor and legislature, appointed their own judges and officers, and proposed to commit the province to the paramount protection of the crown. About the same time, the original charter of the proprietors was vacated by the British parliament; and the next year, the northern parts of Carolina were erected into a royal province. It was favored with no charter of privileges from the crown. The government instituted by the king resembled in all essential particulars, that of South Carolina. The sum, previously mentioned of £22,500, was paid in 1729, to extinguish the proprietors' claims in both Carolinas; and when the partition was made between the two provinces, the section embracing the original settlements at Cape Fear river, was determined to belong to North Carolina.

But manly, persevering and severe as had been the struggle of fifty years in the cause of liberty, North Carolina, while a royal province, was repeatedly aroused to resistance, by the unjust policy of the parent State. It was as much as her governor could do to prevent violent measures against the Stamp Act in 1765, and the despatch of a delegate to the first Congress; and in 1769, her governor, William Tryon, dissolved the Assembly, because of the spirited resolutions, adopted in disobedience of the mutiny-act. To such heights of excitement did repeated or imaginary aggressions provoke the people, that in 1771, a body of them sur-named "Regulators" rose in arms, to the number of 1,500, against Gov. Tryon, suspected men and British measures, and fought a battle with him and the royalists, in which 300 of the republicans were killed, and numbers taken prisoners; of whom twelve were adjudged guilty of high treason, and executed. Such high-toned patriots, so often exasperated, were, as might be expected, not a whit behind the first, in the dawn of the Revolution. They were forward to renounce all allegiance to the British crown; and by a convention purposely chosen by them to frame a Constitution, finished and adopted it, Dec. 18, 1776, which has not since been changed. It provides a General Assembly of two branches, a Senate of sixty-two members, one from each county; a House of one hundred and twenty "Commons" or Representatives; and a governor chosen by the joint ballot of both, all biennially elected; and there is placed about the Governor, a Council of seven members, chosen as he is. The Senate is larger than that of any other State, except Georgia, in the Union.

The *Statute Laws* of North Carolina, which were generally confirmed by the proprietors in 1715, exhibit traces, if not records of their existence, thirty or forty years before that date. They appear "most of kin" to those of Virginia. The enacting clause at different periods, is worth transcribing. Under the proprietary government, it was in these words:—"Be it enacted by his Excellency the Palatine, and the rest of the true and absolute lords proprietors of the Province of Carolina, by and with the advice and consent of the rest of the members of the General Assembly, now met, [for instance, "at Edenton,"—"at Newbern,"—"at Little River"]* for the North East part of said Province." Under the crown it read thus:—"Be it enacted by his Excellency, [Sir Richard Everard, Baronet,] [Gabriel Johnson, Esq.,] or [the incumbent by name,] Governor, by and with the advice and consent of his Majesty's Council and General Assembly of this Province, and it is hereby enacted by the authority of the same:—"and under the constitution, it is:—"By the General Assembly of the State of North Carolina."

* The General Assembly had sessions at different places; there was no separate building even for a Court-house, till 1722.

Georgia,* with one hundred miles seaboard, situated between the rivers Savannah and St. Mary's, is the youngest of the original thirteen States. When the Carolinas were erected into royal provinces, public attention was turned towards this contiguous region on the south, then vacant of inhabitants. Therefore, on the 9th of June 1732, an association of twenty-one benevolent and public-spirited gentlemen, were, at their own request, incorporated by George II., purposely to plant a colony, whose name taken was in compliment to his own. The whole were collectively termed "Trustees," and within one year, James Oglethorpe, one of them, and one hundred and sixteen emigrants from England, effected a settlement of the present Savannah,—the oldest in the State. Within one other year, the Trustees framed a system of government, different, strange as it may seem, entirely different from all the others in this hemisphere. It appears to have been an untimely and unnatural offspring of the *feudal* policy. The plan was to parcel the extensive territory into tracts, of which every one was to be considered a military *fief*, and be assigned to each settler. When he was enfeoffed, the franchise, on the one hand, conferred upon him all the rights of a freeholder; and on the other, laid him under obligation to furnish himself at all times with military arms and equipments, and to take the field whenever the public defence required it. To carry out the system, the enfeoffment, or feudal grant, was in tail-mail; and in failure of heirs reverted to the government, to be re-granted. The motives of the trustees and object of the system were truly the milk and honey of benevolence; nevertheless, the test of experiment for twenty years, sanctioned the justness of complaints, repeated against the whole scheme, and demanded a radical reform.

Entailments were unpopular, like quit-rents; the government was of a prudential, inefficient, non-descript character; benefactions and expenses had both been great, while the settlements, improvements and commerce had made slow progress,—in a word, the Colony drooped and languished. Dismayed by these and other discouragements, the Trustees, June 20, 1752, surrendered the charter to the crown, in expectation of privileges in return, similar to those enjoyed by other royal Provinces. The people of Georgia, then only about 6,000, consisted principally of Methodists; and in 1755, the king granted to the Colony a charter, by which a General Court of Representatives was established, with judicial powers also, for the trial of causes, civil and criminal,—a court, the judges of which he appointed with a jurisdiction equivalent to the king's bench, common pleas, and exchequer of the realm.

To this form of a governmental system, other improvements were added in 1763 by a royal ordinance. First, the king appointed a Governor and a Council of twelve, and directed him, with their advice, "to summon a General Assembly in manner and form used or directed in others of his provinces;" and gave him power, with consent of the Council and Representatives, "to make laws for the public peace, welfare and good government, as nearly as might be agreeably to the laws of England." An organized established administration of government gave credit and fresh vigor to the colony; and from this period, Georgia began to make rapid progress in prosperity and population. At the commencement of the Revolution, she was in her infancy, had never experienced the evils inflicted by the despotic measures of the Stuart kings on the older provinces; and did not, antecedent to 1775, formally unite with "the twelve confederated colonies" in their measures. The same year however, a popular and patriotic convention chose a delegate to Congress, sanctioned their measures, and submitted the political destinies of the colony to a "Council of Safety" till February, 1777; when a Constitution was adopted and the pre-existing parishes were formed into counties. The first Constitution was revised in 1785, and again in 1789, and was finally made in 1798 what it now is. The administration is formed by a Governor, chosen biennially by the voters at large; ninety-three senators, one for each county,—the greatest number in either of the States; and two hundred and seven representatives, elected annually by counties. The form of government is democratic; for the judges of the superior court are

* General M'Call's Hist. Georgia.

chosen triennially by the General Assembly; and those of the inferior courts and justices of the peace, are elected at the polls.

Of the *Statutes* in Georgia, the one passed Feb. 29, 1764, respecting settlement of estates, is the oldest one which has met my eye. All of those passed while she was a province, manifestly pay tribute to the royal requirement; and some of the sections close with the express provisions, of conformity—"to the common and statute law of England."

These *thirteen* original States united in a political body-politic; declared themselves, on the memorable 4th of July, 1776, independent of the British government; and assumed a rank among the national sovereignties of the earth. For two years, in the heart of the revolutionary war, the organ of administration was a Congress of delegates, unequal in number, from the different States,—whose acts were passed by a majority, not of votes, but of state-sovereignties, each State having one vote. A more perfect system being immediately and universally found to be of the first importance, Congress agreed, July 9, 1778, upon *thirteen* articles of "*Confederation and Perpetual Union*," which were finally ratified, March 1, 1781, by all the States. The government established under these articles, consisted of a National Congress, which was never to have less than two, nor more than seven, delegates from any one State, and when assembled, they became organized by choosing a president from their own number. The delegates were elected, and might be removed by their respective State legislatures, and in any event were eligible to a seat in Congress, never more than three in any six years; nor was any member allowed to fill the chair more than one in three years. All expenses incurred for common defence and general welfare were to be defrayed out of a common treasury; which was to be supplied by the States through their respective legislatures, in amounts proportionate to the aggregate of the several individuals' real estates through the Union. Congress was to assemble every November; and in all great national questions relating to the revenue and expenditure, the army and navy, war and peace, the decision was by nine States, each having one vote. All other questions to be determined by a majority of the States.

In the course of seven years, practical experience found the articles of confederation to be defective both in powers and provisions; and consequently a *Federative Constitution*, framed and finished, Sept. 17, 1787, was in less than a year afterward ratified by eleven States;* and March 4, 1789, an administration was constructed in conformity to that most judicious and statesman-like instrument. Congress thereby now has its upper house of 52 senators, two from each State, chosen by their respective State legislatures; and a house of representatives, apportioned to the States in the ratio of population enumerated once in ten years, and chosen in districts by the voters at the polls. The whole number has never exceeded two hundred and forty-two.† The president and vice president are elected for four years by electors, whom each State chooses, in number equal to its senators and representatives in Congress.

Of the congressional statutes, those under the confederation were denominated "*Ordinances*," and those under the constitution are called "*Acts*;" the first of which, in the statute book, passed June 1, 1789, relates to official oaths. The *statutes and resolves* of Congress, already fill a large number of volumes.

Since the national government was established, *thirteen other States* have been admitted into the federative Union, with the rights and privileges common to the several primary States. In the few observations about to be made upon these later sovereignties, the chronological order is adjusted to the times when

* Ratified by	
Delaware, ...	Dec. 7, 1787
Pennsylvania, ...	" 12, "
New Jersey, ...	" 18, "
Georgia, ...	Jan. 2, 1788
Connecticut, ...	" 9, "
Massachusetts, ...	Feb. 11, "

Maryland, ...	April 28, 1788
South Carolina, ...	May 3, "
New Hampshire, ...	June 21, "
Virginia, ...	" 26, "
New York, ...	July 26, "
North Carolina, ...	Nov. 21, "
Rhode Island, ...	May 29, 1790

† In 1789, there were 65 members; in 1790, 137; in 1800, 142; in 1810, 182; in 1820, 213; in 1830, 242; in 1840, 223 members.

they were severally and successively admitted constituent members of the American confederacy.

1. *Vermont*,* situated between Connecticut river and Lake Champlain, claims original settlement, [at the present Brattleborough,] about old Fort Dummer, in the south-east corner of the State; being commenced soon after that fortress was erected in 1723-4, by the people of Massachusetts, who supposed its site and the contiguous territory were within the limits of their patent. But by an order of the king, passed March, 1739, in settlement of boundaries, New Hampshire took from Massachusetts a considerable belt of land along its northern border, (including that fort,) by a divisional line, to begin three miles north of Patucket Falls, on the river Merrimac, and extend "due west till it met with his majesty's other governments." New Hampshire was thereby emboldened to extend her jurisdiction as far westward as Massachusetts did; and, in the course of a few years, to make what have been called the "New Hampshire Grants" of lands, as well on the westerly as the easterly side of the mountains—in all 114 townships. Still, the settlement of Vermont was kept in utter check by the French and Indians, till the conquest of Canada, in 1760. It commenced immediately afterwards,† and extended rapidly far and wide. Disturbed by these movements, the people of New York asserted a right to the whole territory, in virtue of the patent granted by Charles II. in 1664, and confirmed in 1674 to his brother James, the Duke of York; whose claim was alleged to embrace the entire region between the rivers Connecticut and Delaware. In 1764, Parliament, against all opposition urged, fully decided in favor of the patent-title; the settlers still refused to submit to New York; the revolutionary war suspended the controversy; a popular convention met in January, 1777, at Westminster, and declared the present State of Vermont independent; and another assembled at Windsor, December 25th, of the same year, ratified a constitution of government. Unmoved by the subsequent counter-claims of New York, New Hampshire, and even Massachusetts, all which were once laid before Congress, Vermont found herself at the close of the war, in 1783, a sovereign and independent State. As such, she extinguished the claim of New York, in 1790, by paying her 30,000 dollars; and on the 4th of March, the next year, was admitted a constituent member of the Union. Her original constitution, which has been several times revised, especially in July, 1793, received a finish in 1836; and now provides for the annual election of a governor, lieutenant governor, a senate of 30 members, and a house of 233 representatives. Though there are *statutes* of the State as old as 1778, the volume contains such as were revised after 1793, such as have been since enacted, and are still in force.

2. *Kentucky*,‡ bordering northerly on Ohio river, and being originally a part of Virginia, exhibited an inceptive settlement begun in 1775, on the Kentucky river; was soon erected into a district, and formed into counties by Virginia; and in 1785 was wholly conceded by her legislature to its inhabitants, whenever they should express a desire to be a separate State. This event occurred December, 1790, when Kentucky adopted a constitution; and was two years afterwards (June 1, 1792) admitted a member of the Union, and thus became the 15th of the United States. The constitution was revised in 1799, and at present the administration consists of a governor, lieutenant governor, and a senate of 38 members, the former and latter all elected for four years; and a house of 100 representatives annually chosen.

3. *Tennessee*§ originally belonged to the Carolinas; and when a separation of them took place in 1729, it fell within the jurisdiction of the *northern* province. The first settlement attempted, was in 1754, on Cumberland river, which the Indians the following year entirely dislodged. The next was permanently effected on the westerly side of the Alleghany mountains, in 1765; and in 1776, the settlers sent a delegation, for the first time, to a convention of North Carolina, that took part in framing her first constitution. In 1789 Congress received

* Dr. Samuel Williams's History of Vermont, 2 vols.

† Bennington was settled in 1761, "the oldest town" [except Brattleboro'] in the State.

‡ Marshall's History of Kentucky, 2 vols.

§ Haywood's Tennessee, 1 vol.

from that State a cession of the whole region; and by an act of May 26, 1790, provided for "The Territory of the United States South of the Ohio," as it was then named, a statute charter of government. A constitution was framed and ratified at Knoxville, Feb. 6, 1796, and on the 1st day of June following, the territory by the name of *Tennessee*, was admitted one of the United States. It has a governor, a senate of 25 members; and a house of 75 representatives, all elected biennially at the polls—the governor by a plurality of votes, as in New York, and is eligible to the office no more than six in any eight years. No person who denies the being of a God, or a future state of rewards and punishments, can hold any office in the civil department of this State.

4. *Ohio** is the great south-east section of "The North-Western Territory," which extended from Pennsylvania to Mississippi, and from Ohio river to the northern lakes, and which was by an ordinance of Congress, passed July 13, 1787, embraced under a temporary government. Of the rights asserted to parts of the present State, in virtue of anterior colonial patents, believed to extend into this region, Virginia retained a tract near the Rapids of the Ohio, and Connecticut also about 4,000,000 acres, called the "Reserve," not far from Lake Erie; and both relinquished their respective claims to all the rest. Settlements were commenced the same year, 1787, in several places. Fourteen years Ohio was subject to the Congressional ordinance, when she was detached from the residue of the "North-Western Territory," and admitted a constituent State of the Union, April 28, 1802, and her constitution was adopted by the people, in November of the same year. The right of suffrage is extremely liberal; a governor and a senate of 36 members are elected biennially, and a house of 72 representatives annually; the judges of the supreme court and of the common pleas are chosen by a joint ballot of both branches of the assembly, to hold their offices for seven years, if so long they behave well. The governor has no veto on legislative acts; and has no other appointing power than to fill a vacancy in the recess of the assembly.

5. *Louisiana* was settled (first at New Orleans) by a few French emigrants from Canada in 1699, and consisted, in 1713, of no more than 400 inhabitants. The present State, on both sides of the Mississippi river at its mouth, is the southerly region of the great purchase† made of the French, April 30, 1803, by the General Government, for 15,000,000 of dollars. By an act of Congress, passed in March, 1804, all that part of the purchased territory, which lay south of the thirty-third parallel of latitude, was constituted "The Territory of Orleans," and provided with a temporary system of government. The population increased rapidly; and the inhabitants on the 22d of January, 1812, framed and finished a constitution, as previously authorized by Congress; and that body approving of its form and provisions, admitted *Louisiana*‡ [changed in name from that of Orleans] an independent member of the American Republic. Of its constitutional government, the legislative power is lodged in two branches—a senate of 17 members, and a house of 50 representatives. The latter are elected for two years, the former for four, who vacate their seats by rotation. The governor is likewise chosen quadrennially; and in him, with the advice and consent of the senate, is vested the power of appointments—such as the judges of the supreme court and other officers.

6. *Indiana*, a central section of the old "North Western-Territory," could exhibit a few French residents within its present limits, before 1763; whose possessions the treaty of that period confirmed to them. But the natives of this region were always so numerous and at intervals so hostile, that its primary settlements did not flourish till the treaty of Greenville, in 1795, which gave quietude to the Indians and rest to the emigrants. In 1800, Indiana contained only 4,650 souls. Yet she was the next year formed by Congress into a territorial community, provided with a government in usual form, and on petition of

* T. M. Harris's Tour.

† In November, 1762, all the possessions of France west of the Mississippi river, and also the island Orleans, were by that nation ceded to Spain; and October 1, 1800, Spain re-ceded Louisiana to France, the same in extent it had formerly been in her hands.

‡ Du Pratz's History of Louisiana, 2 vols., translated from the French.

its legislature, December, 1815, Congress, in April of the next year, authorized a convention to meet and form a constitution. Such an instrument the people adopted June 20, 1816, and Congress accepted it in December, 1816; when Indiana, was admitted into the Union as an independent State. In its legislature are two branches—a senate of 30 and a house of 62 members. The latter elected for one year and the former for three. A governor and lieutenant governor are chosen for the same period. The former, with advice of the senate, appoints the supreme judges for seven years; and the circuit judges are chosen for the same term by a joint ballot of the two houses.

7. *Mississippi*, situated between Tennessee and the Gulf of Mexico, between Alabama and the river Mississippi, dates its first settlement at Natchez, in the south-western part of the State, undertaken A. D. 1716, by a party of French adventurers. The hostilities of the natives prevented the increase of settlers till 1763; when all the territory on the eastern side of the river was relinquished by France to the English, who by the treaty of 1783 conceded the same to the United States. Still Spain claimed the Natchez, as belonging to the Floridas till 1798. She then yielded the possession, and in 1800 Congress erected the whole country between the Mississippi and Georgia, into a distinct territorial government; and in March, 1817, authorised the people in the western division to form a constitution. One being formed by a convention in July, 1817, Mississippi in December following was admitted a State into the Union. Its "General Assembly" is formed by a senate of 30 elected for four years, and a house of 91, each elected for two years. The governor's veto will effectually negative a bill, unless it can be afterwards passed by two thirds of each house.

8. *Illinois*, a part of "the North-West Territory," situated between Indiana and the river Mississippi, claims to have had a settlement begun by the French at Kaskaskias, in 1673, and soon extended to a few other places. To preserve its American possessions, the government of that nation, as early as 1749, strengthened itself by fortifications on the Lakes, the Ohio, the Wabash, the Illinois, and in other parts of the Mississippi valley; nowise disheartened till prostrated by the conquest of the Canadas in 1763, and the consequent treaty of cession. The French withdrew, and the country remained a wilderness till the close of the Revolution. Congress in 1787 assumed jurisdiction of the whole region; and over what is now the State of Illinois, established in 1809 a territorial government. The people, however, by their convention were permitted to form a constitution in September, 1818, and in December following Illinois became a constituent of the great Republic. This State has a senate of 40 and a house of 91 members. A senator's term of service is four, and that of a representative two years. The governor and lieutenant governor are also elected for four years.

9. *Alabama*, situated between the States of Georgia and Mississippi, was at first principally claimed by the former under a legislative act of hers in 1795. Georgia sold to different companies 22,000,000 acres of her "western territory," or "*Yazoo-lands*," for \$500,000—a transaction which the next legislature impeached, on the ground of unconstitutionality and bribery, and forcibly nullified it by repealing the law, and ordering it, with the records of sale, to be burnt, and the purchase money to be repaid to the buyers. But before they were remunerated, the State, in 1802, ceded all her western territory to the United States for \$1,250,000; and afterwards Congress created the "Mississippi stock," to reimburse the claimants—a stock which was, as intended, ultimately paid out of the proceeds of the lands sold. Two years previously, Alabama and Mississippi united, were erected by Congress into a territorial government; yet their progress in population was for fourteen years held in severe check by wars with the Indians. Nevertheless, Alabama was favored with a separate territorial administration in 1817. A convention meeting at Huntsville in July, 1819, by the previous approbation of Congress, framed and adopted a constitution; and on the 6th of the following December, this State was admitted into the Union. Its administration consists of a governor, and a senate of 33, chosen triennially, and a house of 100 members, chosen annually. The judges are

elected by a joint ballot of the assembly, and hold their offices during good behavior.

10. *Maine*, the twenty-third independent State of the republic, was originally settled about 1624, under the auspices of Sir Ferdinando Gorges, who obtained a royal charter of it in 1639, and exercised government over it till 1652, when the greater part of the province was claimed and adopted by Massachusetts, as previously observed in our sketches of that State. The latter colony, May 6, 1677, purchased Maine of Sir Ferdinando's grandson, and held it as an appendant province till both were united in 1691, by the charter of William and Mary. The political connection thus formed, continued 129 years; it was then dissolved by consent of Massachusetts—a constitution was adopted, and on the 4th of March, 1820, Maine was admitted a constituent State of the Union. By its constitution it has a governor, a senate of 31 members, a house of 151 representatives—all elected for only one year. Executive appointments are made by the governor, aided by a board of seven councillors, who are annually elected by a joint ballot of the two legislative branches. All judges and justices are commissioned for seven years, by appointment of the executive.

11. *Missouri*, situated on the westerly side of the river Mississippi, opposite Illinois, was first settled at St. Genevieve and St. Louis, below Missouri river, soon after the treaty of 1763, by a company of French traders. Cunningly, the treaty of November in the year preceding, was kept some time a secret from them and others—a treaty by which France ceded to Spain the indefinite country of Louisiana on the west side of Mississippi river, from its mouth to its branches above the Missouri river, yet unlimited westward, except by the Pacific ocean. In October, 1800, Spain reassigned the whole region to France, and in April, 1803, was effected the memorable purchase of it by the United States for \$15,000,000. Already a strong current of emigration was setting into this country; and immediately after the cession, all the territory below the 33d degree was, as previously stated, formed into the territory of Orleans [now State of Louisiana;] and all above that degree, embracing the vast region between the Mississippi and the Pacific ocean, was constituted the district of Louisiana, with a government instituted by Congress. But in the year 1812, after the territory of Orleans was raised to be the State of Louisiana, the region northward took the name of Missouri—at the same time having its government improved and a legislature established. Its present limits were fixed by Congress in March, 1819. It was then formed into a separate territory; was the next year authorized to prepare a constitution, and in August, 1821, was admitted a constituent member of the Union. It has a governor, a lieutenant governor, and a senate of 18 members, all elected for four years, and a house of 49 representatives, elected for two years. The judges are appointed by the governor and senate, to hold their commissions during good behavior.

12. *Arkansas*, located between Louisiana and Missouri, was a part of the great region purchased of the French in 1803, by the General Government, and being soon erected into a territorial district, in connection with Missouri, it afforded an effectual invitation to settlers. In 1819, however, Arkansas was formed by Congress into a territorial district, separate from Missouri territory; a temporary government was established, and in 1836 it was admitted into the Union. By its constitution previously adopted, it has a governor elected for four years, a senate of 17 members and a house of 54 representatives. The judges of the supreme court and circuit court, are elected by joint ballot of the General Assembly—the former for the term of eight and the latter four years.

13. *Michigan*, situated between the Lake of that name and Lake Huron, was first settled by the French at Detroit, as early as 1683, for the purposes of the fur-trade. Hunters are poor colonists, and subsequently to the conquest of Canada, the ownership of the territory was changed from the French to the English; still settlements did not multiply and flourish at any time before the close of the American Revolution. It was a part of the great "North-Western Territory," over which Congress established the provisional administration of July, 1787, before mentioned; yet Detroit and other posts were not surrendered by the British till after the treaty of 1796; then what constitutes the present State of Michigan was presently formed into a county by the name of

Wayne. In 1805, it became a separate territorial government; in 1835, it formed and adopted a constitution; and in January, 1837, it was admitted the 26th and last State of the American empire. In its administration it has a governor, a senate of 18 members and a house of 53 representatives. Both the former are elected triennially, the latter annually. The governor with advice of a council, appoints the judges of the supreme court, whose term of office is seven years.

Such are the sources from which *American Statute Laws* are flowing in perennial streams. Already the enactments of *twenty-seven* legislatures could not be contained in as many thousand pages of closely printed volumes. Still legislation, free as liberty can render it, anticipates no limits. Its statutes are to multiply without ceasing, through unnumbered cycles of the future; to spread as space exhibits new commonwealths rising into existence and swelling the Union; and to reach all the new-born as well as the old and unchanging interests of the people, though increased in numbers an hundred to one. In this view of our young empire, just past its state of pupillage, and borne on the flowing tide of prosperity, what in the course of time is to be the mighty total of statute laws in the United States? No single life, surely, will be long enough to acquire a thorough knowledge of their contents. Indeed very few will be the libraries wherein the whole can ever be found. Should the exchange of copies, as practised at present, on the rising of the several legislatures, become universal, the statutes of the respective States would not probably be much lessened nor assimilated to any great extent; so various are the views and interests of men, and so often are they governed by their own will, rather than by the practical wisdom of others.

Of American *Common Law*, the principal sources are *five*: 1st, the Scriptures; 2d, the civil laws and maxims of the Romans; 3d, the immemorial customs and practices of England; 4th, the British statutes; and 5th, the usages and established rules, peculiarly American.

1. The original settlers of the United States and their descendants, always contended sedulously for freedom in religion, law and politics, unrestrained by foreign control. Possessing in reality few predilections for the laws of their father-land, they sought for rules in the Scriptures which revealed the mind and will of their God. If the Jews drew precepts only from the Old Testament oracles, the American votaries to equal rights had motives for pursuing a more excellent way—they aimed to catch the spirit of the gospel from Him who magnified the law itself and made it honorable, and who taught the true principles of legal and equal obedience. They read and believed that the Almighty was no respecter of persons; that every good law is founded in reason and religion; and that whoever would be most acceptable in his sight, must be best of all, in heart as well as in practice. When required to determine questions of right and wrong, and decide on matters of policy, they resorted to the principles and precepts of the Bible, in the absence of all other obligatory or established laws; and particularly the colonial legislatures of New England, drew many provisions from the same source into their statutory enactments. Perhaps no other people searched so frequently the divine law for guidance, or placed more implicit confidence in its doctrines. They believed it was the sure corner-stone of all pure morality; and whatever countervailed its rules and spirit, was not only unsound, but evinced an unhallowed endeavor to be wise above what was revealed or written. As with the primitive Christians, they could find no other law to teach with like wisdom the great doctrinal and practical duties of man, in every sphere of life, more particularly to fear and obey God rather than man; to speak the truth; to be just and sincere;—in a word, to do unto others what you would have them do to you. Constitutions and laws, endued with the attributes of such a spirit, they believed would secure rights, prevent wrongs, and guide to happiness. In their good principles and good sense, they supposed it easier to check crime by religious education and the culture of the mind, than by cruel punishments; better to execute a sentence surely and speedily than

severely ; being careful always to make the law a terror to evil doers, and a praise and encouragement to those who did well. In fact, Christianity itself, in our American community has from the first been a part of the common law. A blow aimed at its root, is an offence which judicial tribunals will punish without any legislative statute ; and a malicious attack upon its branches, is sure to be encountered by a penal enactment. They early and correctly took the just distinction between abhorrent persecution and righteous punishment.

2. *The civil law and the maxims of the Romans*, being in a body, [*Corpus Juris Civilis*,] what has been previously described, constitute a part of our common law. For instance, the descent of property among kindreds ; the scope of admiralty-jurisdiction ; and the trial of maritime causes without a jury, originated in "the rules of the civil law." Their principles, however, rather than their precepts, have received favorable regard ; and more of both would probably have been adopted here, had they not incurred a popular odium in consequence of their auxiliary connection with the *Canon law*, always so much reprobated in our country. But the *law-maxims* of the Romans, so freely and eagerly drawn into our judicial decisions, are esteemed the marrow and essence of reason—the pristine axioms of good and sound sense. Take these few for example :—Immemorial custom becomes a law ; usage originated in reason. A contemporaneous construction of a statute is its best interpreter. Whatever a man does by his authorized agent is his own act. No greater power can be derived from another than he himself possesses. Every word and action of a man is to be taken most strongly against himself. Crime consists in motive, evil in action. No one can plead ignorance of law in excuse for offence. Every one is presumed to be innocent till proved to be guilty. A man is not to be punished till condemned, nor condemned till heard. Let judicial process be uniformly the same, was the *Prætor's* rule ; that the course of justice may be always regular.

3. *The immemorial customs and universal practices*, constituting the Common Law of England, so much an object of excessive attachment among the Anglo-Saxons, have, so far as congenial to the genius of our governments, always been very highly regarded in this country. In fact, with that restriction, the ancient common law of the realm, as it was altered, explained and amended, by Parliamentary Statutes, and in force, at the time our ancestors emigrated, was brought with them, and generally made their own. Our jurists and lawyers have drawn from it, legal principles, forms, and process, with a freedom the same as the Canonists originally made extracts or transcriptions from the civil law. It is from the common law of England we have our actions of assumpsit, case, covenant, debt, trespass, and entry ; our forms of indictments, pleas and trials ; our first writs of habeas corpus, mandamus, audita-quærela, and quo-warranto. We have likewise adopted many law-maxims from our trans-atlantic ancestry. Take these two ;—all common law courts retain jurisdiction of what is not expressly taken from them : and all offences against the common law, must be tried and punished by it, unless there is some positive alteration by statute. A New England jurist says, "We consider the whole body of the common law, which can be applied to our condition, as our law."—Another says, "It is likely to continue in South Carolina, till time and experience shall mature a system better adapted to America." It is also remarked by a third, that "as early as 1642, there were in Virginia near approaches made to the laws and customs of England."

4. *The British Statutes* form parts of our common law ; yet only so far as they have been adopted in this country ; there being not a State, which has not drawn more or less from them. Very many show themselves in the *proprietary*—more in the *royal*—and fewest in the *charter-colonies*. In 1712, Carolina, then embracing the whole region from the Atlantic to the Mississippi, passed an act, which declared 126 British statutes, named, to have the same force there, as if formally enacted by the legislative body itself. Massachusetts' General Court, taking into consideration the "difficult subject," directed committees appointed in February 1799, and again in February 1819, to report, "what British Statutes and parts of them, had been adopted and usually practised upon in that Commonwealth." Though the work here has never been performed ; five other States besides South Carolina, have severally made the selection, and fully sanc-

tioned it. One State detailed about "200" in whole or in part, which were allowed to form a portion of its laws. Yet no act of Parliament passed before the settlement of a colony or province had the force of law, unless either adopted by its legislature, accredited by its courts, or sanctioned by common usage. Nor would any subsequent enactment be binding on a colony, except it were particularly named. From some British statutes we have unquestionably taken the frame-work of some of ours; some have been modified to the genius and the constitutions of our country; and a few have been almost wholly transcribed.

5. The *usages and rules peculiarly American*, after all, form the greater part of our Common Law. They are either general or special, originating in this country, accepted by common consent and constant practice, and prevailing from "time whereof the memory of man runneth not to the contrary." They are sometimes settled, by judicial decisions; and thus acquire the force of law. Likewise several parts of our common law, had their origin in colonial ordinances, which continued to be practised upon, after the Charters were vacated; it being understood, that the fall of a Charter, as in Virginia, Massachusetts, the Jerseys, and the Carolinas, carried down with it all the statutory acts, then in force, which had been passed during its existence. The *Rules of our own Common Law*, flow from the deductions of *Reason*; and are applied to all analogous cases in determining what is right and what wrong—what will accomplish the greatest good in the best manner. It is this faculty of *reason*, the divine attribute of every mind, which is able by study and learning to bring into light, hidden rules, and in that way, quite irresistibly convince and satisfy the ingenuous inquirer. All the codes of ethics, and the legal decisions of entirely new cases, acquire their main credit from being the expletives of clear reason. From the same source have sprung the laws of nations, being nature's laws, intuitively just and righteous, and therefore necessarily universal. For nature's rules of equal right, when applied to the whole family of civilized nations, must necessarily form their laws. There is no other standard tribunal or oracle, by which there could be an universal code established. Though it be elementary, or perhaps conventional, and though it espouses new principles, and comes to us through the pages of history, if sanctioned by usage it will be obligatory. Our judges for the same cause pay tribute specially to the law-merchant; and to the learned and legal decisions of foreign courts of judicature. Usage may be determined by tradition; or settled by rules of reason, enlightened and practical; and in either way, it will constitute the greater part of our Common Law.

It is next important to inquire, who in particular has the power to determine what are our legal customs, usages, and practices,—in other words, our Common Law? This, in reply, is vested in the Supreme Judiciaries of the United States, and of the twenty-six several States, established and acting according to their respective ordinant and jurisdictional constitutions. To render judicial decisions settled and uniform, all judges in the supreme tribunal of the same political sovereignty, are bound to respect the solemn opinions of their predecessors on the same bench; and to believe there were the best grounds for the opinions given by them, till the contrary manifestly appears.

Of the United States, the supreme judiciary consists of nine judges; and in the twenty-six several States, there are one hundred and seventeen; making the whole number of Supreme Court Judges, one hundred and twenty-six. No State has less than three, nor more than six judges, except Georgia, which has eleven, and Illinois, which has nine. In later times, the smallest number seems to suit best the taste and judgment of the people, there being but three supreme judges in each of nine States, which have come into the Union since the Revolution. These, the highest tribunals of the several States, are termed "*Supreme Courts*," except in Virginia, Maryland, South Carolina, Kentucky, Tennessee and Mississippi, where they are denominated the "*High*" or "*Supreme Court of Appeals*," or "*of Errors and Appeals*." There is, however, a "Court of Appeals and Pardons," in New Jersey, composed of the Governor and "fourteen associate judges," who are annually elected. In sixteen States, the judges hold their commissions as fruits of executive appointments, being nominated by their governor, and approved by his council and the senate; in the other ten, the

respective legislatures in joint ballot elect their judges.* This manner being considered more in keeping with the genius of democratical governments, a majority of the late constitutions have provided for bringing the judges upon the bench in that way. For a like reason, it has become more in fashion, as time lapses, to limit the tenor of judicial office, to a specific period. Under the General Government, and in thirteen of the primary States, and some of the others, the judges are commissioned during good behavior, as in England, or to the age of sixty-five or seventy years; though most of the other States have limited the time from one to seven years; and though in Alabama it is extended to eight, and in Tennessee to twelve years. These judges are uniformly selected from the counsellors of law, advanced, some twenty years or more in professional practice, and distinguished for their talents, legal learning and weight of character. They are all salary-men; and the emoluments the office commands, as well as the honors it confers, render it an object not unworthy to be desired. Their rewards, if not great, are competent; differing in amount, somewhat in proportion to the magnitude and multiplicity of the labors they have to perform, and to the population and wealth of the State they are commissioned to serve. Louisiana and Rhode Island exhibit the extremes; each judge of the former having \$5,000 and the chief justice of the latter only \$650. None other of the States gives to an associate judge of its Supreme Court, a less salary than \$1,100 nor a greater one than \$3,000; though most chief justices are allowed one, two or three hundred dollars more. Of the one hundred and seventeen state judges, the salary of each, on an average, would exceed \$2,200, and in the aggregate, a quarter of a million;—and there is unquestionably a much larger amount, paid in salaries and fees to chancellors, and to justices of county, district, circuit, and other subordinate courts, or common pleas; so that the annual emoluments received by the various orders of judges in the several States, must be a tax upon the people of more than half a million of dollars. If, however, there be added to this sum, \$96,000, disbursed from the treasury of the United States, to pay the salaries of their *nine* supreme and *thirty* district judges, the total it is supposed would not exceed, after all, by much more than \$50,000, what is paid every year merely to the Lord Chancellor, the [present] fifteen, [late twelve] judges of the King's Bench, Common Pleas and Exchequer of England.

In the royal provincial governments, such as New Hampshire, Massachusetts, Virginia, New York, New Jersey, and the Carolinas, the judges of the supreme courts, like those in England, assumed a costume, which consisted in robes with flowing sleeves and deep cuffs of black velvet, in snow-white linen bands about the neck, and in powdered wigs, cued in silk bags, showing them off, (as an aged clergyman once expressed himself to me,) not unlike some petty deities in the awful place of judgment! The robes were of two kinds, those of scarlet being the court-color, were worn on festival and other great occasions; at other times, those of black were substituted—supposed to be a costume taken from the Welch judges. But the American Revolution broke down all such distinctions; the red robes were immediately laid aside; and though the other kind was kept on a few years longer, and the judges of the United States' supreme court still appear on the bench in black silk gowns, those of the State courts are always clad in citizens' dress of the prevailing fashion, without any badge of official distinction whatever. Many have thought this too extremely republican to be in keeping with good taste and sound judgment; arguing that any judge of a supreme court at least ought to appear gowned, according to the costume of the national judges.

On the twenty-seven supreme judicial tribunals, mentioned, including that of the General Government, devolve the power and duty to decide in the last resort, all the law-cases which are legally brought before them. Their decisions, when formally rendered, are received in their respective States, as sound and settled common law; whether resulting from usage, from legal rules of reason, or just principles of interpretation. To preserve and make public these *judicial decisions* is therefore of the greatest importance—a work done or begun by way of

* As the Comitia of Centuries in Rome elected their *Prætors*.

*Reports** in every State throughout the Union except Rhode Island. Of these decisions, rendered by the supreme courts of the United States and of the several States, if all were collected which have been published, the number of volumes would exceed five hundred; the whole of which have made their appearance within the last half century. It is true, that a considerable number of the most important cases decided in several States before the Revolution,

* The following is a *List* (though not a perfect one) of the *Reports* of cases decided in the Supreme Courts of the United States and of the several States; the years mentioned being both inclusive:

United States' Supreme Court cases [from 1801 to 1842] are reported by William Cranch, 9 vols.; H. Wheaton, 12; Richard Peters, 16—in all, 37 vols. In the *Circuit Courts*, Bushrod Washington, 4; I. W. Blackbrough, 2; Mason, Gallison, and Sumner, 10 vols., decisions by Judge Story, in the United States Circuit Court; also E. Paine, 1; B. Wollase, 1, = 18 + 37; in all 55

1. *Virginia cases*, "Supreme Court of Appeals" [1790 to 1830] reported by B. Washington, 2; Daniel Call, 6; William W. Hennisy, and William Mumford, 8; F. W. Gilman, 1; Peyton Randolph, 6; B. W. Leigh, 2; — 25. Cases prior to 1779 by Thomas Jefferson, 1; Cases in "General Court," [1789 to 1814] by Brockenbrough and Holmes, 1; in all 27

2. *Massachusetts cases* [1804 to 1841] reported by E. Williams, 1; D. A. Tyng, 17; Octavius Pickering, 24; Theron Metcalf, 2; 44

3. *New Hampshire cases* [1816 to 1840] reported by N. Adams, 1; by the Judges, 8; 9

4. *Connecticut cases*, [1786 to 1840] reported by Ephraim Kirby, 1; Jesse Root, 2; Thomas Day, 18, 21

5. *Rhode Island*.—No reports.

6. *New York cases*, [1799 to 1842] reported by William Johnson, 20; Esek Cowen, 9; John W. Wendell, 25; Nicholas Hill, 2; — 56 vols. Chancery cases, reported by Johnson, 6; Hopkins, 1; Edwards, 2; Paige, 8; — 17 vols. Coleman's cases, 1; George Caines' cases in Error, [1801 to 1805] 2; J. V. N. Yates' select cases, [1809 '10], 1; — Anthon's N. Prius, 1; — 5; in all 78

7. *New Jersey cases*, [1790 to 1838] reported by Richard S. Cox, 1; William S. Pennington, 1; Samuel L. Southard, 2; William Halsted, 7; James S. Green, 2; Harrison, 1; 14

8. *Pennsylvania cases*, [1791 to 1841] reported by Jasper Yates, 4; Horace Binney, 6; Thomas Sargent and William Rawle, 17; William Rawle, 5; Rawle, 6; B. Penrose and Frederick Watts, 2; F. Watts, 10; F. Watts and H. J. Sargent, 2; Thomas J. Wheaton, 6; — 58. Alexander J. Dallas' select cases, [1754 to 1806] 4; Alexander Addison's cases of "Errors and Appeals," [1791 to 1799] 1; J. W. Ashmead's cases [1808 to 1830,] in Common Pleas, Quarter Sessions, Oyer and Terminer, and Orphan's Court, Philadelphia, 1; P. A. Brown's cases, [1806 to 1812] 1; John Miles' cases, District Court, Philadelphia, 2; 67

9. *Delaware cases*, [1832 to 1839] reported by Samuel Harrington, 2

10. *Maryland cases, select*, [1700 to 1774] in "Provincial Court and Court of Appeals," reported by Thomas Harris and John M'Henry, 1; they also report cases in "General Court and Court of Appeals" [1780 to 1806] 4 vols; and from 1800 to 1836-7, cases reported in "Court of Appeals," by Thomas Harris and Keverdy Johnson, 6; Harris and Richard W. Gill, 2; Gill and J. Johnson, 7;—20; T. Bland reports cases [1824 to 1830,] High Court of Chancery, 2; in all 22

11. *North Carolina cases*, [1789 to 1840] reported by I. Haywood, 2; John L. Taylor, 2; D. Cameron and William Norwood, in the Court of "Conference," 1; A. D. Murphy, (in "Supreme" Court) 3; F. L. Hawks, 2; Thomas P. Devereaux, 1; William Battle, 4; their Equity cases, 2; 17

12. *South Carolina cases*, in "Court of Appeals," [1783 to 1831] Elisha H. Bay, 2; D. J. McCord, 4; H. Bailey, 2; — 8 vols. In the "Constitutional Court" [1812 to 1823] anonymous, 4; Henry J. Nott and D. J. McCord, 1; Brevard, 3; William Harper, 1; — 9 vols. Chancery cases in "the Court of Appeals," [1784 to 1839] Henry W. Desaussures, 4; D. J. McCord, 2; W. R. Hills, 1; William Rice, 1; — 8 vols.; in all 25

N. B.—All 6 of the judges of the "General Sessions and Common Pleas," together form the *law* Court of appeals; the 4 Chancellors form the *Chancery* Court "of Appeals;" and the 10 together constitute the "Constitutional Court of Appeals," to decide constitutional questions, and cases where the other courts are divided.

13. *Georgia cases*, [1805 to 1833] reported by Thomas U. P. Charlton, 1; Dudley, 1; 2

N. B.—The "11 circuit judges" constitute, when together, the "Superior Court" of law.

14. *Vermont Cases*, [1789 to 1839] reported by D. Chipman, (select) 3; Royal Tyler, 2; Brayton, 1; 19

A. Aiken, 1; Shaw, 1; Vermont Reports, by the Judges, 11;

15. *Kentucky cases*, [1805 to 1840] reported by Martin D. Harden, 1; Bibb, 1; Marshall, 1; William Littell's, 3; Monroe, 1; James G. Dana, 9; 16

16. *Tennessee cases*, [1799 to 1838] reported by John Overton, 2; William W. Cooke, 1; J. Peck, 1; 19

John Haywood, 4; George W. Yergor, 10; R. J. Meigs, 1;

17. *Ohio cases*, [1812 to 1834] reported by Hammond, 1; Wright, 1; Ohio Reports, 8; 10

18. *Louisiana cases*, [1809 to 1839] reported by Francis X. Martin, 20; Brand W. Miller, 5; 32

Thomas Curry, 3; Louisiana Reports, 4;

19. *Indiana cases*, [1817 to 1838] reported by Isaac Blackford, 4; 4

20. *Mississippi cases*, [1832 to 1839] reported by Walker, 1; Howard, 3; 4

21. *Illinois cases*, [1819 to 1831] reported by Sidney Breese, 1; Scammons, 1; 2

22. *Alabama cases*, [1820 to 1840] Henry Minor, 1; George N. Stewart, 3; G. W. Stewart and Benjamin F. Porter, 5; B. F. Porter, 9; New Series, 1, by one of the Judges, 19

23. *Maine cases*, [1820 to 1840] by Simon Greenleaf 9; John Fairfield, 3; John Shepley, 3; J. Appleton 1; 16

24. *Missouri cases*, [1821 to 1831] reported by the Court—"Missouri Reports" 4

25. *Arkansas cases*, [1839] Albert Pike, State reporter, 1

26. *Michigan cases*—a report in progress, 1

N. B.—In New Hampshire, Vermont, Delaware, Ohio, and Missouri, the judicial decisions are prepared and published by the Judges of the same Court. In Illinois, they are first printed in a newspaper immediately after they are pronounced, and then published in a revised form by the Attorney General. But in other States there are appointed by executive authority, Reporters, whose duty it is to take and prepare the Reports and publish them. In several States, however, individual gentlemen of the bar, of their own volition, take or collect and publish Reports.

have been collected and published by gentlemen of peculiar research, particularly in Virginia, by Jefferson; in Pennsylvania, by Dallas; and in Maryland, by Harris and M'Henry; yet the work itself has all been done since the Independence of the nation.

To our *Statutes and our Common Law Reports*, already so numerous, must be added our volumes of Commentaries, Digests, and other treatises; and if all these cannot, at the present time, embrace the whole body of American law, what will the increase of States, population, trade, and other enterprizes display amid the evolutions which the coming century will bring to pass? The good man's apprehensions may not be groundless, when he inquires, "Is our country, so exalted by her free constitutions and laws, to be 'dub'd'—'the land of lawsuits,' or to be branded with a character of being never satiated with strife nor weary of changes?" To England is traced the precedent of publishing judicial decisions; for in no other country, throughout the continent of Europe, are there any printed books of Reports; all sentences and judgments are short, given without authorities cited—deciding nothing but the case under the court's immediate consideration. But if this practice is to be repudiated; and if, on the other hand, judicial decisions, pronounced in public, and elucidated by the reasons on which they are grounded, conclusively evince the presence of civil freedom, and serve to purify and perfect the system of justice, may not the free course pursued in this country run into exuberance, and volumes of Reports be needlessly increased? Both in the paucity and multiplicity of law-books there may be extremes; and experience will ere long award which of the two has become the greater evil. But as our constitutional statute-makers so frequently meet in assembly, and our supreme courts of the several States, are the tribunals of decision in the last resort; as the present is the age and this the country of excessive legislation and multitudinous law-reports, of luxuriant book-making and emulous authorship, there ought to be little marvel if the press be productive to a degree so truly beyond precedent.

AMERICAN LAWYERS.

A consideration of *American Lawyers* is a subject hardly second to any other of similar character, ancient or modern. They fill one of the three learned professions, elevated in itself and useful in society; and they are fully recognized by all our governments, in legislation and jurisprudence. Both their station and employment are peculiar, since their obligations of professional fidelity, unlike any other, rest under the sanctions of an oath, always administered to every one of them, on entering into practice. In our country they are of a two-fold order, thus:—When they act in the stead, *turn*, or behalf of another, as in England, our statutes call them "*attorneys*;" and when they act in the elevated capacity of his legal advisers and advocates, our constitutions call them his "*counsel*." To countervail, among us, the Roman and English usage of disallowing to a culprit charged with a capital crime, the right of having legal assistance, our national and several State constitutions guarantee to every one arraigned for a criminal offence, the aid of such "*counsel in his defence as he may choose*." Both classes of lawyers are directly attached to our systems of jurisprudence, and considered officers of our courts;—all which considerations, expressly or impliedly, give responsibilities and distinction to their character, of no ordinary kind. To them it belongs to draft the most difficult instruments; to give good and legal advice in the greatest emergencies; to institute and conduct all law-suits; and in fact, whether property, reputation, or life itself be in issue, the lawyer is chosen by the anxious party before all others as his assistant and advocate. How desirable then, must it be, that he should possess weight of character, and a confiding influence, such as talent, learning, and religion only can give? If he would not betray his trust, nor disappoint a well-affectioned community, his life must be one of thought and research. The poet may sing his syren song,—the novelist play with airy forms

in fields of romance,—and the limner, in the exstasy of fancy, make the portrait speak, each enjoying Elysian ease; but the lawyer must labor. Legal science is the essence of his profession.

A lawyer's station renders him conspicuous in the view of the whole community. His own resources are always under the searching eye of the court; and his castles are all to be inspected with scrutiny, and often assailed by an adversary, his equal in abilities, tact and force. Though an erudite court are to decide the law, and an intelligent jury the fact, the counsel must be thoroughly acquainted with both; and he is bound to apply both to the best possible advantage,—“with all good fidelity, as well to the court as to his client.” The wisdom in his management of trials may not be correctly apprehended by others, because he is often intrusted with what they are not allowed to know. For such are the benign principles of our jurisprudence, that any one may reveal the most life-touching secrets to his counsel, and feel it to be a sacred and safe deposit, inasmuch as there is no law to compel a disclosure. While engaged in a particular cause, he is to his client what the Roman patrons were to theirs—benignant, too, like the Levitical lawyer towards his Jewish brethren. As to further advantages the community derives from the profession, the attorney can substitute his personal presence in court for several suitors, while he will neither deserve nor receive a remuneration equal to the collective expenses of their travel and attendance. In trials likewise, the skill of professional men enables them to present the sides of a cause on better grounds, and exhibit their respective merits to greater advantage, than their clients; and thus avert the baleful effect which the talents, wealth or influence of one party might exert, to the injustice of the other.

In further view of this subject, our remarks will touch upon the origin and rise of the legal profession in this country; the education prerequisite to the study of the law; the tuition, course, and books preferred in legal reading; the admission of lawyers to the bar; the principles and periods of their practice; their number at different times; their emoluments; and their character and standing in the community.

Of the origin and rise of the legal profession with us, our histories afford very few traces, till we had made advances into the second century of our colonial settlements. In earlier times, there were educated lawyers here, such as John Winthrop and Richard Bellingham of Massachusetts, Thomas Gorges of Maine, Nathaniel Baron of Virginia, James Graham of New York, and William Penn of Pennsylvania; yet they emigrated for other purposes than professional practice. The causes and circumstances, which originated or increased the demand for legal services, are worthy of several considerations. It is first to be observed, that the century, embracing the six reigns of the Stuarts, which closed in 1714, with the demise of Queen Anne, was replete with political events highly important both to the realm and to the colonies. In that country, the controversy between prerogative and privilege, in its sanguinary and revolutionary course, brought the nation to deny ‘the divine right of kings;’ to arm in defence of their rights; to change the descent of the crown; and to re-confirm their constitution by a new-framed bill of privileges, espousing the claims of conscience, and sanctioning the principles of a free government. The pure and independent sentiments breathed in that controversy, exactly squared with the favorite opinions of the colonists, and served to furnish them, as members of the same political family, with cogent arguments in support of similar doctrines.

In the earlier and greater part of that period, our adventurous forefathers, their descendants, and associates, who clustered into colonies, obtained charters, framed administrations of government, projected institutions, and originated various enterprizes, all which had in view the special good—the greatest good of posterity. The whole was a period of inception and experiment, in which the colonists, enlivened by the joys of freedom, would have been happy with a scanty competency, amidst a thousand privations, had they been left to the management of their own affairs. But the Stuart dynasty, becoming jealous of them, contravened their purposes, and aggravated their trials. Some charters prayed for were refused, some were vacated, some new-modeled, and some

threatened; and it was the evident aim of every sovereign to rule them all by governors of his own appointment, and by the dictates of his own will. Amidst the wreck of privileges consummated in the five years' reign of the second James, and in the subsequent re-establishment of the colonial governments, under his successors William and Mary and their sister Anne, who, though Protestants, were all three jealous sticklers for prerogative, there was great and manifest need of legal and political men in all the colonies. From year to year, successive measures and events increased that necessity and demand. Supreme courts of judicature were at length established, in lieu of the upper houses, in the different legislative assemblies, which had before been the judicial tribunals in the last resort. In some of the larger and more commercial colonies, there were judges commissioned to the bench, who were men of collegiate education. These and others saw, that a regular administration of justice in the forms of process, pleading, and trial, was highly expedient, without the legal knowledge competent to effect improvement. The late rupture mentioned under the second James, had disturbed thousands of land-titles, in settling which, there was a requisition for the research and abilities of legal men, and the aid of approved law-books. So in the revision of the statutes, and in the new enactments, there was a demand for legal assistance to make them as perfect as possible, more especially since the acts passed by either of the colonial assemblies, except those of Connecticut and Rhode Island, were to be transmitted across the Atlantic, and approved by the king in council, before they could be obligatory laws.

Immediately upon the re-establishment of the colonial governments after the Revolution, a warfare in politics commenced between the representative branches of the different legislatures, and the crown-governors, which became periodical, and sometimes violent. For there were only the two above mentioned, of all the colonies, which remained fully elective or republican; and as soon as the storm was fairly over, these, in 1689, resumed their charters, and almost as soon became the occasion of prerogative jealousy. To cite an instance and its counteraction by the republican spirit of the times. Fletcher, the governor of New York, being determined to control, if possible, the colony of Connecticut, obtained a commission over her militia, and met most of the trainbands at Hartford, to receive their submission. But their commander, in giving out his orders, being checked by Fletcher, exclaimed, *If I am interrupted again I'll make day-light shine through your body.* The governor, thus finding himself in the midst of danger, forthwith left the whole of them with an execration. Of the other eleven provinces, three, Pennsylvania, Delaware, and Maryland, were under the executive government of their respective proprietaries; and seven had royal governors and boards of mandamus counsellors, except Massachusetts, whose council was elective, and only she of the seven, and Georgia the youngest colony of all, had royal charters. Virginia, whose citizens were principally Episcopalians, being less distracted than most other colonies, by the arbitrary policy of James, was among the earliest, after the revulsion of 1688, to settle her administration and assert her rights. She boldly claimed to hold the keys of the public treasury, and to speak freely of kingly government; and her free spirit otherwise gave umbrage to one governor, who accused her citizens of holding sentiments fatal to the royal prerogative, and provoked his successor to dissolve the Assembly and refuse to call another. Massachusetts received, in 1691, a new charter, which united with her both Plymouth and Maine. If she could chime heart and harp in peans of thanks for this royal guaranty of rights, she soon saw it was to be preserved as with a flaming sword, turned every way to keep the tree of life. In her untiring war upon prerogative, she took early issue with the king's governor, upon his demand of a fixed salary, which she utterly refused him. To keep the fire alive, this, if nothing else, was always at hand. New Hampshire, which had, during three years' storm antecedent to that charter, sheltered her affairs under the auspices of Massachusetts, was now made a royal province without any charter; to be ruled by the king's servant according to instructions in or with his commission, seldom if ever published. Here the land-titles of the proprietary, and the governor's negative, were causes of interminable controversy. The

government of New York was revised and re-established, in 1691. In this province, the dispute about right and prerogative, soon commencing, rose to such a height in 1712, as to provoke Hunter, the crown governor, to exclaim in the bitterness of his soul, *I am treated like a dog; I have spent three years here in such torment and vexation, that nothing in life can make amends for it.* In 1702, the two Jerseys were formed into the united province of New Jersey, and a government instituted without a charter. In the debates of her citizens upon the prerogative question, which were conducted with sufficient warmth on both sides, they accused Lord Cornbury, then governor both of New York and New Jersey, "with dealing in bribes." In retort he charged their assembly "with disloyalty," and "capable of any thing but good." "*Nay, nay,*" as their Quaker Speaker told him, "*there are no such things done as thou sayest; but thou feignest them out of thine own heart.*" The Carolinas were always sensitive to the arbitrary encroachments upon their rights, equally under the proprietaries and the crown; and if they, not being created into royal provinces, till 1720, experienced occasions to resist the force of prerogative later than others, the war they ultimately waged with it, placed them in the foremost ranks of freemen. . . . In the three proprietary provinces, after the government of Pennsylvania was settled upon Penn's last charter of 1701, the people perpetually contended with his successors for "fee-simple estates, and freedom from quit-rents," till the Revolution. Delaware, though severed from Pennsylvania in 1704, and favored with a separate legislature of her own, was nominally under the same proprietary governor, and her legislative acts were all subject to the king's veto. Both circumstances being considered badges of servility, were the occasions of perpetual discontent, and sometimes bursts of complaint. The proprietary of Maryland was in the saddest quandary of all others. None of the Stuart family, not even William and Mary, would restore his province to him; nor was justice done him till the third year of the first king George. If the act was considered by him and the crown as a dispensation of grace, the event was heartily deprecated by the people. For they were wholly indisposed to hold their rights subject to the control of a proprietary governor, who was often arbitrary, and always obsequious to his sovereign. Once or more, Lord Baltimore loudly complained of being "most insolently treated by some of his assemblies in their multifarious claim of rights."

If these political circumstances and considerations educed a requisition for the services of legal men; obviously much more so, would an enlargement of population, of pecuniary capital, and of commercial enterprise. By mixing facts with thoughts in a brief consideration of these subjects, the learned profession of the law will be found to have risen or originated in the earlier parts of the period, denominated *the golden age of the Colonies*. This is supposed to have succeeded several memorable and nearly coeval occurrences; such as the great treaty of Utrecht in 1712; the change of the Stuart to the Hanoverian dynasty in 1714; and the simultaneous transfer of the British administration from the Tories to the Whigs. That age approached its zenith, after the crush of the last Pretender's rebellion in 1746; and the treaty of Aix-la-Chapelle in 1748; when Parliament strove to give the king's instructions the validity of law, to enforce other arbitrary measures, throughout the colonies; and by legislative acts in 1750, and afterwards, to monopolize the exports, to prevent the manufactures, and to think of a revenue, in America.

As to the comparative population of the colonies, if it were in 1714, a fifth less than half a million, it was certainly in 1750, double that number. The inhabitants had, in the mean time, proportionably elevated their attributes of character. By an increase of schools and college auxiliaries they became more generally enlightened; by internal trade, they formed a greater acquaintance with one another's sentiments, resources and strength; by various enterprises, they had extensively added to their wealth; and by Spartan exploits in Indian wars, and particularly in the far-famed and splendid conquest of Cape Breton, they gave a brilliancy to their military reputation, which was for the first time, a cause both of applause and jealousy in the realm.

But after all, it is contended, that the profession of law, has its rise and progress, principally amidst commercial enterprise. A few facts adduced and ap-

plied to the subject therefore, may serve to sustain, or at least to strengthen the argument. Though our country was originally formed, by her expanded sea-board and forests, and by her varieties of climate and productions, for extensive commerce, it was inconsiderable at the end of a whole century after its settlement. The British Parliament noticed it in 1696, by requiring all her freighting vessels to be English or American built, and to be navigated by British subjects. Within the succeeding half century, the commerce, shipping, and seamen of the Colonies were found to have risen into imposing importance. To note a few facts—in 1736, Virginia and Maryland sent to Great Britain the value of £210,000 in tobacco, and the latter employed in her trade about one hundred and thirty vessels. The shipping of New England, mostly in Massachusetts, amounted in 1742-3 to 2,000 sail, and gaged 50,000 tons; employing about 4,000 seamen. New York, in 1750, shipped 6,732 tons of provisions, chiefly flour, besides a vast quantity of grain. Pennsylvania, first settled in 1681, employed at the end of fifty years, about 6,300 tons of shipping in her commerce. Charleston, South Carolina, exported, in 1733 about 40,000 barrels of rice, 200,000 barrels of pitch and turpentine, and employed in 1744 about 1,500 seamen. Even smaller places had become commercial; for instance, Newport, Rhode Island, claimed in 1739 to own 100 vessels; and Portsmouth, New Hampshire, witnessed, in 1748, more than 120 clearances, besides 200 coasters. Ship building became a great business at the southward as well as at the northward; and the fisheries have, from the first settlement of our coasts, been considered of the utmost importance, as they have always contributed to feed multitudes of mouths, and to swell the sails of commerce. If we took from the Grand Banks in 1716, 107 thousand quintals of cod fish; we carried to England in 1730, besides fish, 154 tons of train oil, and 9,200 lbs. of whalebone. There is one species of traffic mentioned, to be execrated. This was the nefarious slave-trade, begun an half century before this country was settled, and encouraged by king and parliament till the English had taken 300,000 negroes from their native Africa, and transported great numbers of them into all their colonies. Though this was a trade that figured largely, in the last periods of the Stuart dynasty, it was exceedingly deprecated by all the free-spirited colonists. New England always disliked slaves; Pennsylvania had so many of them in 1712, that she thought it unsafe to set them at liberty; and Virginia, Maryland and the Carolinas, subsequently passed laws against any further importation of them. Always consistent with the free principles avowed, they infinitely preferred to see their territories filling with fugitive emigrants—the hopeful security and strength of society. Of the slaves themselves, their baptism was humanely and successfully advocated by the few lawyers of the times, though strongly opposed by the best of other men. One more subject, though of quite a different character, was *paper money*,—highly fruitful of law questions. It was first issued by Massachusetts, in 1691, to aid the outfit of the Canada expedition; an example, which was, within thirty years, extensively imitated by every colony except Virginia. But its value every where gradually depreciated to such a degree, that the currency of New England in 1738, was worth no more than *five* to *one* in gold or silver; in New York, New Jersey, Pennsylvania and Maryland, *two* to *one*; in South Carolina, *eight* to *one*; and in North Carolina, *ten* to *one*. No wonder it should generate law-strifes, for it was continually passing from hand to hand in the daily occurrences of life; it was in most colonies made a tender; and all whose livings depended upon salaries, annuities and statutory fees, were virtually plundered.

In this most interesting condition of our rising country, amidst her growing enterprises, institutions and improvements, sprang up the learned profession of the law. Its first distinguishing appearance, was in the four principal emporiums of commerce, Boston, New York, Philadelphia and Charleston. This was in the early part of the last century, when there was almost none of the order in our country—scarcely enough for law-instructors. The courts were generally unlearned in jurisprudence; the administration of justice was lax, informal and often erroneous; and the practitioners, with few exceptions, were mere sophisters or pettifoggers; whose repeated mistakes and miscarriages, in matters of law, were at length openly manifest to a whole injured public. Corrected both by baleful experience and by more enlightened and liberal sentiments, the com-

munity waked up to the superior advantages and security gained by all men in business, from the skill of learned lawyers. Former prejudices had yielded to a better spirit. For though the Virginia house of Burgesses had voted in 1660, "the total ejection of mercenary attorneys," and were without learned lawyers some years beyond the first century of her colonial existence; though a Massachusetts law of 1663, disallowed "usual and common attorneys in any inferior court," to be members of the legislature; though the New Jersey courts were deemed by a general assembly, altogether "able to manage without attorney or counsellor;" though the people of Pennsylvania refused in 1707, to have "English lawyers for judges in their highest courts," and though the 10th article of Locke's Carolina Constitutions would allow "no one to plead another man's cause;"—all these prejudices, time, intelligence, and common sense had effectually cured. Perhaps the attorneys of those early times, were "common," "mercenary," or "educated abroad;" and perhaps some of them thought, as one was indiscreet enough to say, that "this country could never be worth living in for lawyers and gentlemen, till the charters were taken away."

To mention a very few of those, who first adorned the temple of jurisprudence by their professional learning and legal knowledge, we may begin with Paul Dudley, who is supposed to stand, in the order of time, at the head of the learned American Bar. He was born in Boston, Sept. 3, 1675, his father and grandfather had both been governors of that colony; he was graduated at Harvard University in 1690; and his legal studies, commenced at home, were completed at one of the temples in London. He returned at the age of 27, with a commission of attorney-general, and entered upon the practice of law in his native town. He was appointed a judge of the Supreme Court in 1718, advanced to the Chief Justice-ship in 1745; and was upon the bench, the long period of thirty-three years; being the first lawyer commissioned to that high office. He was an erudite scholar, an accomplished lawyer, and an orthodox professor of religion. The celebrated *Dudlian* Lecture annually delivered at the University, on the Evangelical doctrines of the Scriptures, owes its origin and perpetuity to his generosity. Cotemporary with him was *John Read* of the same town, who after being graduated at the University in 1697, was for some time a minister of the Gospel. He was a critical scholar, and in due time found his talents more suited to the bar than the pulpit. He was a man of piety, eloquence and wit; whose urbane manners and enlivening anecdotes, rendered him, in society, the centre of attraction. If Dudley was the father of revised, corrected, legal practice, Read was the primary author of improved forms. Logical in mind and close in thought, he retrenched the old prolix precedents, used in special pleading in deeds of conveyance and other legal instruments; and by skilfully selecting and retaining all the substantive terms and words needed, reduced them to the neat and concise forms still in use. James Otis, an eminent counsellor of the next age, pronounced him, "the greatest common lawyer, this country ever saw." He was in professional practice of high repute about forty years. *Robert Auchmuty*, of Scottish birth, educated at Dublin University, studied law at one of the temples in London, afterwards in 1703, emigrated to Boston, where he settled, being the oldest or first barrister in the Province. He brought with him a commission of Vice-admiralty Judge for New England;—an office however which he surrendered in a few months to Nathaniel Byfield, an older man; and to which, after his death at the end of thirty years, he was re-commissioned. In the mean time he distinguished himself as a politician, and a clear-headed eloquent advocate, especially in trials before a jury. The immediate juniors of these eminent lawyers in Massachusetts were *Richard Dana* of Charlestown, *Timothy Dwight* of Northampton, *William Brattle* and *Edmund Trowbridge* of Cambridge, *Joseph Dwight* of Brookfield, *Jeremiah Gridley*, *John Overing* and *Benjamin Kent* of Boston: all of whom were graduated at Harvard, between the years of 1718 and 1728, inclusive, and in a few years afterwards settled in practice.

In the other Provinces, there was *John Pickering*, of New Hampshire, his father's "name-sake," who was a lawyer, as early as 1680, in Portsmouth, his native town. This he represented in the last General Court at Boston, before the Province was, in 1691, separated from Massachusetts, and placed under a

government of her own. He was a military officer of intrepid courage; speaker of the Provincial Assembly, and in 1697 king's attorney. As long as he lived he was at the head of the bar. *William T. Smith*, born 1696, and his cotemporary, *James Alexander*, of Scottish descent, the father of Lord Sterling, rank foremost in seniority* of those who have since so eminently adorned the New York bar. For various reasons, they chiefly adopted the forms of practice prevalent, in England. Smith was a judge of the Supreme Court in that province, with the law-learned Benjamin Pratt, from Boston, and died six years after him, in 1769; leaving a character which richly adorned his name. *Andrew Hamilton* is supposed to have emigrated to Philadelphia soon after it was founded, in 1682, and to have been the first in the practice of law there. He was a benevolent man and a most distinguished advocate. This story is recorded of him:—One John P. Zenger, editor of the "Weekly Journal," in New York, being arrested on an office warrant issued in 1735, by Governor Crosby and his mandamus† council, for publishing some free strictures upon their arbitrary measures, was confined in close prison thirty-five weeks. Moved by generous sympathy for him in his distresses, and by the political importance of his trial, Hamilton, infirm as years and ill health had rendered him, voluntarily journeyed to that place, and pleaded the printer's cause with remarkable eloquence and ability;—and the jury returned a verdict of "not guilty." For this service and success, he was highly applauded by the whole people, and the common council of the city gave him, "in a gold box," the freedom of the corporation. He died in 1741, the worthy *ante-pater*, of the Philadelphia bar. *Richard A. Whitaker*, as early as 1717, was a learned lawyer at Charleston, South Carolina, and a patron of honorable practice. The decided measures taken by him at the head of his legal brethren, against Chief Justice Trott, deeply impressed the superiority of his law-knowledge and eminent virtues in the hearts of his fellow citizens throughout the province. In Virginia, *Edmund Pendleton* and *George Wythe*, the one born in 1721, and the other in 1726, though preceded by John Lewis, the law-master of the latter, were senior lawyers of the province, whose splendid names and merits come to us through the brightest pages of history. Pendleton, who died in Richmond at the age of 82, and who had been president of the high court of appeals, was a most accomplished jurist and famous statesman; called by President John Adams "the venerable patriarch." Wythe, whose years were 81, was learned in his profession, talented in statesmanship, and excellent in virtue. He was the law-tutor of Thomas Jefferson; and "no man left behind him a character more venerated." As early as 1720, *John Higgins* and *Christopher J. Lawton* were noted lawyers in Connecticut; and by their legal knowledge and worthy example, gave early and honorable character to their provincial bar. Some of their juniors were *Phineas Lyman* of Suffield, *Eliphalet Dyer* of Windham, and *Jared Ingersoll* of New Haven, graduates at Yale, in 1738–40–42, who with their later brethren, have since imparted so many embellishments to legal learning. But time and space would altogether fail me, to give even the names of those high-minded men, who sedulously labored to introduce and perpetuate in those times a law-learned profession in the different provinces.

The learning deemed prerequisite to the study of the law, has uniformly been a collegiate education or its equivalent. Formerly students, when taught what they could learn in our common schools, were almost universally fitted for college by parish-clergymen. To this end, these instructors taught them to read Virgil and Cicero into English; to write correctly the Roman language; and to decline perfectly the paradigms of nouns and verbs in Greek. In view of a classic education, it may be interesting to mention our colleges and the course of studies pursued, in the fore part of the last century.

At the head of all literary institutions in this hemisphere, stands our ancient *Harvard University*—venerable for its age and science of more than two centuries. The course of studies was in general transcribed from the English Universities of Oxford or Cambridge, and settled by our clergy and other learned

* Others were Whitehead Hicks, William Livingston, and John Morris Scott.

† That is, a Council appointed by the king.

men, who had been themselves educated there. The like period, also, of three or four years' study, was required, and the like arrangement into classes was adopted. The *Freshmen* devoted their year to etymology and syntax in the grammars of the English, Hebrew and Eastern tongues; to logic, physics and exercises in the Scriptures. The *Sophomores* attended to prosody, ethics, politics and dialectics; parsed in poetry Nonnus and Duport; and read the books of Ezra and Daniel in Chaldee. The *Juniors* studied arithmetic and astronomy, the Greek, Hebrew and Eastern tongues, including Trostius' New Testament in the Syriac; and had exercises in the study of style, by imitation, composition and epitome, both in prose and verse. The *Seniors* spent their year in history, divinity, botany and the study of approved authors on other subjects, best adapted to make them accomplished scholars.*

To render the students thorough in their several studies, they were collectively lectured every Friday on rhetoric; and every Saturday, convened for declamation, when each one took a part in speaking as often at least as once in four weeks. There were also the President's expositions of the sciences, twice every week, immediately after evening prayers; the Professors' critical instructions in Hebrew, and lectures on divinity and mathematics; and the Seniors' and Juniors' disputations on different themes developed in their classic course. Of rank in scholarship, it seems that the best Latin linguists and the ablest theological casuists bore off the palm. Prior to the Revolution, there was, at the annual Commencements, almost nothing in English but the President's prayer; nor was there any other order of exercises than the printed *THESES* in Latin. These were addressed to the governor, magistrates, ministers, officers and patrons of the University; and in imitation of the usage at the European universities, the graduating class discussed the several theses, and the President closed the disquisition by his own remarks.

To educate Southern youth for the learned professions, and to propagate "Christian faith among the western Indians," the crown chartered the "College of William and Mary," in Virginia; and provisions were made for its liberal endowment.† Its government was committed to a board of eighteen to twenty visitors, its patronage to a chancellor,‡ and its instruction to a president and six professors, who had a right, in imitation of the English universities, to send a delegate to the House of Burgesses. Though Oxford University§ was preferred as an exemplar, its course was but partially imitated; for instead of *classes* there were established "*schools*"—one of theology, one of philosophy and mathematics, and one of grammar or the languages—severally taught by two masters or professors. The scheme was novel and impolitic. For as it filled the "*schools*" with inceptive learners in Latin, Greek, and the more elementary branches of science, even to the exclusion in a great degree, of an elevated, regular classic course; it blended and abated the grade of students, and greatly derogated from the honors of college degrees.|| However, in pursuit of the course adopted, the students of the schools were classically assigned to "the Freshman, Junior and Senior years;" and their studies the first year, were logic, rhetoric, ethics, mathematics, and chemistry; the second year, they were the laws of nations, natural and mental philosophy, conic sections and fluxions; and the third year, trigonometry, astronomy and public polity.

* The classic text books, for some time before and after 1737, were Virgil; Cicero's orations and offices; the New Testament in Greek, and Selections from Homer; Ward's Mathematics; Gordon's Geographical Grammar; Gravesend's Philosophy; Euclid's Geometry; Wollæbius' Compend of Theology, and Brattle's Logic—both in Latin; Watts's Logic; and Locke on the Human Understanding.

† It had £1,935 colonial quit-rents; an excise of one penny per pound on all exported tobacco; 20,000 acres of land, in fief of "two copies of Latin verses, yearly" to the crown; £2,000 in private donations; a tax laid by Virginia in 1706 on exported hides, skins and furs; Queen Anne's gift of £1,000 out of quit-rents; £90 yearly, from Boyer's charity, for the support and education of young Indians; a Virginia grant of £1,000, to aid native indigent young scholars; and also a grant of £200 annually for twenty-one years, in relief of College embarrassments.

‡ Title of the first Chancellor: "Our well beloved, and right trusty and reverend father in God, Henry, by Divine permission, bishop of London."

§ William Dawson, one of the professors in philosophy, was from "Queen's College in Oxford University."

|| No catalogue of graduates in this College has ever been published; nor is any credit given to its degrees by other Colleges, when they have conferred degrees upon its graduated scholars; though many of them have been very eminent.

There were also lectures given and various exercises required, and it was enjoined upon every student to employ six hours every day in study, besides the time spent in the lecture-rooms.*

A student in pursuing his studies may have aims to a particular degree, of which there are four:—bachelor of arts and of law, master of arts, and doctors in law and divinity. In late years, when he is supposed to be qualified for one of these degrees, he is examined in the prescribed studies, and writes a *Thesis* on some theme connected with the species of degree expected, which the Professors inspect; and if it be approved by them, it will be his part in the exercises of graduation-day. To proceed *Bachelor of Arts*, he must be thoroughly versed in the various branches of the mathematics, algebra, astronomy, fluxions and projection of the sphere; in mechanical and chemical philosophy, and optics; in logic, rhetoric, metaphysics, politics, political economy and the laws of nations. To obtain the degree of *Bachelor of Law*, he must, besides his knowledge of the preceding branches, be “well acquainted with civil history, both ancient and modern, and particularly with municipal law and police.” Either of the other two degrees will be conferred, when the candidate has so distinguished himself by his learning as to deserve the honor. But no one can be admitted to a higher degree, unless he has been previously graduated in the lower.

The other five Colleges, in which our clerical and legal men were classically educated before the Revolution, were Yale College, established in 1702; New Jersey College or Nassau Hall, in 1738; Columbia [King’s] College, in 1754; Brown University, [Rhode Island College] in 1764; and Rutgers’s [Queen’s] College, in 1770, at New Brunswick, New Jersey;—all which generally imitated Harvard in the order of classes, the course of studies, the use of text books, and the manner of instruction, each having the power to confer the several degrees, granted by the Universities of Great Britain. But the Revolution wrought changes in sentiment and ripened the fruits of independence, even in our colleges. The names of the students in the catalogues of Harvard and Yale were thence *alphabetically* arranged, without further regard to the artificial grade of their parentage. College exercises on commencement days, began to be performed in native English—less, altogether less, in dead Latin; and the idioms of our own language presently became more and more studied. The College of William and Mary repudiated Latin and Greek, and espoused with revivifying ardor such studies as civil polity and law. Nay, “King” and “Queen” had become abhorrent titles, and Columbia took the place of one and Rutgers of the other.

When a young man, in former times, was not prepared by a college-education for the study of the law, he seldom thought of going into the profession. For we had no places of education like the law-inns of Westminster; nor were there any professorships of jurisprudence in our colleges. The man, however, who undertook to obtain the necessary learning, preliminary to his taking up the books of the law, put himself under the tuition of some educated man, commonly a lawyer, though often a minister. But the private course was especially less systematic, and pursued with less proficiency than a collegiate one; nor was the student often so perfect in many of the studies prosecuted. He frequently read more than the collegian, and yet his mind was seldom so disciplined to thought, to truth, to method, to discrimination, as when exercised in a recitation-room of equals. It is true, the private student might claim to have one peculiar advantage—he could, in neglect of every dead language but the Latin, acquaint himself thoroughly with the Norman French, a dialect in which half the law-books were read prior to the middle of the last century. But he always disclosed defects in diction and commonly in method. Especially in

* Since the Revolution, the text-books have been, in the Freshman year, Andrew’s Logic; Blair’s Lectures; Campbell’s Philosophy of Rhetoric; Paley’s Moral Philosophy; Hutton’s Mathematics; Flint’s Surveying; and Thompson’s Chemistry. In the Junior year, Vattel’s Law of Nature and Nations; Stuart’s Philosophy of the Human Mind; Viner’s Conic Sections and Fluxions; and Cavallo’s Natural Philosophy. In the Senior year, Keith’s Trigonometry; Gregory’s Astronomy; and Smith’s Wealth of Nations.—N. B. It is to be observed, that the “dead languages” have given way to other branches of science and literature, supposed to be of more use and benefit to modern scholars. But *Query?*

argument, when the proprieties of rhetoric and elegance of style are to him of the greatest importance, he is apt to plunge upon a failure. All branches of knowledge, as so many lamps, cluster and brighten the light. If a few stupendous minds, uneducated, now and then, break forth like comets and shine in a peerless manner, they are eccentricities in the order of nature; and still Lord Hale's sentiment, in general, is correct, that "no man can shine in a learned profession without the lights of all the sciences." In short, if the latter day glory of the profession is any wise fading, it must be through an abatement of knowledge in literature; and time will disclose the growing evil, to an extent which it will cost the greatest efforts to rectify.

In entering upon the study of the law, three considerations have always been particularly prominent:—*The choice of a law-teacher; the legal course to be pursued; and the treatises to be read.*

A lawyer's office has been the principal place where our students have prosecuted their studies to qualify them for professional practice. It is true, however, that in the century anterior to the Revolution, some from New England, and more from the Southern provinces, received their law education at the Inns of Westminster; always preferring the Inner or Middle Temple. Such were Paul Dudley, Robert Auchmuty, Benjamin Lynde, and William Shirley, of Massachusetts; Thomas A. Emmet, of New York; Benjamin Chase, John Dickinson, and John Reed, of Pennsylvania; the two Messrs. Dayton, J. and E. Rutledge, Thomas Heyward, Charles C. Pinckney, and Thomas Lynch, of South Carolina; all of whom were accomplished lawyers, and very distinguished men. In time, subsequent to the improvement in the course of instruction at the college of William and Mary, about the year 1730, numbers from the Virginia province studied law there, whose fame and praises have extended far beyond the limits of their country. Between 1798 and 1827, there was a famous law-school at Litchfield, Connecticut, in which the whole or principal course of legal reading was prosecuted by seven hundred and fifty students. But this and similar institutions have given place to late law-professorships,* of which there are one or more, in ten of our colleges, in eight different States. Here are, without doubt, superior advantages for study and acquirement; for here are the best of libraries,—here a most judicious course of reading is prescribed,—here are moot-courts and other appropriate exercises; and here in the lecture-rooms, the learned professors meet the students once or twice every day, question them and expound the law; and all those who have superadded to a collegiate or liberal education, two years' study here, proceed Bachelors of Law. Afterwards, in most of the States, they spend a year with some experienced counsellor at law, to acquaint themselves with the principles of practice, and then they are sworn and received into the profession.

There are learned masters of the law, or counsellors, to secure whose tuition and patronage, is justly esteemed by students a meed of honor. Cicero so prided himself of his pupilage under the great juris-consult, Quintus Mutius Scaevola. A like preference is due to numbers among us. Why, but for their acknowledged talents, their pure principles, their law-learning, and their peculiar faculty for teaching? For every desirable law-master will be wise and wary in directing the student's course of reading; careful and certain to examine him weekly or oftener, and to encourage his progress; apt and able to lecture him on the discrepancies of the English and American law, and other difficult subjects; and frank and free to answer inquiries. But surely no man

* In Harvard University, Massachusetts, there now are 2 professors, 121 students.

In Yale College, Connecticut, " " 2 " 32 "

In New York University, N. Y., " " 3 " 30 "

In Dickinson College, Carlisle, Penn., " " 1 " 16 "

In College of William and Mary, Va., " " 1 " 36 "

In University of Virginia, Charlottesville, " " 1 " 72 "

In Transylvania University, Kentucky, " " 3 " 75 "

In Cincinnati College, Ohio, " " 3 " 25 "

In the College of Philadelphia there was established in 1790, a law professorship, and Judge James Wilson was first professor. There have been opened also two law schools in North Carolina, one at Raleigh, and the other at Mockville. At Harvard, there are two terms of twenty weeks each. Law tuition \$30 per term, for which students have the use of the law and college libraries, and text-books, besides the lecture-room instruction.

can impart knowledge which he does not possess,—no man, excite a taste for legal lore, and a love of research, or generate habits of method or business, to which he is himself a stranger. The student himself has claims; for he pays his master a pecuniary stipend* yearly, or performs office-services, and may well expect in return from him all suitable instruction, as well as a seat in his office, and the use of his library.

The periods devoted to the study of the law have varied with the changes of times and circumstances. The Levitical lawyer is supposed to have devoted himself from the age of twenty to thirty, ten years, particularly, to studious researches in the books of the divine law. Under the Roman commonwealth, in Cicero's time, the term was five years—shortened a twelve-month or more, soon after Justinian's body of civil law was completed and published. For a long period subsequent to Magna Charta, the prescribed clerkship in England was nine years—reduced after the use of types, to eight, and after the Reformation, to five years. But by a parliamentary statute in 1821, any scholar who "has taken the degree of bachelor of arts, or bachelor of the law, at Oxford, Cambridge, or Dublin Universities, shall be entitled to a clerkship of three, instead of five years." To proceed barrister, however, five years of further study at the Inns of Court, are still required. With us, a scholar who has received a bachelor's degree at any of our colleges, never reads law less than two, nor more than three years, in any of the States except one.† Without such degree, he is obliged after a good school education, to devote generally one year more in most States, entirely to scientific and legal attainments, and submit to an examination, before he can be admitted to the bar; two years of which term, at least, must be spent in study under some college-professor or counsellor at law. But in New York "a regular clerkship of seven years, with some practising attorney," is required; of which term, however, "four years may be devoted to classical studies"—a proviso intended to encourage young men to get a collegiate degree. In New Jersey, the clerkship of a college-graduate is four years, and when not so educated, the term is five years. The term of study in South Carolina, if the student is a graduate of college, is three years, otherwise four.

Of the time which ought to be devoted to law-reading and careful reflection, daily, Sir Edward Coke thought, after law-books began to appear in English, the number of hours should be *six*; Sir William Jones, two centuries afterwards, said *seven*, and many later jurists have said *eight*; and yet Lord Hale applied himself when a student, as he tells us, "*sixteen* hours in a day to the study of the law, for five years." At the present period, a learned and experienced American lawyer would smile to hear a supposition expressed, that a shorter period than three years, and fewer hours than fifty or sixty in a week, of attentive application, would be sufficient to fit even a college scholar for reputable practice.

In pursuing this vein of thought, we come to the subject of *law-books*—a subject which has witnessed surprising changes. Of old, they were few, small, scarce, dear,—severally in manuscript, and in foreign languages. The ancient "Year Books," intervening the years 1307 and 1536, were in Norman French; and of the twenty-four old authors, from Glanville, A. D. 1157, through an interval of four hundred and fifty years, to Lord Coke in the reign of the first James, all were either in Latin or French, about as many in the one language as the other. The Protestant Reformers made a great use of types in printing Bibles and other books in English for the benefit of their disciples; and presently the statutes and some law-tracts were printed in the same language. Hence the Reformation forms an era in law as well as in religion. Lord Coke

* The stipend paid subsequent to the Revolution, was, in Massachusetts, £25 yearly,—lately, \$50 or less. It is now in Connecticut, \$75 to \$100 per year; in Rhode Island, \$100 per annum; in Vermont, \$50 per annum; in New Jersey, \$250 whole term; Maryland, \$50 per annum; in Georgia sometimes \$100 per annum. In all the other States, the tuition depends upon contract between the parties.

† In Maine, New Hampshire, Massachusetts, Vermont, New York, New Jersey, Maryland, Delaware, eight States, the time prescribed is three years; in Rhode Island, Connecticut, Pennsylvania, Ohio, the term is two years; in Michigan four years; in the other thirteen States, no time is prescribed,—the candidates are examined and admitted when found to be qualified.

wrote in three languages. The pleadings in his Reports were in Latin and the rest in French. Afterwards, about the year 1628-9, he wrote and published his Institutes and his Commentary on Littleton, in English; and his Reports after his death in 1634, were translated and printed in the same language. In 1647, the Massachusetts executive imported his works, and also the "Book of Entries," the "New Terms of the Law," and Dalton's "Justice of the Peace," all in English. But during the greater part of a whole century from Coke's* decease, there were seen very few, old or new authors in an English dress. This circumstance retarded the rise and progress of a law-learned profession in this country. For nearly the whole of our law-books, read and used, even to the times of the Revolution, were imported from the father-land. Indeed till within fifty or sixty years past, all the treatises of a legal character, which our cis-atlantic presses had given the public, were only the volumes of American statutes. At present, so greatly multiplied and voluminous are legal treatises and reports in England, and so large the importations of them in addition to the many valuable works of our own authors, and to some 500 volumes of American reports, that no lawyer among us has either the pecuniary ability or courage to replenish his library with them all. On the contrary, we must expect to find them only in our college, county, and social law-libraries—already enlarged receptacles of these multitudinous works. Now the labor and skill of an individual are narrowed down to the point of making a judicious selection of them. All our own law-authors are sought with eagerness as soon as published; and the most of them disclose great abilities, learning and research; redounding immensely to their own credit, and yielding a revenue of service, as well to the practitioner as to the student.

On commencing the study of law, it is the peculiar province of the learned law-teacher to prescribe to his student or clerk, the system and general outline of the course to be pursued; to select the books to be read; to direct what titles and chapters should be passed over;† and to point out in progress, the discrepancies between the English and American laws, continually occurring. If our civil law rests on reason and religion, it is susceptible of systematic and logical investigation. The great Blackstone thought so; and since he, in 1765, methodized its materials, parts and proportions, the great inquiry has been, *What is in fact the best system of reading law?* Each experienced lawyer has his own plan, magnifying of course the causes and reasons of his preference; or in despite of plan, supposes any course will compass the same end. Now all know, that method is the good spirit which gives one the mastery of any science. Pleasure, as well as success and benefit are its fruits. When the system pursued is the wisest and clearest, the scholar's progress must be more rapid, and acquisition more correct and perfect. In all enterprises, the summit of wisdom is to devise the best plan, and then to adjust its parts and to accomplish its ends, in the best possible manner.

Of the great doctrines which severally characterize the three learned professions, those of the law are as clearly self-evident as those of the others. For if holiness, sin and salvation, are the doctrinal subjects of the divine; if health, disease, and cure, be those of the physician; equally manifest it is, that *rights, wrongs, and remedies*, are those of the professional lawyer—constellations of greater and lesser orbs, susceptible, however, of examination severally in their own spheres.

But before we begin to investigate the first of this great threefold division, there needs to be a comprehensive opening of the whole cause by a succinct statement of what is expected to be shown; or, in other words, there must be sketches of a general chart presented, which exhibit the entire country to be explored. At this place, the excellent Eunomus, or the Barrister, will give a bird's-eye view of the extensive region. To extend the vision, the commentaries of William Blackstone and of James Kent are commonly read in course—the one an English and the other an American author. Next is the selection

* Seven volumes of Coke's Reports, published in 1601-16; his other works printed afterwards. There were no Reports prior to his except the Year Books.—*Dyer and Plowden*.

† At least one hundred titles, such as *tythes, villenage, &c.*, in the English books are to be passed over.

of *Text-books*. These are, primarily, the Bible; and secondarily, the abridgements of Fitzherbert, Brooke, or Rolle formerly; latterly, the commentaries mentioned, of Blackstone,* and of Kent,† the abridgement of Sir Matthew Bacon,‡ the Digest of Sir John Comyns,§ and lately the abridgement and Digest of Nathan Dane,|| an indefatigable American compiler. For a Law-dictionary, that of Giles Jacobs¶ is usually preferred before either Cunningham's or Cowd's. To these may be added, the digested English decisions of Charles Petersdorff,** in alphabetical arrangement, which may be used to elucidate the more abstruse subjects of the law.

In commencing with *Rights*, which are in law manifestly twofold, *public* and *private*, the maxim is always to be recognized, that whoever enters society surrenders a part of his natural rights, for the sake of protection and privilege, and retains what are not so expressly resigned.

Public rights are obviously involved in our national and state sovereignties; which develop their politics, powers and trusts, according to our Constitutions, in their respective executive, legislative, judicial and military departments, and in their relationships to other nations. The elements of political morals are discussed in the Institutes of Burlamaqui, and applied as principles to the gist of the social compact, by Montesquieu's Spirit of Laws, himself "the prince of philosophical politicians." The texture and strength of the body politic, are elucidated in the Compend of De Lolme on the Constitution of England; in Coke's Fourth Institute, on Magna Charta; and in one of Wooddeson's Lectures. In addition to these, certain American works are consulted, such as President Adams's Defence of the Federative Constitution and Government; some of James Wilson's Lectures on the Law; Debates in the Virginia Assembly, on adopting the National Constitution; the Federalist; Story on the Constitution, and the second volume of Hall's Law Journal; or rather the second part of Kent's Commentaries.††

When the sources of sovereign power and the political principles, and the fiduciary frame of government, are sufficiently understood, the first subject which presents itself for consideration is the department of *executive* power. This probably more than any other gives feature and character to every government. On this head, sufficient foreign particulars will be found under the titles, "Prerogative" and "Ambassadour," in Bacon and Comyns. From them the mind turns to our own with triumph; so entirely benign, reasonable and free is the spirit, that breathes in every agent of delegated authority instituted in this country. Here all are equally eligible to places of official trust and profit; here the powers and duties of every public functionary, from the President and State-governors to the lowest and least deputy, are explicitly defined and their terms of service prescribed; and here no man is intrusted with a greater discretionary exercise of power than is absolutely sufficient for the discharge of constitutional and legal duties. Nor do any other distinguishing rights or rank attach to any of them, than their periodical station may give them. It specially pertains to the executive trust and power with us, to have the nomination of men to office, to exercise all prudent means in the execution of the laws, and to entertain a watchful oversight of the public revenue and expenditure; though managed by officers whose particular powers and duties have been pointed out, under their respective titles, in the Constitutions or Statute-laws, by which they have had their creation, and still have their functions prescribed. Of the law concerning minor executive officers, such as sheriffs and coroners, it may be read in Bacon under those titles, or that of "Vis-count" in Comyns, or those of

* *Blackstone's Commentary*, in 4 vols., published 1765. He cites the Pandects [¶ i. e. by "ff."] and most of the old English authors.

† *Kent's Commentaries*, in 4 vols., published 1826—a valuable work. He was Chancellor of New York.

‡ *Bacon's Abridgment*, first published in 1736, in 5, now 7 vols.

§ *Lord Chief Baron Comyns's Digest*, first published 1762, in 5 vols.

|| *Dane's Abridgment*, first published 1823, in 8 vols. a great compilation, arranged under twenty principal heads or titles. He was of Beverly, Mass.

¶ *Jacobs's Law Dictionary*, first published 1729-36. Now in 6 vols.

** *Petersdorff's* 18 vols. contain a Digest of all the decisions of the English Courts of record—K. B.; C. P.; Exr. and N. P.: from 1660 to the 4th of Geo. IV. ed. 1826-30.

†† *Lectures*, 10, 11, 12, 13, 14.

“Office and Officer” in both; or rather in books devoted to a consideration of these particular subjects.

Legislative power is given and belongs to those who are collectively and constitutionally authorized to enact statutory laws. All questions, which touch the rights of membership in either branch of the legislature, fall under the law of elections. Legislation itself is a very peculiar science; of which many interesting matters are found in Coke’s Fourth Institute, Bacon and Comyns on the Court of “Parliament,” and Jefferson’s “Manual.” In this place, the acts of Congress and of the several State-legislatures, which form a great subject, and even constitute a text-book, are introduced for consideration; in the study of which Bacons and Dane’s Chapters on the Statutes are read, with a single eye to Blackstone’s rules applied to them.

The *judicial courts*, in which the student expects ere long to earn fees and fame, very closely exercises his attention. Happily for him here, the English jurisprudence stands pre-eminent, whether we consider the jurisdiction of courts, their original, subordinate, appellate or supervisory powers, their judicial decisions on the statutes, their determinations of the “Common Law,” their trials by jury, or their rules of practice. So much as relates to these subjects and the specific rights of courts, may be now read in the text-books, and the rest be deferred till “Remedies,” which are chiefly effected through the medium of courts, shall come under consideration. Since the subject of the “Common Law” presents itself at this place, the mind is turned to Hall’s history of it, to Noyes or Branche’s Law-maxims, to the eighteenth article of Dane’s 167th chapter, and to the few cases in our own Reports on the subject, indicated by their indexes.

The fourth principal branch of sovereignty is the *military*. But this is of so peculiar a character in our national and State governments, that foreign commentaries upon the subject cannot be of any considerable service to an American lawyer. All our people have a constitutional right, constantly “to keep and bear arms.” A well regulated militia is the true security of a free government, of which each State has a right to officer and discipline its own; while Congress has a paramount power to govern the whole, and to call out any part of it for the execution of the laws, the suppression of insurrections, and the resistance of invasion. To the statutes, to some legal decisions upon the subject, and to the government of troops in actual service, reference is made for the most of military law in this country.

Our relationship and duties to other nations principally concern the General Government. Our treaties, however, form parts of our public law, and our intercourse with foreign powers is great; therefore Vattel’s Treatise on the Law of Nature and Nations, is extensively read, and the college of William and Mary and some others, have made it a classic. Nor is this subject foreign to a lawyer’s vocation, since its authority rests on the pure principles of reason, and the solid grounds of commercial usage. Hence it is interesting to peruse the fourth of Kent’s Commentaries, and the 10th and 11th articles of Dane’s 199th chapter on the subject of “Foreign Ministers.”

Private rights are either *personal, relative, or real*. The first attach to every individual’s person, character, immunity and pecuniary interest. They are severally mine or yours, *meum et tuum*, and the true proprietor has the justest possible claims to have and enjoy them in security. For instance, it may be a good name, a right to vote, or to use a way, an absolute or qualified property in a chattel, be it a specific article, or money, or a just claim to it, by purchase, promise, gift, inheritance, possession, or marital transfer. From this perception of what is our own, and the consequent modifications of it, occasioned by the multitudinous interests, and business refinements in social life, naturally arises the inquiry into the various subjects of private rights, and the law which sustains them and distinguishes them from one another. Is it property itself, as shipping, merchandize, loans, or assets; or a chattel interest, as annuities and rents; or a just claim, as by contract, written, sealed, or verbal, embracing covenants, obligations, insurances, assignments, notes, agreements, warranties and guaranties? Every one of these is an important subject, and if there

be any other thing or claim of personal individual right, its place is in this class.*

Of *relative rights*, which spring from connections and dependencies in society; these consist of the kindred and secular relationships which involve the numerous claims and duties of individuals. From beginning with husband and wife, the earliest and most important, the train of inquiry conducts to parent and child, guardian and ward, infancy and age, master and servant; and to other domestic relations, such as citizen and alien, vender and purchaser, and all acting in a representative capacity, as administrators, mariners and carriers; including corporations, and such as are engaged in trade, commerce and navigation. This section of the law submits to a very obvious arrangement, and its subjects being of high interest, are investigated with peculiar eagerness and satisfaction.†

Real rights, which arise only from landed estate or what attaches to it, encompass nevertheless an extensive field, and figure largely in the law. Title here is the great topic of research. Ever since the conquest of England in 1066, and the inlet of the "Feudal System," to have been deep-read in the law of tenures, has been esteemed a high order of learning. If the character of real estate has, on this side of the Atlantic, some different features and properties, still he who is most thoroughly versed in land-titles, is deemed a master in the profession. It is a great subject; and the best of law-writers begin with real estate, or tenure in fee-simple, and thence in a methodical manner consider freehold, entail, mortgage, reversion, remainder, tenancies and leaseholds; secondly, proceed to transfers by purchase, descent, devise, set-off and possession; and lastly inquire into conveyances by title-deeds and other real assurances. The minor subjects under this arrangement are easily adduced and placed in order among their preceding kindreds.‡

The second great branch of the Law, embraces *wrongs*, which are either *public* or *private*, and sometimes both. These turn our eyes to the depravity of man, and the darkest pages of human history. Turpitude greater or less lies at the heart of them all; and motive gives them their shades of character.

Public wrongs comprehend all crimes and offences against either of our National or State sovereignties. The Scriptures, which are a transcript of the Divine mind, teach us the nature of wrongs, some of which by reason of several aggravations, are altogether more heinous than others; the common law defines them; and either this or the legislative statutes affix penalties to all such of them as are committed against the attributes of government. The criminal code in neither of our States is sanguinary; there being no more than three crimes, in some of them, which are capital. Nor are circumstances allowed, in any other country, more than in ours, to give a malefaction its true qualities of character. So every penalty, from the forfeiture of life to that of a petty fine, is thought to be justly graduated to the turpitude of the transgression. The reader examines the nature of crimes, and proceeds first to the consideration of treason, conspiracy, and riots, aimed at the authority of government itself;—next, the murder, manslaughter, mayhem, duress and battery of its subjects, in person; lastly, libel of his character, and every other malevolent mischievous act, such as robbery, piracy, arson, burglary, theft, fraud, trespass, and whatever else deprives him of his property, cuts the ties of society or sets the laws at de-

* On this head of private rights are cited for study, Comyn's Titles, "Property," "Biens on Chattels," &c. Dane on "Contract and Consideration," "Qualified Property," "Forfeiture," &c. Comyn on Contracts; Chitty on Bills and Notes; Pothier on Obligations; Jones and Story on Bailments; Abbot on Shipping; Marshall on Insurance; "Merchant" in Comyns; or "Merchant and Merchandise" in Bacon.

† On relative rights, are "Domestic Relations," [1816] by Judge Tappan Reeve; Livermore "on Principal, Agent and Factor;" Sugden on "Vendors and Purchasers;" Jeremy on "Carriers; Toller on Executors and Administrators; Dane's Articles on Apprentices, Partners, Part Owners, Corporations, By-laws, &c.; Story on Partnership. These and other subjects in the Text-Books; Azuni on Mercantile Law; Caine's *Lex Mercatoria Americana*, are consulted.

‡ See Coke on Littleton's Tenures with Butler's and Hargrave's Notes; Gilbert's English Tenures [1726]; Professor F. P. Sullivan's Lectures; John Reeve's History of the English Statute Laws; Dane's twelve chapters on "Estates," and seven on Conveyances; Cruise's Digest of Real Law; Fearn's Essay on the Learning of Contingent Remainders; Tracts on Fines and Recoveries, Merger, Remittitur, and Extinguishment; Bacon's title, Leases; Sheppard's Touchstone; 4 Kent's Commentaries; Jackson and Oliver on Conveyancing; and the titles in the Text-books on the several subjects.

fiance, as forgery, perjury, and adultery. The law of these and others in the black list, not mentioned, will be examined with their correlative connections.*

Private wrongs embrace the several evils which one individual suffers from another, in his person or estate. They are the peccant acts and delinquencies which countervail the just claims of private rights. They fall principally under three classes, trespasses, torts, and breaches of contract. The first embrace *direct*, and the second *consequential* injuries, to one's person, character, health, and comfort, as by assault, false imprisonment, slander, and nuisance; to his interest, as by fraud and usury; to his property or estate, as in trover, waste, disseizin, intrusion and deforcement; and the third, more numerous than either, consists of delinquencies, in the non-fulfilment of contracts, and failures to pay or perform. For these and all private wrongs, every sufferer is to have redress; and therefore the doctrine of wrongs and the law of "Remedies" are subjects of reading in connection.†

Lawful remedies, the third great branch of the Law, submit to a two-fold division, *civil actions*, and *criminal prosecutions*, and form a very wide sphere of legal learning. It is true, the spirit of the law allows its subjects to take redress into their own hands, if it can be done without a breach of the peace, and without harm to others; yet it prefers rather to administer relief by civil suit, than to encourage these self-restorative acts, or a criminal prosecution. For such are its benign principles, that wrong is not to be believed, nor malice implied, without facts; at the same time, that every one is presumed to be innocent till proved to be guilty. These are the reasons why *civil* before *criminal* redress is to be considered. But since both are to be sought through the medium of judicial tribunals; these and the several kinds of courts, passed over, when a section of Public Rights was previously considered, will be examined in this place, with their respective jurisdictions and powers; especially in regard to admiralty and maritime cases, and the system of equity adopted by most of the States.‡

Civil actions involve almost the whole science of a lawyer's practice; and are sure to put his legal learning and professional skill to the test in every step and stage of procedure, from the institution of a suit to its end. His reading begins with original actions, in general, which are either real and local, "in a plea of land," or personal and transitory, which embrace all others. Those of realty are distinguished into entry upon disseizen, mortgage, dower, ejectment, forcible entry and detainer, and writ of right. Personal actions are these *seven*,—account, assumpsit, covenant, debt, replevin, trover and other torts, and trespass. In the course of legal process, are first the writ and declaration, the service, by writ, and bail or commitment, attachment, summons or copy;—the special pleadings in abatement or more specially in bar, as accord and satisfaction, estoppel, extinguishment, limitation, receipt, release, or tender;—next, the evidence, trial and verdict of the jury, damages, judgment, appeal, bill of exceptions, reference, arbitrament and award—and execution. The secondary and higher order of legal precepts, comprehend writs of habeas-corpus, error, certiorari, quo-warranto, prohibition, injunction, mandamus, and scire facias. Every subject mentioned in this remedial branch of the law, and some others omitted, as of less moment, are thoroughly read; a critical knowledge of remedy, redress and relief, being indispensable to professional success in practice. A failure in this and in habits of business will defeat the student's purpose, and after all inscribe disappointment instead of honor, upon his long-labors and expensive education.§

* On this subject are read Marquis Beccaria on Crimes and Punishments, published in 1767;—Dane has 13 chapters on the same subject. The standard works are Hale's and Hawkins's Pleas of the Crown; East's Crown Law; Russell on Crimes; the Statutes of a Lawyer's own State, and a few titles in the Text-books.

† Dane has devoted 21 chapters to "case on torts" and wrongs done to persons, to lands, and to other property; otherwise the laws on the several subjects under their respective title-heads in the Text-books.

‡ Dane's System of Equity, 7th vol.; 4 Kent's Commentaries under title "Jurisprudence of the United States,"—jurisdiction, and the text-books, or Story's Equity System.

§ On the law of "Remedies," Dane is full; he has on assumpsit, 48 chapters; on covenant, 17; on debt 32; on trespass, 2; on replevin, 1;—also 20 chapters on evidence, records, verdicts, judgments; 22 chapters on special "pleadings," and practice in every stage of it; also 10 chapters on covenant of seizen, right, warranty, pleas, voucher. Asaiah Stearns [in 1821] on Real Actions; Chitty on Pleading; Starkie & Greenleaf on Evidence; Buller, Espinasse, Selwin, on the law at Nisi Prius; Sellon & Howe's Practice, American Precedents of Declarations.

In fine, a short view of process and redress in *criminal prosecutions*, closes the legal course of probationary reading. As every private wrong is *actionable*, every public one, committed against the State is *indictable*,—prosecuted by its attorney or solicitor, in discharge of its duties to its citizens as well as to itself. Already acquainted with the law of public wrongs, the legal proficient now sedulously considers indictments, as presented by the grand jury, the arrest on the clerk's warrant, and the arraignment at the bar, though these are of minor professional concern, compared with the trial, evidence, argument and verdict. In respect to these subjects, acumen, knowledge and skill can admit of no substitutes, as no part of the law involves consequences more important than these trials. There are decisions upon man's greatest rights and wrongs, extending to privilege, character, property and even life itself. Here the first talents are engaged, and the greatest skill and eloquence displayed; and here professional services often command the largest rewards, and win the most fame.*

When the preceding or any other complete course of legal reading has been prosecuted by a law-student, no argument will probably be needed to show him, why the study of the law is reputed to be learned, deep and extensive,—why three years after a collegiate education, five or six years without it, should not be deemed an unnecessary consumption of time spent to qualify a young man for the bar; nor why lawyers should form a class, in science and literature, never a whit behind the foremost of the three learned professions. "To form and preserve throughout the United States, a respectable order of lawyers," Congress and the State legislatures have passed statutes, and their respective courts of judicature have established rules, all which concur in the ordaining, *that such men only shall be admitted to the bar, as possess a good moral character and have a competent knowledge of the law.*† To ascertain a person's fitness, different expedients are adopted. In all the States except Massachusetts and Rhode Island, he submits to an examination; in New York, a committee appointed by the court, examines the candidate in presence of the judges or one of them; in New Jersey and in Delaware it is done by an eminent counsellor, before some judge of the supreme court; in Virginia by three of the judges; in Maine, by standing examiners, whom the supreme judicial court appoint; in Connecticut, Louisiana, and some other States, by a committee of the bar; in Kentucky and in Tennessee, by two of the judges; and in Massachusetts and Rhode Island, the admission is on the faith of a certificate signed by the president of the bar.‡

The manner of admission to the practice of law is without ceremony. When the student is found to be qualified, either on examination or otherwise, he does, in every State, take and subscribe two oaths, both of which are administered by the clerk in open court; one is that of allegiance, and the other is the attorney's oath, namely, *that he will do no falsehood in court, nor willingly or willingly promote any false or groundless suit, nor delay any man for lucre or malice, but will conduct himself in the office of an attorney within the court, according to the best of his learning and discretion, and with all good fidelity, as well to the court as to his clients*:—Being the same in substance throughout the States. During the administration of the attorney's oath, all others of the profession present rise and continue standing, in token of respect to the court, to the occasion, and to a recognition of their own official obligation. In Massachusetts, as early as 1701, the oath was prescribed by law; and as early as 1715, the term of study and rules of admission were established in South Carolina, so that there have been since at her bar, none other "than regularly bred European, or native Carolinian Lawyers." In New York, the admission of learned lawyers to practice, is recognized by her constitution. In all the States on being sworn, they

* On Criminal Law, Hawkins' Pleas of the Crown; Russell on Crimes, edited by D. Davis; 3 Woodson's Lectures, and text-books.

† In New Hampshire, a late act of 1842-3, it is said, allows any man of good character to be on his request, admitted to the bar.

‡ In Louisiana, the examination is by the supreme court also, "who grant the license;" in New Jersey, "the attorney practices three years before he is licensed as a counsellor;" in Massachusetts, Maine, &c., an excise fee is exacted of from twenty to thirty dollars, on admission, and goes into the fund to form a county law library.

are enrolled, in the records or register of the court; and in New York and Louisiana, licensed by the chief judge, and in New Jersey, by the Governor. Extensively, it is a kind of common law-opinion, in the profession, that every student, before admission, ought to be a resident of the same State, a sufficient time to disclose a knowledge of his character and habits, and to acquaint himself with its statutory laws, and the principles of legal practice there. Throughout New England, the lawyers of the highest court, vibrate from State to State, and secure professional practice, without further study, and without objection; whereas such a practitioner, going into New York, must read two years, before he will be allowed to open his office as an attorney. The usage in other States a future note will explain.

There are two classes of lawyers in the United States, *attorneys* and *counselors*, or "*counsel*." It is a distinction derived from England, and began to be patronized amidst the rise of the legal profession in this country. At first, and for many years, it laid claim to degree and rank, and awarded to the one and to the other different professional services in the same cause. The highest order assumed the appellation of *Barrister*, from that in the courts at Westminster; well known in several of the royal provinces. John and Edward Rutledge, and Peter Mangault were such, of South Carolina. In 1763, Richard Stockton, of New Jersey, was honored with the degree of "serjeant at law,"—the only instance of the sort noticed in American history. Robert Auchmuty was at Boston in 1703, William Shirley in 1733, and William Bollen in 1740; each educated at the Inns of Westminster, and all barristers and cotemporary practitioners. As the most eminent of others who were in practice at the same period, come to us through their biographers, without any notice of being honored by that degree, it may be supposed, that the order was instituted by rule, (now lost,) of the supreme court, in the administration of governor Shirley. For if the famous Edmund Trowbridge, graduated in 1728, was among the first who received that degree, it is certain that John Adams who came to the bar in 1758, about twenty-seven years after him, proceeded barrister in 1761, and in 1774, there were in Massachusetts, thirty-six of that order, to twelve others, the attorneys of the supreme court. Afterwards, probably, the promotion became too much a matter of course; therefore that court, in February, 1781, a few months after it was established under the constitution, adopted a rule, that no gentleman be called to the degree of barrister till he shall merit the same by conspicuous learning, ability and honesty—and then on the mere motion of the court; and a statute, passed the next year, authorized the court to confer the degree at discretion.

But the Revolution was a subduing foe to all artificial distinctions. The costume of the barristers had been a black silk gown, bands and wigs cued in bags and powdered,—a costume imitative rather of the Welch than of the English barrister, and somewhat imposing. On leaving the court-house, they divested themselves of their gowns; and it was not long after the Revolution, before they laid them aside altogether. The wigs were worn some time longer. Nor were there any, after 1786, called to the degree of barrister; yet there were about that time eighteen in Massachusetts, and two in Maine. Early in the year 1790, soon after the supreme court of the United States was established, they ordained by one of their rules, the distinction between attorneys and counsellors; and consequently made it the business of the former, as English attorneys, to draw the writ, procure the evidence, and conduct the practical and more mechanical part of the suit; and of the latter, as English barristers, to revise the special pleadings, to manage and argue the cause at the trial, and throughout the whole proceedings apply established principles of law to the exigencies of the case,—disallowing them to practice in both capacities at the same time, till within a short period. This precedent was imitated by the State-courts, and every lawyer was under the necessity of practising, a couple of years or less, as an attorney, before he could be admitted counsellor. At present, however, in all the States except New York and New Jersey, it has become the fashion, in admitting men to the bar, to allow them to practice at

pleasure, in both capacities, and in any courts of the State; though the appellations of attorney and counsellor are still recognized.*

The practice of the law is of concern to the community, as well as to members of the faculty. Admitted to the bar, the young lawyer is thrown upon his own resources, and enters upon the destinies of life. Six or seven years of hard study and extra expense have closed the period of his anxious pupilage, and introduced him to the public. Is he to be the widow's adviser, the orphan's guide, the poor man's friend?—or is he for the sake of wire-drawn lucre, to turn the destroyer? What character will he sustain? By what appellation be called?—The Christian lawyer? A pillar in the church and a light in the world? A neuter?—indisposed to discern true good from evil?—or, a sophist, edged against the doctrines of evangelical truth? In the practical solution of these questions, the public equally with himself has no small interest. He has chosen law for a profession, and studied it as a science. With a mind disciplined to self-command, and to habits of research and pursuit from premises to conclusions, he comes to know that civil laws, the offspring of sovereign power, always claim obedience; that truth is the essence of all evidence and must be the test of every stated act; that reason teaches the wisdom of systems, and is the sunlight in all regions of enquiry; that memory, the store-house of knowledge, requires its acquisitions to be kept ever in order; and that the heart, the seat of motive, the fountain of thought, and the receptacle of principles, will submit to the refinements of education. Books, study and tuition have rendered him a learned theorist; and in practice, his profession brings him in contact with every condition, pursuit and exigency of his fellow-man. Enlivened by an emulous desire to win and secure public favor, he commences his career; and all are ready to believe him qualified to perform the services he offers, and to be worthy of the trust and confidence he claims. The sacred Scriptures, which contain the most ancient and perfect laws in existence, have probably been read by him more than any other book,—to him rich in wisdom, to him divine in doctrine. Otherwise, from what sources has he the principles indispensable to assure the esteem desired? Are they drawn from the “ethics” or “politics” of the heathen Aristotle, rather than from the writings of inspired pens? What are the morals of Socrates and Seneca, when compared with the wise man's Proverbs, and the holy rules of him who never erred? Does this Christian country and this enlightened age witness, with a learned law-professor, that many young lawyers read any other book more frequently than the Bible,—*Corpus juris divina*? Can he be esteemed an oracle of the law, *concidex doctissimus*, who has not thoroughly, repeatedly, and first of all, studied Moses and the Prophets, Christ and the Apostles?

To give one a complete knowledge of genuine morality, Locke, of mighty understanding, says, “I would send him no other book than the New Testament.” The elegant Sir William Jones was bold to say, that “the Scriptures, independently of their divine origin, contain higher sublimity, purer morality, more important history, and finer strains of eloquence, than can be produced from all the stores of Grecian, Indian, Persian or even Arabian learning collected.” But we may come nearer home, and hear the voice of concurrent testimony from our own sages. The eloquent Patrick Henry declared the Bible to be a book of more value, than all others ever printed. The pious Charles C. Pinckney was president of a Bible Society, and his biographer tells us, that “religious and moral principles presided over all his faculties and pursuits.” Elias Boudinot, the great almoner of charities, and exemplar of piety, spent much of his life in biblical literature. The great John Marshall was learned in the Scriptures, as well as in the law, which he so much magnified and adorned. With great emphasis, said the splendid Fisher Ames, “I will hazard the assertion, that no man ever did or ever will become truly eloquent, without being a con-

* For sundry statistics and facts in this number, the Compiler is indebted to the Hon. ELISHA H. ALLEN, Member of Congress from Maine, who has communicated them from members (being lawyers in the different States,) with him in the House. In New York State, a lawyer must practice three years as attorney, and then he may be admitted a counsellor.—In Indiana an admission to the circuit court, is not *ipso facto* an admission to the supreme court.

stant reader of the Bible." Judge Theophilus Parsons, of mighty mind, whose researches always reached to the bottom, read the Old Testament Scriptures in the original Hebrew, for the purpose of acquiring a more perfect knowledge of them. Charles Chauncy, profound in legal science, declared he found in the Bible, "intrinsic evidence the most certain, of its being the word of God." In short, professor Hoffman assures us, that "nearly all the distinguished lawyers of whom he had any knowledge, had not only professed the highest veneration for biblical learning, but were themselves considerably versed in it."—These were all lawyers, most learned and eminent in their profession. Others of the order in great numbers, who could be named, have been intrepid advocates of the same doctrine; and indeed few if any are bold enough to make any other mention of the Scriptures, than with supreme respect. But it is one thing to revere them; and quite another to embrace their truths, and imbibe their spirit. Of such, however, in addition to the preceding cluster, were the pious William Ellery, the devoted Oliver Ellsworth, the exemplary James A. Hillhouse, the learned John Jay, and the devout William Wirt,—five of thousands, who while lawyers of imperishable fame, were regenerate believers in the merits of atonement, and church-members in the faith and fellowship of the gospel.

The distinguishing *periods of legal practice* in this country are three. The first extends from the earliest settlements in our colonial plantations, to the Hanoverian sovereignty in England, about the year 1714, embracing a century or more; the second of nearly seventy years, commences with that epoch and closes with the Revolution; and the third, of sixty years, from the treaty of 1783 extends to the present time.

Within the first period, there were few professional lawyers in the colonies; almost all the educated men were either clergymen or magistrates. These uniformly cultivated mutual and most cordial fellowship, and unitedly engaged in the establishment of popular rights and of free institutions. If trials by juries of twelve men were immediately and universally transferred from England into the heart of our jurisprudence, the upper branch in most colonial legislatures formed the supreme judiciary, a nondescript tribunal; writs were made by unskilful hands; legal process fell into irregularities; legal forms, for an age and more, were loose and defective, and the parties themselves, or substitutes chosen by them, managed and argued their causes when tried,—a right substantially incorporated into our several State constitutions. Ministers of the gospel were often consulted upon questions of law; and while they were too honest to allow implicit confidence to be placed in their exposition of its principles, they exercised the office of peace-makers, as they had thus frequent opportunity, and happily prevented many law-suits. So the members of the court, or upper branch, denominated "Magistrates," took upon themselves to issue the writs and precepts, or rather to allow expressly of their being sued out; a practice considered exceedingly objectionable, as being liable to great abuse, and was at length the subject of general complaint. But it was defended by the magistrates on the ground, that they might prevent the suit if the cause were unjust, or direct it in a right course if it ought to be instituted; and that it gave them opportunity to put an end to differences in an amicable way without trouble to the court, and without charge to the parties.* The legal precepts when licensed or issued, were commonly filled by the clerk of the writs, or of the courts; and if clergymen frequently advised a party, they never instituted a suit, nor managed a cause when tried.

But very early in the last century, or a few years before, during the revulsion under William and Mary, there were many colonial courts of justice established, and simultaneously some demand for legal services. Law-books were still scarce, expensive, and mostly in Latin or French, and therefore little read and less understood; when a few men, the paragons of idle habits, vain of a little self-taught knowledge, and of a flippant, fearless tongue, assumed the functions of practice. It could hardly have fallen into baser hands; begetting the race and commencing the age of empirics and pettifoggers. The law, which

* See the able address of Joseph Willard, Esq., (1830,) to the Bar of Worcester, Mass.

had, in its process and forms, been long abused, was now tortured into intricacy and artifice; and the very informalities used or introduced were the causes which often overthrew actions in court, multiplied costs, and gave origin or increase to public prejudice. At last, "special" pleading was basely perverted, chiefly to abate writs, make costs, and delay payments; for instance, a party's "addition" was attacked by a plea which raised this question, is a "nailor" a "blacksmith"? These quasi-lawyers, acting severally under a power of attorney, were not sworn; and never presenting themselves to the public as masters of a profession, they were subject to no suit for their miscarriages; they often disturbed neighborhoods, and induced many to say with Sallust at Rome, "Cities were formerly happy when there were no *caucidices*, [or lawyers]; they will be so again when the order becomes extinct."

The second period of professional practice was one of inceptive reform and ultimate improvement. It exhibited, as early as 1720, in some provinces, very certain evidences of a refreshing spring season. A few learned lawyers had opened their offices; though it is recorded by a correct annalist,* about that time, that there were in Massachusetts, "no special pleadings in bar; the general issue was always offered; all special matter was given in evidence, reduced to writing, and placed with the writ on the court-files;" and as it appears by a recurrence to the old cases, little more than the verdict and judgment were recorded. A few lawyers had gone through a course of legal study; were regularly sworn and admitted to practice, and became an official part of the courts. The propriety of technical forms and prescriptive rules was in a few years readily perceived; lawyers declared in ejectment to recover lands, and not any longer in case, nor in debt on a promissory note, nor in trespass for slander, as had been done. At this period the law assumed its magisterial robes. Technical pleas appeared in actions; and in the language of an experienced jurist,† "There is plenary evidence, that the practice had been for several years, before 1743, gradually improving; still it was in many respects not incorrupt, and knowledge of legal principles was imperfect." The work of reform had been commenced by educated, high-minded, and in some instances, pious lawyers; more law-books were translated into English and imported; law-libraries were enlarged; and law-studies were regulated. In several provinces *bar-rules*‡ were established by the lawyers associated in their respective counties, to reform and regulate professional practice, and to settle the term of a student's legal reading. A rule requiring three years' study in some barrister's or counsellor's office, was established by the Suffolk bar, in Massachusetts, as early as 1760, and afterwards agreed to by the bar throughout the Commonwealth.§ Elsewhere converts to the wisdom of this policy extensively multiplied; and learned lawyers were found distinguishing themselves in all parts of the country. Already court-houses and chambers of legislative representatives had become forums for the development of political opinions, and the display of legal learning and logical eloquence. Arbitrary power was moved in our father-land; here the warfare in politics drew on; the lawyers universally took their sides; a few retired to the ranks of our invaders; the others stood forth the shining lights of liberty, and the boldest champions of popular rights. Some put on armor under military commissions of various rank; some magnified the merit and celebrity of distinguished statesmen; and every one was conspicuous in some sphere of difficult daring. So that the twenty years antecedent to the treaty of 1783, have been accounted the *golden age of the colonial bar*. There was never a lawyer of character and patriotism within that period, whose sentiments and services were not made the themes of acclamation by his co-patriot countrymen. The courts were abandoned and finally shut,|| and legal practice subsided. *Silent leges inter arma*; yet the good spirit of law was never more universally revered—its proficients were never more highly regarded.

* Lieut. Governor Dummer.

† The learned address of Hon. George Bliss in 1827, to the bar of Old Hampshire, Mass.

‡ There are now bar-rules in about half of the States.

§ Samuel L. Knapp's Life of Chief Justice Parsons.

|| Shut in 1774, and re-opened in about a year.

The third period of the legal profession, namely, from the close of the Revolution to the present time, opened under auspices of unfavorable aspect. The excitements and turmoil of the war were over; the expectations of the people were enthusiastic and extravagant; the pecuniary affairs and credit of all our governments were greatly embarrassed; thousands of men were out of employ, and every body was in debt. Amid these perplexities, there sprang up, ere long, and every where, in the fair fields of privilege, the destructive tares of law-suits. The lawyers, whose ranks had been greatly thinned by the war, were few; students had not in the mean time been educated to the profession so honorably left by their seniors; and much of practice was assumed by unlettered men. A while, therefore, it suffered an eclipse; afterwards it shone forth again in its strength. In most of the States the statute-laws were revised; men more learned in jurisprudence were from time to time commissioned to the supreme courts of judicature; and rules were established to regulate the reading, admission and practice of attorneys. In 1790, the courts of the United States took a lead, and set an example, as before stated, which has been extensively followed.

In later years, the learned profession of the law has rendered its members worthy of the right they exclusively claim, to give counsel, to draft instruments, to institute suits, to manage trials, to argue causes both to court and jury,*—in utter exclusion of all half learned pretenders. Lawyers now sedulously discriminate between form and substance, as between law and fact; mistakes in declarations and pleas, drawn by skillful pens, are almost always amendable—seldom fatal; and professional practice, to the honor of law, has become liberalized, elevated, and improved. No lawyer of reputation would have imputed to him justly the law-maxim, *qui haeret in litera haeret in cortice*. Altogether in point with republican plainness, has been the pains-taking to expunge all needless verbiage and tautology from deeds, declarations, special pleas, and every other legal writing, which is to have place *in extenso*, on the records. Little is read and nothing done at present, in any other than our vernacular English; dead letter, black letter, and rubrick, are all laid aside. In the court-house, the reciprocal courtesies of the bench and bar, have undergone changes. Address to the courts in the language—"May it please your honors," is always rendered to judges collectively when in session; and other courtly respects paid to them are entitled to returns from them to the lawyers of correlative complaisance. Before the Revolution, the supreme judges, under the different crown governments, were dignified personages; and learned lawyers were gentlemen of rank;—resembling similar orders in England. The asperity of after years, occasioned, perhaps, by the war, and much lamented by all, has long since yielded to a better spirit. The great and grave judges who have effected this happy change, are worthy of having their names placed among the brightest stars in history. For any contempt of court, for any violent outrage on a person at the bar,† the offending lawyer may be immediately fined or imprisoned; and for fraud he will be stricken from the roll or register of practitioners. In general our attorneys and counsellors are under similar responsibilities to their clients as in England; not unlike the Roman patrons to theirs. They are bound to give correct legal, conscientious advice; to keep secret all facts communicated to them by their clients; and always to conduct with all good fidelity according to their oaths. The superior convenience of transacting business through the medium of such agents, learned and experienced in the law, is too well understood by an intelligent public to require any argument in its support. Every day's observation will convince us of the demand, use, and usefulness of lawyers, who are upright, great and erudite in their profession.

The *emoluments* claimed by lawyers and received for their services, appear

* At this period, trials are too long, arguments too wordy and declamatory. In 1656, a Massachusetts law ordered that if a party or his attorney pleaded for "a longer time than one hour," the defeated party should pay 20s per hour extra, to be taxed against him in the cost.

† The writer was once an eye-witness to a very violent clinch of two eminent lawyers in open court; for which one was forthwith fined \$20, and suspended from the court the rest of the term; the other was fined \$100, and so suspended one year.

to have been greater or less, at different times and in different governments. They consist principally of two classes; either rewards for advice, for drafts of legal instruments and other writings, and for the preparation and argument of causes;—or *fees*, such as the writ, the client's mileage in travel, his daily attendance in court, and the "attorney's fee, all which in *this* class are taxed according to law, by the party prevailing in the suit, and form items in his bill of cost, to be collected of his adversary. The fees or sums claimed in the other class, are determined by usage, by bar-rules, or by verdicts, *in quantum meruit*; the argument of great and difficult causes, always commanding the largest fees. The Levitical lawyer, being supported by tythes, claimed nothing. The fee given to a Roman or English advocate, considered an "*honorarium*," or honorary present, was always supposed to be paid in advance, when he was engaged or received his brief, and therefore not collectable by law. But with us, the just dues of lawyers for services are collectable by law, like those of other men, without distinction.

The fee-bill or rate of fees, which was early and repeatedly settled by statute in the several colonies, was extensively revised in the last reigns of the Stuart family. As early as the year 1701 the "attorney's fee" in Massachusetts was two dollars, in Connecticut less, in Rhode Island, one fifth more. Within the next thirty or forty years, the depreciating value of paper money brought on, everywhere, a war with the fee-bill. Some contended, that great fees tempted lawyers to multiply suits; but William Shirley, Governor of Massachusetts, addressed several facts and arguments to the Legislature, in 1742, to prove, that the reduction of fees and costs would encourage and actually increase litigation. He showed that the population and trade of Suffolk county, in that province, were three times larger than in Hartford county, Connecticut, and yet the latter, where the fees were smaller, exhibited the greatest number of entries on the court dockets. On the contrary, in New York, New Jersey, and Pennsylvania, where the costs of court were about six times larger in value than in Massachusetts, there were, for instance, no more than three or four actions tried at a term in the Supreme Court of New York, and only twice the number defaulted. Nor were there in her county courts, of two annual terms, exceeding six or eight trials, and scarcely double the number of defaults in a term. Even in the Mayor's court, held every fortnight, there were not yearly above eight or ten trials. So in New Jersey, there were scarcely a proportional number of trials and judgments. What then, inquired the Governor, has had the effect like small fees so to multiply law-suits throughout New England? or what so much as a higher fee bill, has been a preventive of them in other colonies? In closing, he urged the seductive tendency of law-suits to provoke quarrels, to waste time, to delay creditors, to extinguish the moral sense of engagements, and to burden the poor with costs, and principally because they are small. Five years afterwards, he says to the legislature, "When I first entered upon the administration, I found the province overwhelmed with law-suits, occasioned principally by the cheapness of the law. You were induced to pass an act, making the fees double what they were in value, and lawsuits were reduced about about one half." Through the lapse of a century following, experience has proved the argument sound; for in England, where the fees are from three to five fold higher than in this country, the quantum of litigation bears inversely a like ratio.

In some of the States, a lawyer is forbidden to demand a fee, even for assisting a party in a trial before a magistrate; and the 70th article of Locke's Carolina Constitutions, ordained it "base and vile" to plead for money or reward. It was in theory a benign principle, and has elsewhere met with some regard. It is said to have been a rule of Judge Parsons, when at the bar, to exact of clergymen no fees for his professional services. In capital trials, counsel is often assigned by the court to assist the culprit, without expecting any recompense. So much is due to the will of the court and to the honor of the profession, and so strikingly does the service itself, though always the most difficult, exemplify the character of the Good Samaritan, that it is never declined. In general, the fees or charges of lawyers here, have not been deemed extravagant, when these are considered in connection with the services rendered, the expendi-

ture of time and means in obtaining an education, and the expenses of procuring a modern library, and keeping an office.* If they are exorbitant, however, they are tried by the same laws, and settled by the same courts and juries, as are the claims of other men; there being no legal usage here as in England, to sue lawyers only in the courts where they practice. Every gentleman of the bar here, must be content to frame and graduate his desires to Agur's prayer; for "his angel" will reveal assurances no more propitious to him, since the late reduction of fees in several States, than competency with contentment; and if he aspires to amass riches by the fruits of his profession, he will probably find disappointment inscribed deeply on his anticipations. The want, as well as the love of money, is to him the root of much evil. Golden dews rarely fall on his tabernacle. Neither is length nor leisure of days his lot. The clergyman, physician, merchant, and even mechanic, pursue their several callings with vigor into the shades of age, and from the old fields reap again and again in latter harvests, the new grain; whereas new laws, new books, new cases, and the perpetual motion of mind, pen, and tongue, often wear out lawyers at their meridian, and commit the most of them to the bosom of their kindred earth, ere they can count their threescore years and ten.

The whole number of American lawyers, at the time when so many of the provincial courts were shut in 1774, is supposed not to have exceeded two hundred and thirty or forty. Of these, no more than two thirds remained, on the return of peace; and immediately there were calls for their services in different spheres of trust and duty. As the list of them gradually enlarged, they settled in the cities and largest towns throughout the States; and at the close of the last century, the number, it is thought, considerably exceeded two thousand. There were then in England, probably more than four times that number belonging to the profession. For in 1729, there were found to be there, as counted and estimated, about 12,950 lawyers,† besides doctors of the civil law, proctors of the ecclesiastical courts and solicitors of corporations; and the profession is reputed to be exceedingly crowded.

In this country, the "seamen's war," which closed in December, 1814, has been succeeded by a gradual and great increase of the profession of law. The first estimation of their number, which has come to my knowledge, was made in 1820, when they were supposed to equal 6,000, and ten years afterwards, 9,000—both considered fair estimates. But by an account partly taken and partly estimated, of lawyers, the whole number in 1840, as distributed through the States, was found to be 12,770;‡ besides those in the several territorial governments, of all whom about four-fifths are supposed to have gone through a

* In the Supreme Courts of the New England States, the "attorney's fee" is now from \$150 to \$250 taxed in every bill of costs; term-fees, or motion for effecting a continuance, \$5 to \$6; argument in an issue to the court or jury, from \$12 to 20, and in very great causes more, according to their magnitude. Before the Revolution the fee was \$8. Antecedent to and since that event, lawyers of celebrity travelled with the judges in their semi-annual circuits, and managed most of the causes tried. In the Common Pleas, the fees are from one-third to one-half less than in the Supreme Court. In the Southern States the like fees are higher; and in the courts of the United States about double. In the latter, no jury-fees are paid by either party, nor in any State where the State itself is a party. Otherwise the jury fees taxed in every cause tried by them are, in New England, from \$6 to \$7.

† Thus classed, viz. 50 "Sergeants;" 1,036 "Barristers;" 138 counsel under the bar, special pleaders and conveyancers. Nearly all these are in London; besides whom, there are in that city 9,056, and in the country 2,670, belonging to the profession, being mostly "attorneys."

‡ Namely, in Maine, 426; in New Hampshire, 289; in Massachusetts, 861; in Rhode Island, 84; in Connecticut, 297; in Vermont, 329; in New York, 2,912; in New Jersey, 236; in Pennsylvania, 1,241; in Delaware, 41; in Maryland, 291; in Virginia, 773; in North Carolina, 290; in South Carolina, 318; in Georgia, 240; in Alabama, 320; in Mississippi, 295; in Louisiana, 340; in Tennessee, 389; in Kentucky, 487; in Ohio, 1,052; in Indiana, 358; in Illinois, 380; in Missouri, 281; in Arkansas, 60; in Michigan, 180, = 12,770. Can a lawyer when admitted to the bar in the highest court in his State, be admitted to the bar in every other State without objection? The answer is in the affirmative through the States, with the following exceptions and conditions, viz: in New York and Rhode Island he will be admitted a counsellor or advocate, not an attorney—in the latter he must study six months, in the former, two years; in New Jersey he can, if he has studied as long as her own lawyers have studied; in Pennsylvania, the privilege is extended to him as matter of courtesy; in Delaware he can, "where the rule is reciprocal;" in Virginia, he is admitted from a contiguous State, otherwise, he must be examined; in North and South Carolina, he must be first examined; in Georgia, he is admitted by way of courtesy; in Kentucky, he is admitted on the same terms as those required of him in his own State; in Tennessee no farther study is required, though "he must be licensed;" in Ohio, one year's residence first is required and then he must be examined; in Louisiana, he is first examined by the Supreme Court and licensed; in Michigan, six months' residence first is required; in Indiana, Mississippi, Missouri, and Alabama, he will be first examined before he is allowed to practice.

regular classic course and been graduated at some of our colleges. Very few are either of trans-atlantic origin or education. If the American bar is large; in every country, where altars of religion have security and temples of civil liberty have permanence, where freemen legislate by their representatives and rulers govern by laws; there the profession is had in reputation, and flourishes, almost of course, in proportion to a people's intelligence, enterprise, commercial capital, and popular independence. How many or great can be the demands for lawyer's services, where the sovereign's prerogative is paramount of law; where justice is not administered with discriminate exactness; where contracts are few, and the multiform business of commerce is not extensively pursued? Ours is a land of liberties and laws. Here both public and individual rights are regarded, even with peculiarities to a quivering scruple in the scales; and here a multiplicity of professional men will be useful, so long as they are eminent for their talents, law-learning and integrity.

The rank and standing of lawyers, in different countries and in different ages of civilization, derive many of their distinguishing characteristics from the peculiar nature and administration of the governments under which they live. Just and righteous laws will find skilful and conscientious expositors. Learned courts make erudite pleaders at the bar; and well informed minds know how to appreciate legal abilities. The Levitical depositaries and teachers of the Divine law given to the Jews, were educated men, whose very office rendered them "illustrious." The free States of Greece had their lawyers and orators, skilled in the technical management of prosecution and defence; and the orations of Demosthenes and Isæus, after ages have preserved as models. Still Athens and Sparta had so much more of taste for letters, laws and arms, than for commerce, that their patronage of professed lawyers was limited. On the other hand, Carthage made commerce and war too much a passion, to deem it her interest or policy to improve her laws, or set any superlative value on the learning of her legal men. Rome, it is true, in her republic, awarded the palm to military glory and forensic eloquence, and in her imperial state hailed, as deities, war, wealth and luxury, yet in both paid the utmost regard to her laws, also to forms of justice; and what country of all the ancients has produced such masters in the science of jurisprudence and in the arts of oratory, as she claims? Where else have lawyers held the rank of her jurisconsults, and commanded equal esteem?

In the sovereignties of Modern Europe,* their legal codes exhibit mixtures of feudal, civil and canon laws, variously modified by national usages, legislative enactments and sovereign decrees, differently shaded, as the constituent ingredients principally prevail. In Germany, Poland, and Scotland, the principles of the "Civil Law" did of old so far predominate, that causes were chiefly managed in writing, the courts proceeded without a jury, and the lawyers had not frequent opportunities to display in public, either their legal learning or their eloquence. Their education was directly professional; they had no costume, and their rank was but a grade above the agriculturalist or artisan. Some three centuries ago, however, the Scottish profession awoke to a view of its true interests; from which period, young men have since been regularly educated for the bar, and its members collectively have merited respect for their law knowledge, and occupied a high place in public esteem. The Russian code has also its foundation in the civil law, though modified from time to time, by imperial prescripts, to suit the arbitrary sentiments of the reigning sovereign. The greater part of the lawyers in that country have been Germans, some of whom have attained to the highest offices of State, and proved themselves most accomplished diplomatists. In Sweden, a country of greater liberties, her laws as her rivers, have flowed forth from remote springs. To give them system and form, the great Adolphus, and the States, had the wisdom, more than a century ago, to revise them as taken virtually into new drafts, somewhat in the form of "codifying;" and immediately the usefulness and respectability of the Swedish bar

* In the kingdom of Naples, a country of law-suits, there are, it is said, 20,000 lawyers, "most of them the younger branches of the nobility."—*A Law Reporter*, 127.

secured to its claims, the meed of resplendent merit. The French lawyers originally formed a *quasi* order of knighthood, and wore a costume in equestrian habiliments; it now resembles that of the English barristers. The revolution in France, which assailed all ancient establishments, opened the way for introducing juries into her courts, and for a display of legal eloquence; and within the last half century, she has produced some of the best law writers in Europe. Through the influence of Buonaparte, who would be another Justinian, as well as another Cæsar, the codification of her laws was accomplished, resulting in the famous "*Napoleon code*;" which has since figured extensively among some other people. The Russians and Prussians have respectively made similar attempts to codify systems of laws, though with quite limited success. But in no nation of Europe are lawyers more thoroughly learned, or their legal erudition more fully appreciated than in England; in no other are the judges more profound in jurisprudence, or law and justice more faithfully administered; in no other, are the individual rights of the people better known and secured.

Our American lawyers, for more than a century past, have, in general, sustained an estimable and elevated character. Through antecedent time, there were always from the first, some practising *attorneys* in the colonies, as developed by court records, and other writings still extant; only a few of whose names survive, and little else remains; for they had no painters to sketch their portraits, no poets to sing their praises, and their merits, if any, must rest in their shrouds. Many of their successors have had their biographers, who have, by simple records of facts, almost unwarily embellished their memories, and adorned the pages of their country's history. Far back as the year 1710, the learned and pious Rev. Dr. Cotton Mather,* of Boston, remarks thus upon "this noble and useful profession," as he calls it.—"Lawyers should be scholars, a distinguished order of men, so dignified, that none be raised to it from a mean condition of life. The Scriptures call him a lawyer, who strictly adheres to the written law of God, in opposition to the traditionist and pharisee,—and deem him a Gamaliel, who makes that law the rule of all his actions, and its spirit the regulation of his professional practice. Lawyers may be a vast accession to the places where they reside; for they may plead the cause of religion by their pious examples, and well directed pens; and likewise, render innumerable services to church and state. Their education qualifies them to write able and excellent things, not only in their own profession, but also on other interesting and edifying subjects. The books written by learned lawyers would almost vie in number, with the tomes of an Alexandrian library."

To the members of the profession, are presented the strongest possible motives of duty, honor and interest, to sustain a well deserved reputation for all the merits that conspire to adorn it. This is a duty they owe to the law itself, whose sworn votaries they have avowed and enrolled themselves; to the courts, inseparably connected as both are, in the multiform dispensation of justice; to the public, whose confidence is co-ordinate with professional honor, usefulness and success; and to themselves, whose deepest interest it must be not only to preserve it from blemishes, but to promote and preserve its highest credit. For this purpose, practitioners in the older and larger counties of the several States, form voluntary associations, and collectively establish *Bar Rules*,† to regulate practice in all particulars untouched by explicit law, and to exercise an oversight of all professional acts or immoralities, which anywise reflect upon the character of the profession. To preserve it spotless, any member detected in a single instance of mal-practice, will in every well regulated bar, be rebuked; and if there is a failure of reform, or the offence be scandalous, all professional courtesy and fellowship will be withdrawn from him, and at last his legal brethren will move the court to strike him from the register of attorneys. In no other society, not in a church itself, ought sentence against an evil deed to be more faithfully executed. Shall the oracles of the law, the professed exemplars of

* Dr. Mather's *Essay to do Good*, p. 105-190.

† It is said there are no "*Bar Rules*" in New Hampshire, New Jersey, Kentucky, Tennessee, Indiana, Illinois, Missouri, and some other States.

legal rectitude commune with transgression, unnoticed by men, best able to detect acts of mal-practice? A wiser course is pursued. Mistakes and errors, the expletives of inexperience, are treated with the forbearance expected from liberal discriminating minds; while it is justly considered a wicked disregard of the attorney's oath, to suffer a professional brother to sin against the law with impunity. In a word, the reputation and usefulness of the bar take their degrees, in some measure, from a provident superintendence, watchfully exercised over its members.

In the present age, talents, legal erudition, and moral principle, are indispensable to the success of proficient in the profession of law. They come from the bosom of an intelligent community; their fellow-citizens are co-equals with them in all claims of right, and there is no artificial influence in republics, which can stereotype fame unmerited. Called, as they unceasingly are, to measure swords at the bar with antagonists of the greatest strength and skill, they are presently convinced, how vain are all manœuvres to substitute spectres for spirits. If the efforts of a few, devoid of redeeming qualities, centre in supreme selfishness; if the quiet people of any place dread them as co-residents, through fear of their arts to stir up strife for the sake of lucre, if gold be their god; the number of such is certainly small; they soon become known by the badges they wear; the high minded counsellor flouts them, and the public despise them. They may sully the profession—they cannot really tarnish its escutcheon. Its general character is still justly deserving. Untold numbers have been professors of religion, and adorned their lives with the graces of its spirit. With the divine in his holy vocation, they have been zealous coadjutors; in the great and various works of benevolence, they have been persevering laborers; and even in the science of peace-making, disputants have found them to act worthy of their religious vows. In fact, many have by reason of ill health, both in former and later times, necessarily changed a clerical, for a legal profession; and still retaining their principles of piety, they have highly distinguished themselves in their new profession, particularly in the spheres of legal instruction. So many manifest aids, indeed, are derived from theological studies, to qualify for the bar, that some learned jurists have advised law students to read a concise theological course, prior to that of law. Nor have the two professions, been at any time, in a state of warfare. Nothing like the deep toned dissonance of spirit, which prevailed so many centuries in England, between the Catholic clergy and common lawyers, has appeared in this country. On the contrary, the reciprocity of our ministers and men of the law, in sentiment, and in co-ordinate efforts for the public good, have originated resemblances between them and the Jewish priests and Levitical lawyers, in the midst of their brighter days. Such is the spirit of active interchangeable beneficence diffused by them through our Christian community, that has contributed, in no small degree, to found and foster our free institutions, and distinguish us in the grade of nations.

Few would be indisposed to allow, that 12,770 American lawyers, educated as they have been, and living in all parts of the Union, must, of course, exert an influence of no measured extent. The genius of their vocation introduces them to the notice of their fellow-citizens; and the order shares largely the public confidence. In trials at the bar, where so much is done with the tongue and so little with the pen, each court-room becomes a stage for colloquy, argument and display. Here sufficient opportunities are afforded them to develope their resources of knowledge, and their qualities of heart. With many of them, it is a rule of practice, never to take fees for advice from widows or orphans. Nor is it supposed, that the example of Edward Rutledge, the great and good lawyer of South Carolina, has been a solitary one, "who would not engage in a cause, which he did not believe to be just." So, "never in my life gave I counsel which repenteth me"—the epitaph of a great civilian, at Heidelberg, may justly be the epitaph of many a professional brother here. If the lawyer may have in life, to encounter envy, jealousy, or prejudice, it is a tax often imposed on superior merit. Shielded in the panoply of truth, and rich in a forgiving spirit, he is able easily to turn aside the missiles pointed at his good name, and after-

wards wear a reputation, merely brightened by being assailed. For in Republics, true merit, like the sun, may be eclipsed, never extinguished.

To the present time, our gentlemen of the bar have always been called to high, and various places of public trust. The most of our State governors, and of our senators in Congress, and nearly all the Judges of the several Supreme Courts, are taken from that order of their fellow-citizens; there being a constitutional or legal provision in several of the States, requiring the latter to be chosen or appointed from those, "learned in the law." Great numbers of them are biennially returned to the house of congressional representatives; and it is worthy of notice, that every President of the United States, except two, and three fourths and more of their respective cabinets, were educated for the bar. Our six-and-twenty State-legislatures, severally bisected into two branches, compare with so many academic chambers, for the tuition and exercise of young statesmen. Into those Assemblies, great numbers of lawyers are annually elected, whose legal knowledge is in constant requisition, both in collating reported bills with existing enactments, and in discussing their provisions and merits. If any one cannot figure in the hall of debate, his duties in the committee-room, are equally difficult and great. Likewise, to lawyers are often given various minor offices; and so universally have they been Justices of the Peace, that long established usage has awarded to them, even before they are in office, the title of "Esquire;" and after being commissioned, they are placed at the head of magistracy in their respective counties.

In politics, our legal gentlemen have proved themselves wise and intrepid statesmen, ready to every good word and work, in opposition to all despotic measures, and in fearless support of man's equal political rights. Their decided course has made British monarchs utter fiery threats against some of them, and provoked one wearing the crown, to say, "this popular sort of lawyers, since my coming to the throne, have been the men, that have most affrontedly trod down our prerogatives." From first to last through the Revolution, the lawyers were foremost in council, and most conspicuous in resistance. To enlighten the ignorant, to confirm the doubtful and timid, and to unite the people, they wrote letters, composed and published essays, made speeches, and travelled journeys—champions untiring in the sacred cause. Active in their popular assemblies, they framed measures, and drew and advocated Resolves, pledging life, honor, and estate, in support of the common war, to break the links which chained their country to the monarch's car. In the great day of decision, July 4, 1776, they stood forth, the boldest among the brave; and among the fifty-six signatures to the Declaration of Independence, appear the names of twenty-three lawyers.* Others buckled on armour and dared the hazards of war. These are the men, who so much adorned the profession by their law knowledge, and still more, by their patriotism and their statesmanship; who have transferred it from the preceding age to their successors, under the inspiring auspices noticed. Let their virtues be embalmed in the bosom of posterity; and their names shine in a brighter temple than that even of their country's glory. If the present standard of a lawyer's reputation or greatness is higher, and its characteristics other, than in antecedent times, it is because the march of legal erudition, does more than keep pace with the advances of other literature, and the arts. The American, is a learned and elevated bar. Its members are not only educated liberally, many of them eloquent speakers, and thoroughly read in the books of the law; but they have, in general, minds well cultivated by works of taste and various learning; and if their passion for political news is too fervid, it only shows them partakers of the common infatuation. Thousands of them would do honor to any nation or court of judicature in Europe. Dane, Kent, Story, for law writers, Parsons, Dexter, Reeve, Hamilton,

* These were John Adams and Robert T. Paine, of *Massachusetts*; Wm. Ellery, *Rhode Island*; Roger Sherman and Samuel Huntington, *Connecticut*; Richard Stockton and Francis Hopkinson, *New Jersey*; Thos. McKean, George Ross, James Smith, and James Wilson, *Pennsylvania*; George Read, *Delaware*; Samuel Chase, Thomas Stone, and William Paca, *Maryland*; George Wythe and Thos. Jefferson, *Virginia*; Wm. Hooper and John Penn, *North Carolina*; Thomas Heyward, Thomas Lynch, and Edward Rutledge, *South Carolina*; and George Walton, *Georgia*.

Bayard, Wythe, Pinkney, and a hosts of others, for jurists and advocates, would not fear to compare with the best law authors and ablest serjeants in England. So the many authors and authorities consulted, the deep research evinced, and the acute discrimination manifested, in the numberless cases which fill up the 500 columns of our American law reports, combine to exhibit the judges and counsel named, altogether worthy of their claims to legal erudition. Let, then, an inflexible perseverance in the requisitions enjoined, and a watchful oversight of professional practice, no less than a regard for legal abilities and pure principles, pass through the present hands to posterity; carrying with them the names of all those, who have done the profession particular honor.

A

LIST OF THE GRADUATES,

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN

NEW ENGLAND, NEW YORK, AND NEW JERSEY,

FROM 1834,

AND AT OTHER COLLEGES IN THE UNITED STATES, FROM THEIR
FOUNDATION TO 1841,

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE INSTITUTIONS.

By Mellen Chamberlain,

Concord, N. H.

Concluded from p. 297.

Mabon		Magaw	
1840 Un.	William A. V. V.	1806 Dick.	Jesse
Macauley		Magie	
1837 U. N. Y.	J. S.	1835 U. N. Y.	Daniel E.
Macbeth		1839 U. N. Y.	William H.
1825 Dick.	Alexander, Mr.	Maginnis	
Macdonough		1837 W. R.	Franklin
1839 Yale	Augustus R.	Magoffin	
Mack		1840 Un.	James H.
1841 Mia.	David	Magoun	
Mackal		1838 Un.	Stephen L.
1830 Jeff.	Richard L.	Magraw	
Mackey		1827 Dick.	Samuel M., Mr.
1831 Jeff.	Alexander	Magruder	
1837 Un.	Levi A.	1836 Wes.	William H. N.
Mackie		Mahaffey	
1832 Bro.	John M., Mr. Tut.	1840 Jeff.	Samuel
Macky		Mahon	
1827 U. N. C.	Alexander	1789 Dick.	Samuel
Macclay		1805 Dick.	Alexander
1825 Dick.	Samuel, Mr., M. D. Penn.	1814 Dick.	John D., Mr.
1836 U. N. Y.	William B., Mr. '40.	1815 Dick.	David N., Mr., M. D. Univ. Pa.
1840 U. N. Y.	—Moses B., Mr.	1824 Jeff.	Joseph, Mr. '33.
Macomb		1827 Dick.	Joseph, —Jeff. Mr.
1797 Dick.	Thomas	1835 W. Pa.	David, Mr., M. D.
Macon		1837 N. J.	—Dennis H., Mr.
1825 U. N. C.	—[NATHANIEL, LL. D. Sen. in	Mairs	
	[Cong.]	1835 Un.	James H.

Maitland
1836 N. J. Robert L.
Major
1831 Mia. Daniel S., Mr. '37.
Makepeace
1836 Dart. George W.
Mallard
1832 Frank. J. B., Mr.
1836 Frank. T. S.
1841 Frank. J.
Mallett
1818 U. N. C. Edward J., Bro. '32, Mr.
Mallette
1841 Frank. G.
Mallory
1841 Nash. James H.
Maltby
1836 Ham. —Henry, Mr.
Mandell
1838 Amh. William A.
Maney
1836 Nash. James H.
1838 Nash. Thomas H.
Mangum
1815 U. N. C. †WILLIE P., Sen. in Cong.
1815 U. N. C. Priestly H., Mr. '19, Tut.
Manley
1840 Rut. Richard
Manly
1810 U. N. C. Charles, Mr.
1824 U. N. C. †Matthias E., Mr. '29, Tut.
1837 U. N. C. —Basil, D. D., So. Car. Coll., B.
[A. '22, Pres. Al. Coll.]
Mann
1819 U. N. C. James
1837 Amh. Benjamin
1838 Amh. Asa
Manning
1827 Nash. James
1830 Nash. Amos B.
1840 Yale —Mason, M. D.
Manser
1835 Mid. —George B., Mr., Dart. B. A. '25.
Mansfield
1835 Un. Lewis W.
1836 Wash. Zebediah H.
Manspeaker
1839 Mia. Andrew
Manwaring
1840 Un. Giles
Mapes
1840 Wms. —James J., Mr.
Marble
1838 Dart. Burton O.
Marbury
1836 Jeff. John I.
March
1837 Harv. Charles
1840 Yale Daniel
Marcy
1839 Yale —Laurence, M. D.
1839 Wes. Ichabod
Markoe
1836 N. J. Thomas M.
Marks
1830 Jeff. James J., Mr. '34.
1837 Jeff. —?Alfred, Mr.
Marlen
1835 Jeff. —?John, Mr.

Marple
1838 W. Pa. Jonn
Marr
1830 Jeff. Phineas
1838 Nash. G. W. H.
1838 Nash. Robert H.
1838 Jeff. —?James, Mr.
1839 Bow. William H. J.
Marrett
1838 Bow. Lorenzo
Marsden
1825 Jeff. John H., Mr. '30.
Marsh
1833 Mid. Eliezer
1835 Dart. Nathaniel
1836 Wes. William W., Mr.
1836 Amh. Woolcott, Mr.
1836 Ham. Marvin M.
1839 Wms. William H.
1840 Yale Loring B.
1840 Wms. Henry L.
Marshall
1831 Jeff. George, Mr.
1839 Jeff. Samuel P.
Marshall
1815 Frank. Jabez P., Mr. '20.
1828 Mia. James B.
1832 Jeff. William, Mr. '36.
1838 Amh. Jonathan B.
1839 C. D. C. Epenetus A.
1840 Mia. Samuel T.
Marsteller
1812 Dick. Samuel A.
Marston
1837 Dart. Gilman
1837 Wat. —Constantine B., Mr.
Martense
1839 Rut. Gerrit
Martin
1789 Dick. —(name not known) B. A.
1806 U. N. C. †James, Mr. '10, Tut.
'09, '30 W. Pa. J. M., Mr.
1815 Dick. George T.
1820 U. N. C. James F., M. D.
1822 Jeff. Hugh
1822 U. N. C. Robert G.
1823 U. N. C. Hugh
1823 U. N. C. Edmund L.
1823 Frank. James C., Mr.
1824 Jeff. —Samuel, D. D.
1825 U. N. C. James
1827 Nash. —Francis X., LL. D.
1828 Jeff. John
1829 Nash. —James G., Mr.
1831 Mia. Charles W., Mr. '37.
1833 Mid. George
1835 Nash. Alney W.
1836 Mid. William S.
1836 Yale John G.
1836 Frank. Martin H.
1837 Jeff. A.
1837 Yale Benjamin N., Mr.
1837 U. N. Y. William H., Mr.
1839 Wms. Calvin G.
1840 W. Pa. William B.
1840 Mia. David
1840 Un. Charles
1841 Un. V. R.
1841 Mia. William S.
Martindale
1836 Un. Edward
1838 Wes. Stephen

Marvin

- 1835 Un. Uriah
 1836 Yale George L.
 1836 Un. John L.
 1839 Wash. Abijah P.

Mason

- 1816 U. N. C. John Y., Judge Dis. Co. U. S.
 1822 U. N. C. Robert H., M. D. [Va.
 1822 Dick. James H.
 1822 Frank. Wiley W., Mr.
 1823 Frank. — C. C., Mr.
 1823 Dick. *Erskine*, Mr., Col. D. D.
 1833 Mid. — *Cyrus*, Mr., Un. '24, B. A.
 1835 Wes. Marvin M.
 1836 N. J. John T., Mr.
 1836 Jeff. James
 1838 W. Pa. *James D.*
 1839 Yale Ebenezer P.
 1839 Yale Henry T.
 1839 Yale John F.
 1839 Dart. Lyman
 1840 Mari. Daniel G.
 1840 U. N. Y. — Robert T., Mr.

Massey

- 1837 U. N. C. Samuel B.
 1837 Dick. Joshua, Mr.
 1838 Dick. Benjamin A., Mr.
 1839 Nash. George P.
 1841 Dick. T. Edwin
 1841 W. Pa. Thomas C.

Masters

- 1839 Yale Justus S.
 1839 Un. John T.

Mather

- 1834 Wes. — William W., Mr.
 1835 Wes. Samuel L., Mr.
 1835 Un. Elisha
 1837 Yale John P. C.
 1837 Yale Oliver W., Mr.

Matheson

- 1835 N. J. Murdock P., Mr.

Mathews

- 1834 U. N. Y. Cornelius, Mr.

- 1835 Wat. William

Mathiot

- 1838 Jeff. William

Mathis

- 1805 Frank. Gabriel

Mathison

- 1840 Wes. Robert

Matthews

- 1807 Jeff. John
 1815 Frank. Archer F.
 1827 Jeff. John D., Mr. '31.
 1827 Jeff. William C., Mr. '31.
 1837 W. R. Samuel
 1838 Frank. A.
 1839 N. J. George H. B.

Matson

- 1828 Mia. John A., Mr. 1835.
 1835 Mia. William D.

Mattison

- 1835 Mid. *Spencer*, Mr. at Wes. 1840.
 1836 Mid. Merritt
 1841 Wes. Thomas J.

Mattocks

- 1838 Wes. William

Mattoon

- 1833 Mid. Charles N.

Maxwell

- 1836 N. J. John S.
 1839 Mia. John C.

May

- 1823 Jeff. *James*, Mr. '28.
 1827 Jeff. Newton, Mr. '31, M. D.
 1831 Jeff. Addison, Mr. '36.
 1831 C. D. C. John F., M. D.
 1838 Yale Edward K.

Maybin

- 1814 Dick. Joseph A., Mr. '28.

Mayer

- 1812 Dick. Charles F., Mr.
 1825 Frank. A. N., Mr.
 1827 Frank. Serenus

Mayhew

- 1838 Un. David P.

Maynard

- 1838 Amb. Horace
 1839 Un. Edwin A.

Mayo

- 1838 Amb. Henry O.

McAlester

- 1834 U. N. C. David, Tut.
 1841 U. N. C. Hector

McAllister

- 1840 Dick. Richard B.

McArthur

- 1825 Jeff. John, Mr. '30.

McAuley

- 1834 Mia. William H.
 1838 Un. Robert F.

McBean

- 1823 Jeff. John, Mr. '29, M. D.

McBee

- 1841 U. N. C. Vardry A.

McBride

- 1834 Frank. William H.
 1836 Frank. Thomas L.
 1841 Jeff. James B.

McCague

- 1838 Mia. John
 1839 Mia. Joseph W.

McCahan

- 1832 Jeff. — *Alexander*, Mr.

McCain

- 1830 U. N. C. Nathaniel H., Mr. '41.

McCaleb

- 1827 Jeff. William, Mr. '33.

McCall

- 1836 W. Pa. Matthew
 1838 Un. Ansel J.
 1840 Yale Henry

McCalla

- 1841 Frank. G.

McCallister

- 1833 Jeff. H. N., Mr. '37.

McCandless

- 1819 Jeff. *Alexander*, Mr. '28.

McCandlish

- 1834 Jeff. William, Mr. '38.

McCarer

- 1838 Jeff. W. H.

McCarrel

- 1824 Jeff. James

McCarrell

- 1841 W. Pa. Alexander

McCarroll

- 1805 Jeff. James, Mr. '30.
 '09, '30 W. Pa. J.

McCartney
 1832 W. Pa. W. D., Mr.
 McCaughan
 1837 Mia. Charles T.
 McCauley
 1338 Yale Charles F.
 1838 U. N. C. Charles M.
 McCaw
 1838 Mia. David
 McCay
 1837 N. J. Gilbert R. '
 1839 N. J. Henry K.
 McChain
 1838 Yale James
 McChesney
 1839 Un. William R.
 McClain
 1831 Jeff. Samuel A.
 McClanahan
 1788 Dick. James
 McClave
 1827 Jeff. Robert, Mr. '33.
 McClay
 1836 U. N. Y. D. B.
 McClean
 1788 Dick. James
 1833 W. Pa. James, Mr.
 1834 Jeff. T. L., Mr. '38.
 1836 Jeff. D. H. A.
 1837 W. Pa. Oliver O.
 1841 W. Pa. —John, D. D. N. J. Prof.
 McCleary
 1834 Mia. Samuel
 McClelland
 1795 Dick. Thomas
 1830 Dick. —Alexander, D. D. and Prof. N.
 [J. '18, Mr.—Un. '09, B. A.
 [and Mr., Rut. Prof.
 1833 Jeff. James
 1839 Jeff. A. Craig
 McClellen
 1839 Un. Hugh W.
 McClintock
 1836 W. Pa. J., Mr.
 McClune
 1835 N. J. James, Mr.
 McClung
 1815 U. N. C. Mathew
 1816 U. N. C. James
 McClure
 1802 Dick. John, Tut.
 1818 Jeff. William, Mr. '27.
 1824 Dick. Charles, Mr.
 1827 Dick. William B., Mr.
 1829 Nash. James B.
 1836 C. D. C. T. Russell, Mr.
 1839 N. J. Robert P.
 McCluskey
 1822 Jeff. John, Mr. '29.
 McCollom
 1835 Dart. James T., Mr. Tut.
 McCombs
 1833 W. Pa. William, Mr.
 McConahey
 1840 Jeff. David W.
 McConaughy
 1795 Dick. David, Mr., Jeff. D. D. 1833,
 1839 Jeff. J. M. [Pres. Jeff.
 1840 W. Pa. David

McConkey
1841 Dick. Benjamin M.
McConnell
'09, '30 W. Pa. William, Mr.
1821 Jeff. William, Mr. '27.
McCook
1811 Jeff. George, Mr. '31, M. D.
McCord
1837 Ober. Joseph
McCorkle
1792 Dick. —*Samuel*, D. D., N. J. B. A. 1772.
McCormick
1792 Dick. —James, B. A. Tut. Mr. '10, and
1812 Dick. James [Prof.
1832 Jeff. William
McCoskry
1815 Dick. Charles W., M. D.
1824 Dick. *Samuel A.*, Mr. (Col. D. D.?)
McCourtney
1834 Jeff. Washington
McCoy
1829 Jeff. Charles F., Mr. '33, Prof.
1836 Mia. John
1837 Frank. G.
1838 Jeff. David
1839 Mia. Samuel F.
McCracken
1831 Mia. *Samuel*, Mr. '37, Mia. Prof.
McCrea
1827 Jeff. Robert
1841 U. N. Y. Andrew
McCready
1824 Jeff. *Absalom*, Mr. '30.
McCrery
1834 Mia. Joseph
McCulloch
'09, '30 W. Pa. John
1825 Dick. *John W.*, Mr.
1829 Dick. Samuel
1840 Nash. Benjamin W.
1841 W. Pa. Charles C.
McCulloh
1835 N. J. John S.
1836 N. J. Richard S.
McCullough
1835 Un. Samuel J.
McCune
1835 Jeff. S. C.
McCurdy
1832 Jeff. John R.
McCutchen
1836 U. N. C. Robert G.
McDill
1829 Mia. John
McDonald
1803 Jeff. Andrew
1804 Jeff. John, Mr. '15.
1832 Jeff. Zantzing, Mr. '36.
1836 Mia. Laughlin
1833 Mia. David R., Mr. '39.
1840 W. Pa. Andrew
McDougal
1837 Un. William R.
McDowel
1831 Jeff. Reuben R., Mr. '36, M. D.
McDowell
1792 Dick. Maxwell, Mr.
1818 U. N. C. —*John*, D. D. and at Un. '18 N.
[J. B. A. 1801.]

1827 Frank. — *William*, Mr. and D. D.

1828 Nash. *Erasmus P.*

1835 Rut. *James G.*, Mr.

1836 N. J. *Frederick H.*, Mr.

1837 N. J. *A. William*

McDuffie

1836 Yale *James*

McElory

1812 Jeff. *Joseph*

1830 Frank. *William*

1840 Wash. *Archibald C.*

McEwen

1841 Nash. *John L.*

McFarland

'09, '30 W. Pa. *F.*, Mr., D. D.

McFarlane

1813 Dick. *William*

1829 Dick. — *Alexander*, Mr.

McFarren

'09, '30 W. Pa. *S.*, Mr.

1834 Mia. — *Samuel*, Mr.

McFee

1836 Jeff. *John R.*

McGavock

1792 Dick. *Ralph*

1815 Nash. *Francis*

1831 Nash. *Albert T.*

McGee

1836 N. J. *William C.*, Mr.

McGehee

1841 U. N. C. *Montfort*

McGiffen

1841 W. Pa. *G. Wallace*

1841 W. Pa. *Norton*

McGill

1792 Dick. *James*

1826 Jeff. *Alexander T.*, Mr. '31.

1832 W. Pa. *Thomas*, Mr.

McGinley

1798 Dick. *Amos A.*

1827 Jeff. *John*

1836 Jeff. *D. Blythe*

McGinnis

1831 Dick. *Armstrong*

1835 Jeff. *James*

McGlaughlin

1841 Jeff. *Isaac G.*

McGooken

1834 Jeff. *W.*

McGraw

1826 Dick. — *James*, D. D.

McGruder

1826 Frank. *Thomas*, Mr.

McGuffey

'09, '30 W. Pa. *Thomas*

'09, '30 W. Pa. *W.*, Mr., Pres. Ohio Univ.

McGuire

1840 U. N. Y. — *Edward B.*, Mr.

McHarg

1838 Un. *William N.*

McHenry

1839 N. J. *John G.*

1839 N. J. *James H.*

1840 N. J. *James H.*

McIlvaine

1809 Dick. *William*

1824 Dick. *Isaac*, Mr.

1825 Dick. *William B.*, Mr.

1829 Jeff. — *William*, M. D.

1832 Bro. — *Charles P.*, D. D., N. J. '16, &
[Mr. Prof. in Mill. Acad. and
[Pres. Keny. Coll.]

1837 N. J. *Joshua H.*

McIntire

1826 Jeff. *James G.*

1828 Jeff. *Sloan*

McIntosh

1817 Jeff. *Daniel*

McIntyre

1835 Col. *Joseph*

McJimsey

1792 Dick. *John*

1827 Jeff. *John*

1835 Rut. — *John*, D. D.

McJunken

1841 Jeff. *J.*

1841 Jeff. *E.*

McJunkin

1828 Jeff. *A. M.*, Mr. '35.

McKaig

'09, '30 W. Pa. *Robert*, Mr. M. D.

'09, '30 W. Pa. *William*, Mr.

'09, '30 W. Pa. *Thomas J.*, Mr.

1829 Jeff. *Thomas J.*, Mr. '32.

1837 W. Pa. *Clement V.*, Mr.

McKay

1838 Un. *Niell*

1839 N. J. *John W.*

McKee

1840 N. J. *H. Ogden*

McKeehan

1787 Dick. *David*, Mr.

McKennon

'09, '30 W. Pa. *T. M. T.*, Mr.

'09, '30 W. Pa. *J. W.*, Mr.

1833 W. Pa. *William*

McKenney

1819 Jeff. *John*

McKesson

1792 Dick. *John*

1834 Mia. *John A.*

McKigney

1827 Frank. *William B.*

McKim

1828 Dick. *James M.*, Mr.

1830 Dick. *John L.*

McKinley

1823 Dick. *Daniel*, Mr.

1828 Frank. *E. D.*

1830 Frank. *William*, Mr. '34.

1834 Frank. *Charles G.*, Mr.

McKinney

1814 Dick. *Mordecai*, Mr.

1821 Jeff. *David*, Mr. '27.

1829 Dick. *John C.*

1830 Frank. *Felix G.*, Mr.

1834 Mia. *Alexander*

1835 W. Pa. *E.*, Mr.

1835 Mia. *Colin*

1841 Amh. *Sabin*

McKinnis

1813 U. N. C. *Duncan*

McKinstry

1835 N. J. *James W.*, Mr.

1838 Amh. *John A.*

McKissack

1837 N. J. *Peter D.*

McKettrick

1836 Frank. *John*

Medtart
 1836 N. J. Jacob C.
 Meech
 1839 U. N. Y. William B.
 Meeker
 1837 N. J. James R.
 Meeks
 1833 Mia. John A.
 Meigs
 1804 Frank. —Henry
 1807 Frank. Samuel W., Mr.
 1810 Frank. Charles D.
 1836 Un. Mather
 Melbane
 1809 U. N. C.
 Mellen
 1836 Bro. William C.
 Menaeos
 1840 N. J. Anastasius
 1840 N. J. Constantine J.
 Mercer
 1813 Dick. William D.
 '09, '30 W. Pa. Robert, M. D.
 1835 Bro. —Jesse, D. D.
 1837 N. J. Alexander G.
 Merewether
 1807 Frank. James, Mr. 1825.
 1808 Frank. William
 1823 Frank. Thomas J.
 1826 Frank. Richard
 1826 Frank. James A.
 1834 Frank. William H.
 Merriam
 1837 Wat. Franklin
 1839 Wat. Mylon
 1840 Dart. Nathaniel W.
 1840 Dart. Abener H.
 Merrick
 1837 Bow. —John M., Mr.
 1837 Wes. —Frederick, Mr. Univ. Ohio, Prof.
 1840 Amb. George H.
 Merrill
 1834 Wes. Ambrose P., Mr.
 1835 Wes. John W., Mr.
 1835 Wes. Annis, Mr.
 1835 Mid. Allen R.
 1836 Dart. Daniel F., Mr.
 1836 Bow. William
 1837 Bow. Albert, Mr.
 1839 Dart. Abel
 1839 Dart. James A. E.
 1839 Un. Henry W.
 1840 Dart. George L.
 1840 Dart. Horace
 1841 Wat. Thomas
 Merwin
 1839 Yale Samuel J. M.
 1841 Wes. Elias G.
 Mesereau
 1839 Un. Lawrence
 Messinger
 1839 Ham. Isaac N.
 Metcalf
 1833 Bro. George T., Mr.
 Mhoon
 1821 U. N. C. William S.
 Micon
 1825 Frank. William C., Mr.
 Middleton
 1839 Jeff. Thomas

Milby
 1839 Dick. Arthur W.
 Miles
 1839 Jeff. George
 Millan
 1838 N. J. —John M., Mr., Scotland.
 Millard
 1836 Un. Abiather B.
 Milledge
 1834 Frank. John T.
 Millen
 1840 Un. J. James
 Miller
 1805 Jeff. —Samuel, Mr., Prof.
 1808 Dick. James H., M. D., Univ. Penn.,
 [Wash. Univ. Prof. and Pres.
 1811 U.N.C. —Samuel, D. D., and at Penn. &
 [Un. '04, N. J. Mr. '92, & at
 [Penn. and Yale, and Prof. at
 [Theo. Sem. Princ.
 1813 Jeff. George
 1818 Jeff. James P., Mr. '27.
 1827 U. N. C. George
 1832 Bro. Erasmus D., Mr.
 1834 U. N. C. Henry W., Mr.
 1834 Mia. Joseph
 1835 Ham. Anson S., Mr.
 1836 N. J. E. Spencer, Mr.
 1836 N. J. John, Mr.
 1838 Jeff. A. C.
 1838 Jeff. James C.
 1838 Jeff. J. Krepps
 1839 Jeff. Norman
 1839 Mia. John H.
 1839 Mid. George A.
 1839 Amb. Thomas S.
 1839 Un. Thomas C.
 1840 Wash. Frederick
 1840 Jeff. James W.
 1840 Jeff. George
 1840 Yale Charles J.
 1840 Mid. Alexander
 1840 Mid. Alfred
 1840 Mid. Edward C. S.
 1840 Amb. Simeon
 1840 Rut. Isaac L. K.
 1840 Ham. Linus M.
 1841 Wes. William C.
 1841 Mid. Adam K.
 1841 Rut. Augustus C.
 Millet
 1836 Wat. Oziah
 Milligan
 1809 Jeff. James
 1840 W. Pa. Robert
 Milliken
 1838 Nash. Leonard H.
 Millikin
 1838 Mia. Thomas
 Milligton
 1837 Jeff. —John, Mr., Prof.
 Mills
 1830 Mia. Thornton A.
 1834 W. R. Lucius
 1835 Yale Charles L.
 1835 Yale Ethelbert S., Mr.
 1835 Yale George L.
 1836 Yale Frederick D., Mr.
 1837 Yale Samuel J.
 1837 U. N. Y. R. C.
 1838 Rut. Samuel W.
 1839 Yale John T.

1839 Un. William C.
 1841 Yale Edward
 1841 Wms. David
 1841 Mia. Benjamin
 1841 Mia. J. McFarland
 Millsbaugh
 1835 Un. Andrew W.
 1838 Rut. Alexander C.
 Milner
 1837 Frank. R.
 1840 U. N. Y. Thomas P.
 Milnor
 1838 U. N. Y. Charles E., Mr.
 Minch
 1838 Wat. Stephen M.
 Miner
 1833 Mid. Lamson
 1836 Amb. — Nathaniel, Mr.
 1839 Yale — William W., M. D.
 Minns
 1836 Harv. George W.
 Minor
 1841 Yale Charles S.
 1841 Nash. John S.
 Minot
 1836 Harv. George
 1836 Harv. William
 1837 Dart. Josiah
 Mitchell
 1833 Nash. Charles B.
 Mitchell
 1798 Dick. William
 1809 Frank. William
 '09, '30 W. Pa. J. C., Mr.
 1811 Jeff. James
 1815 U. N. C. Stokely D.
 1821 U. N. C. Anderson, Mr. Tut.
 1825 Frank. William L., Mr.
 1827 Frank. Giles, Mr.
 1828 Frank. A. H., Mr.
 1833 Mid. — William, Mr., Yale, B. A. '18,
 1835 Yale Algernon S. [and Mr.
 1837 Bow. Edward F.
 1837 Frank. J.
 1837 Un. Elijah B.
 1838 Bow. Benjamin F.
 1839 Wms. William W.
 1840 Dart. Thomas G.
 1841 Yale Donald G.
 1841 Jeff. Andrew D.
 Mittermair
 1836 Harv. — Charles Joseph A., LL. D. Hei-
 [delberg, Prof.
 Mixter
 1836 Yale George, Mr.
 Modderwell
 '09, '30 W. Pa. W., Mr.
 Moffat
 1830 Jeff. William
 1833 Jeff. Charles S.
 1835 N. J. James C., Mr. Tut., Lafayette
 [Coll. Prof.
 Molloy
 1811 Frank. Joseph M., Mr. '20.
 Monell
 1839 Un. John D.
 Monilaws
 1839 Un. George
 Monroe
 1837 U. N. Y. James
 1840 N. J. John A.

Montague
 1841 Wms. Melzer
 1841 Wms. Enos J.
 Monteith
 1798 Dick. Alexander
 Montfort
 1834 Mia. Joseph G.
 Montgomery
 1797 Dick. Moses
 1807 U. N. C. John C.
 '09, '30 W. Pa. J. G., Mr.
 1824 Jeff. John, Mr. '30.
 1824 Dick. Samuel, Mr.
 1830 Jeff. Daniel S., Mr. '34.
 1832 Frank. T. F., Mr.
 1837 Amb. Alexander
 1838 Jeff. James
 1838 N. J. Thomas C.
 1839 N. J. Harvey F.
 1839 W. Pa. William
 Montieth
 1809 Jeff. Alexander, Mr.
 1813 Jeff. John
 Moody
 '09, '30 W. Pa. Samuel, Mr.
 1823 Jeff. Robert, Mr. '28, M. D.
 1829 Jeff. Samuel, Mr. '36.
 1835 W. Pa. John W., Mr.
 1836 Wash. Martin
 1837 W. Pa. James C., Mr.
 Moore
 1792 Dick. John
 1795 Dick. Andrew
 '09, '30 W. Pa. Henry
 '09, '30 W. Pa. Joseph
 1815 U. N. C. Matthew R.
 1816 U. N. C. Junius A.
 1818 Jeff. Joshua, Mr. '27.
 1820 U. N. C. Bartholomew F.
 1822 U. N. C. Benjamin T.
 1824 U. N. C. Augustus
 1825 U. N. C. James
 1825 Jeff. John, Mr.
 1827 Frank. B. B., Mr.
 1829 Frank. Richard D.
 1831 Frank. Thomas J., Mr.
 1832 Jeff. Clarke
 1835 Mid. James
 1835 Bow. Ashel, Mr.
 1836 W. Pa. Oscar F., Mr.
 1837 Dart. William D.
 1838 Dick. Thomas V., Tutor, Mr.
 1838 Mid. Jonathan F.
 1838 Wash. James D. L. M.
 1839 Harv. James J.
 1839 Mia. William A.
 1840 Jeff. John T.
 1841 Dick. Carson C.
 1841 Yale William H.
 1841 Mia. Samuel W.
 1841 Mia. William H.
 1841 Un. Henry J.
 Morange
 1840 Un. James P.
 More
 1789 Dick. James
 Morehead
 1817 U. N. C. *John M., Mr. '27, Tut., Gov.
 1819 U. N. C. James T. [N. C.
 1834 U. N. C. Abraham F., Tut.
 1835 Mia. Samuel J.

Morehouse

1839 N. J. Richard H.
1839 Un. Charles M.

Moreland

1829 Frank. Isaac N., Mr.

Morgan

1835 Dart. David
1835 Wms. —John J., M. D., Geneva Coll.
1837 Un. William F. [Med. Prof.
1837 Jeff. —M., Mr.
1838 Un. Charles
1840 Un. Lewis H.
1841 Un. Robert C.

Morison

1837 Harv. Horace
1839 Harv. Nathaniel H.

Morland

1838 Dart. William W.

Morrin

1837 Bow. William D.

Morrill

1835 Dart. Samuel
1836 Wat. Otis H.
1837 Wat. Charles

Morris

1823 Dick. John G., Coll. of Pa. D. D.
1832 Mia. Benjamin F.
1836 Harv. Edward J.
1836 N. J. Thomas H.
1837 Yale Myron N., Mr.
1837 Amh. William B.
1838 Un. T. Dwight
1840 Yale De Witt C.

Morrison

1814 U. N. C. James, Mr. '19.
1818 U. N. C. Elam J.
1818 U. N. C. Robert H., D. D. '38, Pres. Da-
1822 U. N. C. Washington [vidson Coll.
1825 U. N. C. Columbus, M. D.
1825 U. N. C. James E.
1828 Mia. John J., Mr. '35.
1831 Jeff. John A.

Morrow

1822 Jeff. James B., Mr. '33.
1831 Mia. Jeremiah
1836 Frank. Hugh

Morse

1832 Bro. Stephen, '35.
1836 Ham. James O.
1837 Yale William B.
1837 Yale George B.
1839 Yale Charles H.
1839 Yale Henry C.

Morton

1824 Frank. John H., Mr.
1831 C. D. C. William
1835 U. N. Y. John B., Mr. '39.
1840 Harv. *||† Marcus, LL. D., Bro. '04 B. A.
1840 Bow. Silas [Mr. and LL. D.

Moseley

1818 U. N. C. William D., Mr. Tut.
1826 Frank. Benjamin T.
1826 Frank. W. R. H., Mr. '35.
1836 Harv. William O.
1836 Yale Samuel
1836 Frank. Thomas H.
1833 Frank. A.
1840 Frank. W.

Moses

1841 Wat. John L.

Moss

1840 Ham.

Motter

1836 N. J. William

Moubray

1840 Un. Jarvis H.

Moultrie

1828 Frank. B. H., Mr.

Mower

1836 Mid. David
1837 Dart. Horace

Mudge

1840 Wes. Thomas H.

Muhlengberg

1835 Jeff. F. A.
1829 Dick. Hiester H., M. D., Penn. Mr.
1840 Dick. Henry A.

Mullegan

1835 Col. William

Mumford

1837 Un. Thomas

Munro

1822 Jeff. Ebenezer

Munson

1835 Un. Owen
1838 Wash. Cyrus

Murdoch

1805 Jeff. —Samuel, Mr., M. D.

Murdock

1817 U. N. C. James
'09, '30 W. Pa. John
1835 N. J. George
1836 Yale Charles E.
1837 Amh. William

Murfree

1801 U. N. C. || William H.
1836 Nash. William L.

Murphey

1799 U. N. C. †Archibald D., Prof.
1821 U. N. C. William D.
1823 U. N. C. Victor M., Mr. '29, M. D.
1840 Amh. Thomas G.

Murphy

1837 Mia. Duncan

Murray

1834 W. Pa. Nicholas, Mr.
1834 Nasb. —Thomas, LL. D., Scotland.
1835 Jeff. John W.
1839 Jeff. Thomas J.

Muse

1841 Nash. William H.

Musgrave

1837 Yale Christopher

Mussey

1835 Harv. John F. H.
1837 Dart. John

Mustard

1825 Jeff. Cornelius H., Mr. '36.

Muzzy

1833 Mid. Clarendon F.
1839 Ham. Addison
1839 H.L.T.I. Lawson

Myer

1838 Rut. Gilbert McP.

Myers

1835 Mid. Allen B., Mr.

Nabb

1815 Dick. George W.

Nabers

1841 Frank. Z.

Nall

1831 Mia. Robert, Mr. '38.

Nash

1836 U. N. C. Henry H.

Naylor

1839 Jeff. James

1841 Mia. Arthur R.

Neal

1802 Dick. —James A., Mr.
'09, '30 W. Pa. S. S., Mr. M. D.

1836 Bow. —John, Mr.

Neale

1829 C. D. C. Rollin H.

Needham

1840 Wes. George F.

Negus

1836 Wes. Charles

Neide

1828 Dick. Joseph C., Mr.

Neil

1834 W. Pa. John, Mr.

Neill

1827 Dick. William V.

Neilson

1827 Nash. Patrick D.

Neisler

1824 Frank. Hugh M., Mr.

Nelden

1835 Un. John H.

Nelms

1839 N. J. Ebenezer

Nelson

1829 Dick. William F.

1834 Mia. James A.

1835 Jeff. C. K.

1836 Wms. George P.

1836 Wms. Thomas

1839 Un. John W.

1840 Ham. Henry A.

1840 U. N. Y. —Robert, Mr.

1841 Mid. —Samuel, L. L. D., B. A. 1813.

Nesbit

'09, '30 W. Pa. W., Mr.

1820 Jeff. William, Mr.

1827 Frank. Hugh W.

1828 U. N. C. James K., M. D.

Netter

1835 Nash. James W.

Neven

1833 Jeff. Daniel E., Mr. '37.

1833 Jeff. Edwin H., Mr. '37.

Nevin

1795 Dick. John

1827 Dick. William M., Mr.

1838 Jeff. Alfred

Nevins

1838 Mid. Sylvester L.

Newbold

1837 N. J. George L.

1838 N. J. William A.

Newell

1835 Harv. Charles S.

1836 W. Pa. Thomas M.

1836 Rut. William A., Mr.

1838 Harv. Jonathan

Newhall

1832 Bro. Thomas B.

1839 Wes. Joshua

Newland

1837 N. J. John

Newman

1838 Un. John, Wes., Mr. '41.

1840 Amh. Samuel

Newton

1811 Frank. Ebenezer, Mr. '20.

1820 Frank. E. L.

1828 Frank. George M.

1830 Jeff. John, Mr. '34.

1835 Harv. Martin S.

1839 Harv. Levi L.

1841 Frank. H.

1841 Frank. J.

1841 Frank. W.

Nichol

1826 Jeff. Thomas

1828 Nash. Josiah

Nichols

1835 Yale. George W., Mr.

1835 Un. James

1836 Harv. John T. G.

1837 Dart. Henry M.

1839 C. D. C. —Joseph D., Mr.

1839 Wms. John

1841 Yale. Effingham H.

Nicholson

1827 U. N. C. ALFRED O. P., Sen. in Cong.

Nickerson

1834 Wat. Charles

1836 Bow. Albert A.

Nightingale

1834 Bro. Crawford

Niles

1838 Dart. George W.

1838 Ham. Rositer

Nims

1836 Un. Allen

Ninde

1840 Wes. George W.

Nisbet

1794 Dick. Alexander, Mr.

1816 Frank. M. C., Mr. '20.

1821 Frank. E. A., Mr.

1831 Frank. James A., Mr.

1839 Frank. T.

Noble

1834 Mid. Calvin D., Mr.

1837 Wms. William H.

1837 Wms. Solomon B., Mr.

1840 U. N. Y. —L. G.

1841 Wash. Henry D.

Nodyne

1841 Un. J. Oakley

Noland

1794 Dick. William

Noll

1837 N. J. Frederick M.

Nooney

1838 Yale. James, Mr., Tut.

Norfleet

1841 U. N. C. Stephen A.

Norman

1841 Frank. W.

Norris

1824 Dick. William B., Mr.

1839 Yale. William H.

1840 Yale. William

1840 Dart. Timothy O.

1840 N. J. James C.

North

1826 U. N. C. Erasmus D., Mr. '31, M. D.

1841 Wes. John W.

Northrop

1841 Yale Birdsey G.

Northrup

1839 Wes. Ashley R.

Norton

1805 Jeff. Charles A.

1835 Wms. Jesse O., Mr.

1839 Un. Charles D.

1840 Amh. Thomas S.

1840 Un. S. Sheldon

Norvell

1841 Nash. Joseph

Norwood

1824 U. N. C. James H., Mr. '32, Tut.

1824 U. N. C. John W.

1826 U. N. C. William, Mr. '32.

Nourse

1823 Jeff. James

1824 Dick. James, Mr.

1825 Jeff. Benjamin F., Mr. '30, M. D.

1835 Jeff. Charles H.

1837 Jeff. Joseph E.

1840 Harv. John C.

Noxon

1838 C. D. C. Robert M.

1838 Un. James

Noyes

1835 Yale Horace S.

1837 Yale John A., Mr.

1840 Yale Daniel P.

1840 Yale Oscar T.

Nutter

1838 Bow. Charles C.

Nyce

1829 Dick. Benjamin M.

Nye

1835 Wes. Elisha B., Mr.

Oakes

1818 U. N. C. Thomas I.

Oakey

1841 Rut. Peter D.

Oakley

1836 Mid. —Peter C., Mr.

1836 N. J. Charles H.

O'Brien

1821 U. N. C. Spencer, Mr. '27.

Ocheltree

1832 Jeff. William D.

Oconomias

1840 N. J. Luke K.

Officer

'09, '30 W. Pa. Patterson

1840 W. Pa. Thomas

Ogden

1813 Dick. Isaac A., Mr.

1822 U. N. C. †Robert N., Mr. '26.

1840 N. J. B. Duplessis

Ogle

'09, '30 W. Pa. Charles, Mr.

1841 Mia. John

Okill

1836 N. J. James J., Mr.

Olden

1840 N. J. William R.

Oldham

1838 W. Pa. Wiley H.

Olds

1836 Mia. Chancey N.

Olin

1834 Wes. —Stephen, D. D., Pres. Macon
[Coll. and Wes. Univ.]

1835 Wms. Abraham B., Mr.

1836 Wms. Job L., Mr.

Oliphant

1825 Jeff. E. P., Mr. '30.

1836 Amh. David S., Mr.

1841 Jeff. John

Oliver

1835 Un. Andrew

1839 Dart. Fitz E.

Olmstead

1838 Mid. Franklin W., Mr.

1838 Mid. Rufus B.

Olmsted

1839 Yale Francis A.

1839 Un. A. Frank

Olney

1831 C.D.C. —Jesse, Mr.

1835 Yale George W.

1840 Mari. George W.

Onderdonck

1839 Rut. Horatio G.

O'Neal

1807 Frank. Joseph

1809 Frank. Henry

O'Neil

1803 Dick. John

1840 Dick. Charles

Orbison

1832 Jeff. William P., Mr. '36.

O'Riley

1835 Nash. Thomas

Orr

1833 Jeff. Robert W.

1836 Jeff. —William, Mr.

1840 W. Pa. William R.

Osborn

1840 Wes. Thomas G.

1838 W. R. Hezekiah W., Mr.

Osborne

1798 U. N. C. Alexander, M. D.

1793 U. N. C. Edward J., Mr. '04.

1802 U. N. C. Adlai L.

1805 U. N. C. Spruce M.

1830 U. N. C. James W., Mr. '39.

1834 Jeff. R.

Osburn

1826 Jeff. Albert C., M. D.

1836 W. R. Chauncy, Mr.

Ostrom

1839 W. R. Velie G.

Otey

1820 U. N. C. James H., Mr. and Tut., D. D.
[Col. '33.]

Otheman

1831 Bro. Edward

Otis

1836 Wms. William B.

1840 Yale Orin

Ottinger

1841 Jeff. William

Ould

1838 C. D. C. Robert, Mr.

Outlaw

1824 U. N. C. David

Overton

1826 Nash. —John, L.L. D.

1828 Nash. William

1840 Nash. John

Oviatt

1835 Yale George A.

Owen

1815 Nash. George W.

1826 Frank. Augustin

1830 Dick. John

1831 U. N. C. Thomas R.

1833 U. N. C. William H., Mr. '38, Tut.

1835 N. J. Joseph, Mr., Tut.

1837 Yale Allen F.

1837 Jeff. Griffith

1839 Jeff. Roger

Packard

1839 Yale Cullen

Paddack

1841 Mia. Alexander

Paddock

1837 Yale Robert H., Mr.

1840 Un. W. H. F.

Page

1816 Dick. John E.

1834 W. R. Benjamin S.

1835 Wat. Stephen B.

1836 Bow. —Jonathan, M. D.

1837 Mid. Henry

1838 Wms. Theophilus

1840 Mid. George

1841 Mari. Erwin

Paige

1838 Wms. Joseph C. J.

Paine

1826 Frank. William H.

1826 Nash. —Robert, Mr.

1829 Frank. Edward C., Mr.

1835 Bow. Sewall

1837 U. N. Y. W. H.

1841 Yale Albert

Paisley

1835 U. N. C. John

Palachè

1835 Col. Alexander

Palfray

1835 Harv. Charles W.

Palmer

1820 U. N. C. Matthew B. D.

1829 Dick. James C.

1833 Mid. —Thomas H., Mr.

1837 Yale Coddington B.

1837 Un. C. H.

1838 Wes. Anthony

1838 Bow. Gideon S.

1838 Frank. B.

1839 Amh. Albert R.

1840 Dart. Henry W.

1841 Wes. Gideon

1841 Wes. Silas W.

Palrich

1837 Jeff. John

Pardee

1838 Un. Theron

1840 Wash. Dwight W.

Paris

1835 Bow. Albert W., Mr.

Parish

1835 Yale Ariel, Mr.

Park

1826 Nash. William

1827 Jeff. James, Mr. '33, Tut.

1837 Ham. —Roswell, Mr., Prof. Univ. Penn.

1839 Wes. Albert F.

Parke

1809 Dick. Samuel

1831 Jeff. Joseph M.

1840 Jeff. N. Grier

Parker

1824 Dick. Andrew, Mr.

1828 Mia. Samuel W., Mr.

1832 U. N. C. John H.

1834 Wat. Carleton

1835 Mid. George W.

1835 Harv. Charles H.

1836 Harv. George S.

1836 Dart. Edward P.

1836 Rut. J. Cortland, Mr.

1836 Rut. John, Mr.

1838 Bow. Ammi L.

1838 Amh. Melzar

1838 Un. Livingston G.

1838 Dart. William T.

1839 Wes. —Samuel, Mr.

1839 Harv. Henry M.

1839 Yale Eliphalet

1839 N. J. Joel

1840 Harv. Hervey I.

1840 Harv. —Theodore, Mr.

1840 N. J. Edward T.

1841 Un. Perry G.

1841 Amh. Samuel J.

Parkhill

1839 N. J. Charles

Parkhurst

1835 Un. Otis

1836 Yale Daniel B.

Parkman

1838 Harv. William P. M.

Parks

1826 Jeff. Hugh, Mr. '31.

1838 Mia. James W.

1839 Mia. William P.

1839 Mia. Robert H.

1839 Harv. Nathaniel A.

Parmale

1839 Ober. Horace M.

Parmaly

1840 H.L.T.I. Levi

Parmelee

1839 Mid. Anson H.

Parmenter

1836 Harv. George E.

Parsons

1835 Amh. Benjamin B.

1837 Yale Lemuel S., Mr.

1837 Mia. George M.

1838 Ober. William L.

1838 Un. S. H. H.

1840 Harv. Charles W.

1840 Yale Lewis

1840 Harv. Charles W.

Partridge

1836 Un. Curtis

1838 Un. James H.

Passamore

1795 Dick. John

Passavant

1840 Jeff. W. A.

Pasteur

1821 U. N. C. Edward G., Mr.

Paterson

- 1835 N. J. Stephen V. R., Mr.
1835 N. J. William, Mr.

Patten

- 1794 Dick. William
1826 Jeff. John
1834 Wes. David, Mr.
1837 Bow. Bryce M., Mr.

Patterson

- 1802 Dick. William
1805 Jeff. James
'09, '30 W. Pa. A. O., Mr.
1816 U. N. C. John, Mr. '20, Tut.
1822 Frank. James C.
1823 Jeff. —?A. O., Mr.
1824 Dick. Matthew B., Mr.
1824 Jeff. John E.
1825 Jeff. Alexander
1826 Jeff. Alfred, Mr. '31.
1829 Dick. John B.
1830 Jeff. James
1831 Jeff. John H.
1832 Jeff. —?Joseph, Mr.
1832 Jeff. James H.
1835 N. J. John C., Mr.
1836 Nash. James C.
1838 N. J. Malcom A.
1838 Nash. Anthony C.
1838 U. N. Y. Stephen, Mr.
1839 W. Pa. D. W.
1840 N. J. J.
1840 Jeff. Robert

Pattison

- 1832 Bro. —Robert E., Mr., Amh. B. A. '26,
[Wat. Pres. and Prof.]

Patton

- 1812 Dick. Robert
1828 Dick. Benjamin, Mr.
1836 U. N. Y. —William, D. D.
1839 Un. William
1839 U. N. Y. W. W.
1839 Jeff. J. H.

Paulk

- 1834 Mid. Charles, Mr.

Paull

- '09, '30 W. Pa. J. P.
1835 W. Pa. James, Mr.
1833 W. Pa. Alfred

Paxton

- 1826 Dick. —William, D. D.

Payne

- 1836 Ham. —Henry, Mr.
1840 Mari. John F.

Payson

- 1840 Dart. Aurin M.

Peabody

- 1835 Amh. William, Mr., Tut.
1836 Dart. Josiah
1839 Harv. Augustus G.
1838 Wms. Charles
1839 Dart. Charles

Peace

- 1839 N. J. Washington

Peachey

- 1790 Dick. Thomas G.

Peacock

- 1841 Dick. B. Gibson

Peale

- 1835 Jeff. E.

Pearce

- 1835 Mia. Jeremiah
1841 C. D. C. T. J.

Pearl

- 1836 Yale Joshua, Mr.

Pearson

- 1823 U. N. C. †Richmond M., Mr.
1835 Un. Jonathan
1841 Yale William
1841 U. N. C. Francis M.
1841 U. N. C. Richmond N.

Pease

- 1833 Wms. David
Peaslee
1836 Dart. Edmund R., Mr. Tut. and Prof.
[Yale, M. D.]

Pechtel

- 1837 Un. Martin

Peck

- 1831 Bro. Francis
1835 Bro. —John M., Mr.
1835 Wes. —George, Mr., Augusta Coll. D.D.
1837 Amh. Joseph
1838 Wes. —Jesse T., Mr.
1838 Un. Elias S.
1838 Yale Whitman
1839 Yale Horace C.

Peckham

- 1832 Bro. Samuel W., Mr.

Peebles

- 1820 Jeff. John, Mr. '28.
1835 Jeff. James

Peet

- 1834 Mid. Lyman B.
1836 Mid. Josiah W., Mr.

Peirce

- 1838 Harv. James R.

Peloubet

- 1835 U. N. Y. Alexander O., Mr.

Pelton

- 1840 Yale Cafe

Pendleton

- 1834 Bro. —William N., Mr., Prof. at —.
1836 Amh. Henry G.
1838 N. J. Elisha B.

Penfield

- 1839 Ober. Homer R.

Pennell

- 1839 Bow. Joseph
1841 Wat. Calvin S.

Pentzer

- 1837 Jeff. John

Percy

- 1837 Nash. Charles

Perdue

- 1840 Frank. W.

Perkins

- 1813 Nash. Constantine
1831 Nash. Joseph W.
1832 Nash. Albert G.
1833 Mid. —William S., Mr.
1834 Bro. David
1835 Amh. George K., Mr.
1837 Mid. —Joseph, Mr.
1837 Wash. Ephraim L.
1839 Bow. Charles J.
1839 Ham. —George R., Mr.
1839 Yale Frederic T.
1840 Yale William
1840 Yale John
1840 Dart. John B.
1840 Amh. Ariel E. P.
1841 H.L.T.I. Nehemiah M.

- Perley
 1837 Bow. Thomas F.
 1840 Bow. Frederick
 Perrin
 1840 Yale Solomon L.
 Perrine
 1838 N. J. Lewis
 Perry
 1831 C.D.C. — *Gideon B.*, Mr.
 1832 Bro. Solomon C., Mr.
 1835 Wat. Thomas H.
 1837 Harv. Amos
 1837 Un. Stewart
 Perryman
 1835 Nash. John D.
 Peter
 1828 Jeff. Thomas B.
 Peters
 1833 Mid. — *Ahsalom*, D. D., A. B. Dart. '16,
 1841 Yale Thomas M. [and Mr.
 Petigru
 1837 Harv. — *James L.*, LL. D.
 Petrie
 1836 N. J. James, Mr.
 Pettibone
 1841 Un. Jay
 Pettigrew
 1836 U. N. C. Charles
 1837 Jeff. Samuel
 Pettingill
 1837 Yale John H., Mr.
 Pettis
 1836 Yale Julian V., Mr.
 Pettit
 1839 Un. John U.
 Peyton
 1841 Mia. R. L. Y.
 Pharr
 1840 U. N. C. Walter W.
 Phelan
 1828 Nash. John D.
 Phelps
 1834 Mid. *James T.*, Mr.
 1835 Mid. *James H.*, Mr.
 1836 Frank. — *James T.*, Mr.
 1836 Un. Joshua
 1837 Harv. Francis
 1838 Un. Addison P.
 1838 Un. Salmon A.
 1839 Wes. James L.
 1839 Wms. Zenas M.
 1840 Mid. Edward J.
 1841 Amh. Theophilus P.
 1841 Un. Charles A.
 Phifer
 1799 U. N. C. John
 Phillips
 1830 U.N.C. — *James*, Mr. and Prof.
 1831 C. D. C. *James W.*
 1836 Harv. Grenville T.
 1836 Wms. *Lebbeus R.*
 1840 Dick. John
 1841 U. N. C. Charles
 1841 U. N. C. Samuel F.
 1841 U. N. Y. John M.
 Phinizey
 1811 Frank. John
 1838 Frank. F.
 1839 Frank. J.
 Phinney
 1838 Wes. Erastus O., Mr., M. D.
 Phipps
 1837 Amh. William
 1838 Dart. Abner J.
 Pickard
 1839 Wes. Humphrey
 1840 Wes. Thomas
 Pickens
 1802 Jeff. Israel, Mr. '15.
 1814 U. N. C. Samuel
 Picket
 1837 Mia. — *John W.*, LL. D.
 1840 N. J. Joseph D.
 Pickett
 1822 U. N. C. † *William D.*
 Picot
 1818 U. N. C. Peter O., Mr. '27.
 Pierce
 1810 Dick. Paul S.
 1829 Frank. *George F.*, Mr.
 1835 Dart. James
 1835 Wat. Benjamin O.
 1837 Un. Ashley
 1838 Amh. Edwin W.
 1838 Mid. — *George E.*, D. D.—Yale, B. A.
 1840 Dart. Maris B. ['16, Pres. W. R.
 1841 Wes. Bradford K.
 Pierpont
 1834 Mid. — *John*, Mr.
 1837 Yale Edwards P., Mr. Tut.
 1840 Harv. John
 Pierson
 1828 Mia. Aaron H.
 1836 Yale William S., Mr.
 1840 N. J. David H.
 1840 N. J. John S.
 1840 Wms. Samuel D.
 1841 Wms. Nathaniel C.
 Pigman
 1836 Jeff. Henderson B.
 Pike
 1836 Bow. Richard, Mr. Tut.
 Pillow
 1827 Nash. Gideon J.
 Pillsbury
 1840 Dart. Josiah W.
 Pinckney
 1841 Wes. Daniel J.
 Pingree
 1840 Dart. Solomon M.
 Pingry
 1836 Dart. John F.
 Pinkard
 1833 Frank. James S. W.
 Pinkerton
 1821 Jeff. John
 1836 W. Pa. William, Mr.
 1841 Yale John M.
 Pinkston
 1812 U. N. C. Johnson, M. D.
 Pinney
 1828 Frank. John B.
 Piper
 '09, '30 W. Pa. James, Mr.
 1815 Dick. Alder
 1838 Dart. Caleb W.
 1838 Bow. Horace
 Pipkin
 1824 U. N. C. Thomas H.

- Pitcher**
1840 N. J. Samuel L.
Pitchford
1831 U. N. C. Thomas I., M. D.
- Pitkin**
1822 Jeff. John
1834 W. R. Stephen H., Mr.
1836 W. R. Calcb J., Mr.
1836 Yale Thomas C.
1840 Amh. Frederic H.
- Pitman**
1833 Dick. Charles W., Mr.
- Pitts**
1837 Rut. Robert, Mr.
- Platt**
1835 Yale William H., Mr.
1835 Wms. James N.
1835 Ham. James A.
1835 Un. James E.
1838 Un. Robert
1840 Un. William K.
1841 Un. Lewis C.
- Plimpton**
1837 Yale Silas F., Mr.
- Plumb**
1840 Wes. David
- Plumer**
1838 N. J. —William S., D. D.
1840 Dart. Horace
1840 Dart. Daniel T.
- Plummer**
1815 U. N. C. Henry L., M. D.
1838 Amh. Thomas
- Poage**
1839 Mari. Josiah B.
- Pogue**
'09, '30 W. Pa. J.
'09, '30 W. Pa. A., Mr.
- Polk**
1809 U. N. C. Thomas G., Mr. '16.
1813 U. N. C. William I., Mr., M. D.
1818 U. N. C. [*James K., Mr. '22.
1822 U. N. C. Lucius I.
1825 U. N. C. Marshall T.
1832 Jeff. David
1837 Nash. Edwin
1838 Yale Samuel W.
1841 U. N. C. Horatio M.
- Pollard**
1835 Un. Isaac
- Pollock**
1823 Jeff. William
1828 Dick. Samuel, M. D., Univ. Penn.
1829 Jeff. A. D., Mr. '35.
- Pomeroy**
1835 Col. George Q.
1835 Amh. Samuel
1835 Ham. Lemuel S., Mr.
1836 Un. Theodore E.
- Pomroy**
1826 Jeff. John, Mr. '31.
- Pond**
1835 Dart. —Enoch, D. D., Bro. B. A. '13,
[and Mr., Prof. Theo. Sem. Bangor.
1838 Bow. Enoch
1840 Bow. Preston
- Pool**
1833 Bro. George F.
- Poole**
1834 Wat. Albert W.
- Poor**
1835 Bow. Henry V., Mr.
1837 Amh. Daniel J.
1837 Amh. Daniel W.
- Pope**
1825 Frank. Henry J.
1825 Frank. Benjamin C.
1828 Nash. William H.
1836 Mia. Charles D.
1838 Nash. William K.
1839 Harv. Augustus R.
1840 Frank. J.
- Popelston**
1825 U. N. C. Samuel
- Porrington**
1839 Wat. David
- Porter**
1809 Jeff. Samuel, Mr.
1825 Jeff. —David, M. D.
1827 Mia. William A.
1830 Jeff. James C.
1831 Jeff. James H., Mr. and Prof.
1833 Nash. Alexander
1834 Wat. Lemuel, Mr.
1835 Mia. Joseph
1835 Nash. George M.
1836 Yale Egid M.
1836 Nash. Robert M.
1836 Wms. James, M. D.
1837 Un. John K.
1837 N. J. Samuel H.
1838 Harv. Emery M.
1838 C. D. C. Oliver
1838 N. J. Abner A.
1839 Wms. William
1839 Wes. Lansing
1839 Yale Charles H.
1839 N. J. Elbert S.
1839 N. J. Theodore M.
1840 Dart. William
1841 Yale William H.
1841 Nash. Alexander J.
- Post**
1835 N. J. William, Mr.
1837 N. J. Jehiel J.
1841 U. N. Y. Edward
- Postlethwaite**
1792 Dick. James
- Poston**
1835 Nash. Richard
1838 Nash. William K.
- Pottenger**
1841 Jeff. John H.
- Potter**
1812 Dick. George L.
1834 Bro. Thomas
1836 Wes. William H., Mr.
1836 Bro. William Henry
1837 N. J. —Pierpont, Mr.
1839 Dart. Lewis
1839 Wms. Merritt F.
1841 Un. Joseph
1841 Un. Henry C.
- Potts**
1838 U. N. Y. —George, D. D.
- Poulson**
1826 Dick. Robert J., Mr.
- Powell**
1814 Dick. Humphrey B.
1831 U. N. C. Lemuel B., Mr. '37, M. D.
1840 Ham. John N.
1841 Yale John D.
1841 Un. Frederick W.

Powers

- 1808 Jeff. —James, D. D.
 1833 Frank. A. B., Mr.
 1835 Amh. Dennis
 1837 Yale Daniel, Mr., Tut.

Pratt

- 1837 Yale Ambrose, Mr.
 1838 Wes. John W.
 1839 Un. David J.
 1840 Yale Frederic A.
 1840 Amh. Francis G.
 1840 Amh. Horace

Preble

- 1840 Bow. William P.

Prentice

- 1841 H.L.T.I. Roswell R.

Prentiss

- 1835 Bow. George L., Mr.

Prescott

- 1839 Mid. Kinne

Pressley

- 1826 Mia. James P., Mr. '36.
 1826 Mia. Ebenezer, Mr. '36.
 1827 Mia. —John T., Mr. Jeff. D. D.
 1834 Mia. —Samuel P., Mr., Frank. Prof.
 1836 Frank. —John S., Mr.
 1838 Jeff. Joseph H.
 1839 Mia. David S.

Preston

- 1799 Dick. John
 1830 W. R. Charles M., Mr. Tut.
 1836 Yale Henry K.
 1837 Ober. James A.
 1839 N. J. Walter
 1839 Amh. James W.

Price

- 1827 Dick. John H., Mr.
 1830 Dick. —William H., Mr.
 1836 Bow. —Thomas, D. D.

Priestly

- 1813 Nash. William
 1832 Jeff. —John D., D. D.

Prince

- 1804 Frank. —William, Mr.
 1827 U. N. C. Thomas M. C.
 1835 Bow. Joseph, Mr.
 1836 Harv. Frederic O., Mr.
 1838 Harv. William H.
 1840 Bow. Newell A.
 1840 Bow. William R.
 1840 U. N. C. Oliver H.

Prindle

- 1836 Yale Charles, Mr.
 1840 Un. —Amos, B. A.
 1841 Mid. —Cyrus, Mr.

Pringle

- 1806 Dick. David
 1808 Dick. Francis
 1808 Dick. James
 1836 U. N. Y. Samuel M., Mr.

Prior

- 1826 Jeff. Azariah, Mr. '36.
 1830 Jeff. Asabel P.

Pritchard

- 1838 Un. Albert L.

Pritchett

- 1836 Amh. Edward C.

Procter

- 1839 Dick. John O.

Proctor

- 1840 Yale Henry M.
 1840 U. N. C. Samuel I.

Proudfit

- 1798 Dick. Robert, Mr., D. D.—Un. Prof.
 1839 Un. Robert

Prudden

- 1835 Yale George P.

Pugh

- 1839 Nash. Alexander F.
 1840 Mia. George E.

Pugsley

- 1840 Wms. Eugene Y.

Purcell

- 1820 U. N. C. Malcolm G.
 1840 U. N. C. Archibald

Purify

- 1840 C. D. C. N. H.

Purinton

- 1835 Bow. George

Purnel

- 1837 Jeff. George W.

Purnell

- 1838 N. J. Thomas R.

Purviance

- 1790 Dick. John
 '09, '30 W. Pa. H., Mr.

Putnam

- 1797 Dick. Edwin, Mr.
 1807 Frank. George
 1837 Yale John P., Mr.
 1838 Dart. Charles I.
 1840 Dart. Edward W.
 1840 Yale —Austin, Mr.

Putney

- 1835 Dart. James M., Mr.

Pyncheon

- 1836 Wms. Joseph C.
 1841 Wash. Thomas R.

Quackenbush

- 1836 Col. Daniel M.
 1838 Wms. John V. P.

Quarterman

- 1840 Frank. J.

Quimby

- 1836 Wat. Ivory

Quincy

- 1834 Bro. —Josiah, Mr.

Quitman

- 1835 N. J. —John A., Mr.

Radford

- 1841 H.L.T.I. Charles J.

Rafferty

- 1835 Yale John, '37.

Ragan

- 1835 Frank. E. L.

Rains

- 1823 U. N. C. John, Mr.

Rainsford

- 1840 Wat. Thomas

Rainy

- 1798 Dick. Rainey

Ralston

- 1805 Jeff. —Samuel, Mr.
 1813 Dick. Robert

- 1831 Jeff. James

- 1838 W. Pa. James G.

Ramage

- 1841 Mari. Charles E.

Ramsay

- 1805 Jeff. —James, Mr., D. D. '24.

Ramsdell
1837 Mid. John

Ramsey
'09, '30 W. Pa. Samuel D.
1810 Dick. John A., Mr. '16.
1811 U. N. C. John A., Mr. '16.
1824 Dick. Matthew V. L.
1827 Jeff. James, Mr. '33.
1833 W. Pa. Benjamin, Mr.
1835 Jeff. Charles
1836 Jeff. William

Rand
1835 U. N. Y. —John W., Mr.
1837 Bow. William W.

Randall
1822 Bro. Samuel, Mr., Tut. Wat.
1836 Bro. Silas B.
1836 Bow. Isaac
1837 Yale William R.

Randell
1838 Rut. Peter G.

Randolph
1814 Dick. Richard R.
1816 Frank. R. H., Mr. '23.
1836 Bro. Thomas L.
1840 Harv. —Richard K., Mr.

Rankin
1809 Jeff. Christopher
'09, '30 W. Pa. William, Mr., M. D.
1836 N. J. Charles W.
1836 Jeff. John C.
1836 Jeff. John H.
1838 W. Pa. Robert C.
1840 Yale Edward E.
1841 W. Pa. John W.

Ranney
1835 Mid. *Darwin H.*
1839 Mid. Joseph A.
1839 Mid. Timothy E.

Ransom
1838 Mid. James W.

Ranson
1829 Jeff. Richard H.

Raum
1823 Jeff. William

Ravenscroft
1823 U. N. C. —*John S.*, D. D., and at William
[and Mary.]

Rawson
1833 Mid. Leonard, Mr., Tut.

Ray
1826 Jeff. *J. D.*, Mr. '31.
1839 Amh. John W.

Raymond
1839 Un. Henry K.
1840 Wes. —*Minor*, Mr.
1841 Yale Henry H.

Rea
1833 Mia. Francis
1838 Mia. George S.

Read
1811 Dick. Thomas M.
1819 U. N. C. Clement C.
1820 U. N. C. Thomas E.
1836 Harv. John H., Mr.
1839 Dart. William
1839 Jeff. John
1841 Wms. Thomas T.

Ready
1834 Nash. —Charles, Mr.

Rebren
1837 Mia. Samuel

Reddington
1839 Un. —Frederic A., B. A.

Redfield
1839 Yale —William C., Mr.
1840 Mid. —Timothy F., Mr. and Dart.

Redin
1838 N. J. Richard W.

Redman
1839 Wat. David A.

Reed
1806 Jeff. John
'09, '30 W. Pa. William, Mr.
'09, '30 W. Pa. Charles M.
'09, '30 W. Pa. R. R., Mr., M. D.
1810 Jeff. John, Mr. '18.
1821 Jeff. Samuel
1827 Jeff. Joseph, Mr. '35.
1829 Jeff. William, Mr. '33.
1829 Nash. John
1830 Dick. —John, Mr., LL. D., Wash. Prof.
1835 Dart. Charles, Mr.
1835 Un. Edward A.
1835 Un. Villeroy, D.
1836 W. Pa. John M.
1837 Amh. William B.
1839 U. N. Y. J. Morrison
1840 Jeff. W. H.
1841 Dick. John H.

Reese
1834 Frank. Augustus
1839 N. J. William M.

Reeve
1836 Un. Nathan S.
1836 N. J. William B., Mr.

Reeves
1837 N. J. Samuel J.

Reichell
1811 U. N. C. —*Charles G.*, D. D.

Reid
1795 Dick. George, Mr.
1832 Frank. John R.
1835 Nash. John
1836 Un. Archibald
1838 Jeff. David
1839 Jeff. James C.

Reily
1829 Mia. James, Mr. '36.

Reinhart
1837 N. J. Edward H.

Rembert
1824 Frank. —*James*, Mr.

Remsen
1835 N. J. William, Mr.
1839 Wash. Simeon H.

Rench
1823 Jeff. Samuel

Rencher
1822 U. N. C. ||*Abraham*, Mr. '31.

Renouf
1838 Harv. Edward A.

Renwick
1836 Col. James

Reynolds
1792 Dick. Samuel
1823 Jeff. John
1825 Frank. Reuben Y., Mr. '29.
1825 Dick. John C., Mr.
1826 Frank. William H., Mr.
1826 Mia. James

1828 Jeff. —?John, Mr.
 1832 Jeff. William, Mr.
 1834 Jeff. John V., Mr. '38.
 1835 Jeff. Hugh W.
 1835 Un. Alexander G.
 1835 Col. —James N., Mr.
 1836 Rut. Theodore A., Mr.
 1838 Mia. John P.
 1839 Mjd. Werden
 1841 Wes. George G.

Rhea

1802 Jeff. John
 1811 U.N.C. —Andrew, Mr. and at Phil.
 1817 Jeff. John, Mr., D. D. '38.

Rhees

1837 N. J. —Morgan J., Mr.

Rhoades

1833 Bro. Benjamin H.

Rhodes

1838 Dick. Joseph C., Mr.
 1839 Ham. Charles

Ribeiro

1838 Yale Charles F., M. D., Mr.

Rice

1826 Frank. H. W.
 1834 Wes. Gardner, Mr.
 1836 Harv. George W.
 1837 Harv. Charles W.
 1837 Wes. Willard M., Mr., Tut.
 1837 Amh. Daniel
 1833 N. J. John H.
 1839 Yale Richard E.
 1839 N. J. Charles S.
 1839 Amh. Thomas O.
 1840 Un. Alfred

Rich

1838 Yale Charles, Mr.

Richards

1835 Dart. Cyrus S., Mr.
 1835 Un. Benjamin
 1836 Dart. Jonas D., Mr.
 1836 Wms. Zalmon, Mr.
 1839 Un. Charles R.
 1839 Ham. —James, Mr.
 1840 Yale George
 1840 Un. George
 1840 H.L.T.I. William C.
 1841 Jeff. William R.
 1841 Un. Charles

Richardson

1835 Mid. Merrill, Mr.
 1836 Harv. Daniel S.
 1836 Amh. Nathaniel, Mr.
 1837 Harv. James
 1837 Dart. Amos
 1837 Ham. Willard
 1839 Bow. Henry L.
 1840 Bow. Joseph C.
 1841 H.L.T.I. R. M.

Richley

1836 Wes. —Matthew, Mr.

Richman

1839 N. J. Elias R.

Richmond

1840 Wash. John B.

Ricker

1839 Wat. Joseph

Ricketson

1835 Harv. Joseph, Mr.

Ricks

1823 U. N. C. Benjamin S.

Riddle

1812 Dick. James D.
 1823 Jeff. David H., Mr. '29.
 1825 U. N. C. Thomas
 1832 Jeff. Joseph, Mr. '36.
 1837 N. J. William

Ridgley

1797 Dick. ||HENRY M., Sen. in Cong.
 1834 Mia. —Greenbury W., Mr.

Ridgway

1838 N. J. Charles D.

Ridley

1824 U. N. C. †Bromfield L., Mr.
 1827 U. N. C. Robert A. T., Mr.

Rigdon

1838 Mia. Francis D.

Riggs

1803 Jeff. Cyrus, Mr. '25.
 1834 Jeff. Steven R., Mr.
 1835 Jeff. Cyrus C.
 1837 Wash. John

Riker

1835 Col. John K.

Riley

1835 Jeff. W. H.

Ring

1826 Nash. —Levi D., Mr.

Ripley

1835 Dart. Charles
 1840 N. J. Fitz H.
 1840 Un. Erastus

Risque

1826 U. N. C. Ferdinand

Ritchey

1838 N. J. Robert T.

Ritchie

1825 Jeff. David
 1828 Dick. Edward
 1829 Jeff. David
 1835 Harv. James, Mr.

Riter

1829 Jeff. —George, M. D.

Rittenhouse

1839 Jeff. John H.

Robards

1835 U. N. C. Horace L., Mr. '39.

Robb

1837 Nash. Alfred
 1841 Nash. Edward C.

Robbins

1835 Bro. —ASHER, LL. D., Sen. in Cong.
 1835 Bow. Augustus C., Mr. [Yale '82.
 1838 Harv. —Thomas, D. D., Yale '96 and
 [Mr. and at Wms.

1839 Amh. Alden B.
 1840 Wes. Chandler
 1840 Wms. Thomas

Roberts

1820 Jeff. William S., Mr. '28.
 1823 Frank. William G.
 1836 Wat. Hall
 1837 W. Pa. Lewis, Mr.
 1838 Dart. Amasa
 1838 Wash. Daniel L.
 1838 U. N. C. John I., Mr. and Prof.
 1839 Mia. —Samuel, Mr., North Wales,
 1839 Un. Dewitt C.

Robertson

1831 Frank. L. B.
 1834 Mia. William W., Mr.

1837 Un. Gilbert
 1839 Un. Peter C.
Robeson
 1835 Harv. William R., Mr.
 1837 Yale Abel B.
Robie
 1840 Bow. Edward
Robinson
 1810 U.N.C. —John, Mr., D. D., '29.
 1831 Frank. Todd, Mr.
 1831 Nash. Anson N.
 1832 Nash. Marius R.
 1834 Bro. Luther
 1835 Yale Abraham H., M. D. Dart.
 1836 N. J. —Horace N., Mr.
 1836 Un. Albert D.
 1836 Amh. Stewart
 1837 W. Pa. David
 1837 Un. Nelson
 1838 Dart. —Isaac, Mr.
 1839 Mid. Moses
 1839 Ober. Munson, S.
 1840 Wms. Robert C.
 1841 Yale William E.
 1841 Wes. David P.
Robison
 1841 Jeff. William M.
Roby
 1840 Harv. Ephraim C.
Rockwell
 1832 Frank. —?William S., Mr.
 1834 Mid. Orson, Mr.
 1837 Amh. Joel E.
Rockwood
 1836 Amh. Samuel L., Mr.
 1837 Dart. Joseph M.
 1839 Dart. Lubin
Rodgers
 1821 Jeff. Levin
 1837 N. J. John M.
 1838 N. J. William H. L.
 1840 N. J. W. Pinkney
Rodman
 1836 U. N. C. William B.
 1838 Yale. William W.
Roe
 1839 Dick. William F.
 1841 Rut. Joseph G.
Rogers
 1835 Mia. William S.
 1835 Mia. William H.
 1837 Yale —James, M. D.
 1837 Un. Henry B.
 1838 Wat. Nathaniel G.
 1839 Harv. Edmund L.
 1840 Un. Ambrose S.
 1840 Wms. Samuel D.
Roland
 1813 Jeff. James
Rollins
 1837 Dart. John R.
Rollo
 1837 Wms. Eber M.
Rolston
 1839 Wes. John H.
Romondt
 1841 Rut. C. R.
Roney
 1823 Jeff. Moses, Mr. '29.
Root
 1839 Amh. Henry

Roper
 1833 Wes. John, Mr.
Rosa
 1839 Un. William V. V.
Rosamond
 1833 Mia. James
Rose
 1820 U. N. C. Charles G.
 1835 U. N. C. William A.
 1839 Wms. Levi
Rosebrough
 1832 U. N. C. Rufus M.
Rosenkrans
 1837 Amh. Cyrus R.
 1839 Un. Joseph
Ross
 1793 Dick. Charles
 1828 Dick. Barker J.
 1836 Mia. Andrew
 1839 Un. Andrew
 1840 Jeff. Robert A.
Rosseel
 1839 Amh. Joseph A.
Rosser
 1838 Wes. Leonidas, Mr.
Rotch
 1838 Harv. Benjamin S.
 1838 Harv. William J.
Rothroch
 1838 Jeff. William
Roulhack
 1812 U. N. C. Joseph B. G.
 1813 U. N. C. John
Round
 1833 Wes. George H., Mr.
Rounds
 1833 Wes. —Nelson, Mr.
Rounsaville
 1808 U. N. C. Benjamin D., Mr.
Rouse
 1839 W. R. Birdsey W.
 1840 Rut. John S.
Rowan
 1839 N. J. Edward S.
Rowe
 1838 Bow. David S.
 1840 Dart. Elihu T.
Rowell
 1837 Amh. George B.
Rowland
 1828 Jeff. —?James, Mr.
 1836 Yale William S.
Rowley
 1837 Un. Simon A.
 1837 Un. Levi
 1838 Un. Robert S.
Royall
 1830 U. N. C. William
Roy
 1839 Wms. Lucian
Rucks
 1840 Nash. Arthur S.
Ruffin
 1819 U. N. C. James H., Mr. '23.
 1830 U. N. C. William K.
 1834 U.N.C. —Thomas C., LL. D., N. J. '05
 1835 U. N. C. Samuel H. [B. A.
 1841 U. N. C. Thomas
Ruffner
 1838 N. J. —Henry, D. D.

Rugg
1836 Un. Augustus K.
Ruggles
1836 Harv. John
1838 Mid. George F.
1840 Yale Charles J.
Rumsey
1839 Yale Daniel L.
Rundle
1837 Un. Samuel A.
Russel
1827 Jeff. — *Andrew K.*, Mr.
1834 W. Pa. Samuel, Mr.
1835 Jeff. C. W.
1837 Mia. Moses
Russell
1806 Dick. *Andrew K.*
'09, '30 W. Pa. A. L., Mr.
1837 Harv. Charles T.
1837 Yale William
1838 Ober. William P.
1838 C. D. C. Daniel R., Mr.
1840 Harv. William G.
1840 Amh. Thomas S.
1840 Un. Luther
Rust
1841 Wes. Richard S.
Rutherford
1804 Frank. Robert
1807 Frank. Williams
1823 Frank. John G., Mr.
1823 Jeff. *Robert*
1827 Frank. John
1830 Jeff. *Francis*
1831 Frank. Samuel, Mr.
Rutledge
1832 Nash. — *Henry A.*, Mr.
1835 Harv. Thomas P.
Ryan
1839 Mia. Michael C.
Ryerson
1839 Rut. Abraham G.
1840 N. J. Thomas
Ryland
1826 C. D. C. Robert, Mr.
Ryors
1835 Jeff. A., Mr., Prof.
Sa
1841 Yale Pompey A. de
Sabine
1834 Mid. Seth
1836 Yale Joseph F.
Sacia
1835 Un. Josiah S.
Sackett
1838 Mia. Milton
Saffold
1831 Frank. Joseph B.
Safford
1835 Dart. Nathaniel F.
1839 Mid. Myron W.
1840 Frank. T.
Sage
1839 Wes. Dennis
Sales
1835 Harv. — *Francis*, Mr.
Salter
1840 U. N. Y. William
Sampson
1816 U. N. C. James
1840 Bow. Luther

Samson
1836 Mid. *Ashel*, Mr.
1837 Mid. Amos J.
Sanborn
1840 Amh. Pliny F.
Sand
1839 Un. Jacob
Sanders
1824 U. N. C. David M., Mr.
1838 Un. James B.
1839 Mia. Richardson C.
1840 C. D. C. J. R.
Sanderson
1789 Dick. Alexander
1839 Amh. John P.
Sanford
1838 Frank. S.
1839 Yale Julius E.
1841 Wes. Caleb S.
Sanger
1840 Harv. George P.
Sankey
1823 Frank. Richard T., Mr.
1825 Frank. John, Mr. '29.
Sargent
1834 Wat. Sylvanus G., Mr.
1836 Wat. George A.
1839 Jeff. Fitzwilliam
1840 Dart. J. Everett
1841 Yale Henry
Sartwell
1840 Dart. William L.
Satterlee
1830 Frank. — *John M.*, Mr.
Saunders
1821 U. N. C. Joseph H., Mr. Tut.
1822 U. N. C. Marion
1827 U. N. C. Reuben T.
1828 Nash. — *David M.*, Mr.
1830 Nash. William R.
1833 Frank. Henry, Mr.
1836 U. N. C. James
Savage
1830 Nash. Charles L.
1837 Bow. Charles A.
1840 H.L.T.I. Edward
1841 Wes. Isaac A.
Sawyer
1823 U. N. C. Matthias E.
1833 U. N. C. Julian E., Mr.
1833 Mia. *James F.*, Mr. '38.
1838 Bow. Nathaniel L.
1838 N. J. Robert W.
1839 Dart. George S.
1839 W. R. Silas
1841 Yale William T.
Saxe
1838 Wes. *Alfred*, Mr.
1839 Mid. John G.
Saxton
1835 U. N. Y. Joseph A., Mr.
1839 Un. Isaac A.
Saye
1834 Frank. *James H.*
1841 Jeff. Henry E.
Sayer
1837 Mia. William E.
Sayre
1840 N. J. P. Tucker
Sayres
1833 Mid. Ezekiel S.
1836 Wash. George

Scamman
 1837 Bow. John Q. A.
Scammel
 1837 Dart. Lucius L.
 Scarborough
 1837 Yale William S., Mr.
Scates
 1838 Harv. Charles W.
Schank
 1840 N. J. J. S.
Schenck
 1827 Mia. Robert C., Mr.
 1835 Rut. William C., Mr.
 1837 Yale George, Mr.
 1837 N. J. Edward T.
 1837 Rut. Martin L., Mr.
 1838 N. J. William S.
Schermerhorn
 1836 Un. John W.
 1840 Un. Bernard F.
Schley
 1836 N. J. James M.
Schmucker
 1840 W. Pa. S. M. G.
Schnabel
 1840 N. J. Ellis B.
Schoolfield
 1832 C. D. C. John H.
 1838 C. D. C. Joseph N., Mr.
Schoonmaker
 1831 Dick. —Jacob, D. D.
 1839 Un. Martin V.
Schory
 1840 N. J. Peter D.
Schott
 1841 Yale Guido B.
Schultz
 1839 Rut. John L.
Schuyler
 1835 Rut. Philip A., Mr.
Scobey
 1839 Dart. David C.
Scofield
 1840 Ham. Glenni W.
Scott
 1789 Dick. James
 1804 Jeff. Abraham
 1805 Jeff. James
 1806 Jeff. James, Mr. '23.
 1806 Dick. —Thomas, D. D.
 '09, '30 W. Pa. J. W., Mr., Prof. Mia.
 1810 Frank. Robert
 1814 U. N. C. Thomas B.
 1821 Frank. A. W.
 1823 Frank. James
 1823 Jeff. Josiah
 1827 Jeff. John W., Mr. '33.
 1829 Frank. Thomas F., Mr.
 1833 Jeff. James L.
 1834 Jeff. James D., Mr. '38.
 1836 Bro. Jacob R.
 1836 N. J. —James, Mr.
 1836 U. N. C. Lawrence W.
 1837 Jeff. Wilson
 1837 Un. Charles I.
 1840 Wes. —Levi, Mr.
 1841 Jeff. W. M.
 1841 Jeff. John A.
 1841 Mia. John J.
 1841 U. N. Y. George

Scouller
 1839 Dick. James
 1841 Jeff. T. Y.
Scovell
 1836 Yale Thomas P.
Scribner
 1836 Rut. —John M., B. A. Un.
 1840 N. J. W.
 1840 N. J. C.
Scriven
 1824 Frank. James O.
Scroggs
 1809 Jeff. Joseph
Scudder
 1838 N. J. Amos
 1839 N. J. Alexander M.
 1840 U. N. Y. H. M.
Seager
 1836 Wes. Schuyler M.
Seales
 1823 U. N. C. Alfred M., Mr.
Seaman
 1838 N. J. Leonard W.
 1841 U. N. Y. Samuel A.
Seargent
 1826 Dick. —[JOHN, LL. D., N. J. B. A. '95.
Searle
 1835 Un. Richard T.
Seaton
 1837 Harv. Joseph G.
Seawell
 1825 U. N. C. William, Mr. '32.
Sears
 1838 Un. Rasselas L.
 1840 H. L. T. I. Rufus
 1841 Wes. Clinton W.
Sedgwick
 1840 Ober. Samuel
 1841 Wms. James
See
 1841 Rut. John L.
Seeley
 1835 Yale John E., Mr.
 1837 Wes. Richard S.
 1839 H. L. T. I. John T.
 1839 U. N. Y. Raymond H.
 1841 Un. Abraham T.
Seelye
 1839 Un. Edward E.
Selden
 1836 Mid. Calvin, Mr.
 1837 Un. William A.
Selfridge
 1837 Yale William W.
Selkirk
 1840 Wash. Edward
Sellers
 1840 U. N. C. Duncan
Sellers
 1835 Mia. William
Selmser
 1839 Un. Henry M.
Semmes
 1828 Frank. A. G., Mr.
 1830 Frank. Albert G.
Semple
 1787 Dick. Steel, Mr.
 1826 Frank. A. R.
 1837 Jeff. Philo M.

Settle
1840 Rut. Jacob M.
Sewall
1836 Bow. David B., Mr.
1837 Bow. Rufus K.
1837 Bow. —Charles C., Mr.
1839 Ham. William B.
1840 Un. Lyman
Seward
1836 Un. Alexander
1838 Yale Edwin D.
Seymour
1833 Mid. Ephraim S.
1835 Yale John F., Mr.
1836 Col. Charles
1836 Un. William T.
1837 Yale John W., Mr.
1838 Amh. Henry
1841 Wash. Charles N.
Shackford
1835 Harv. William H., Mr.
1835 Harv. Charles C.
Shackleford
1837 Un. John
Shadden
1831 Jeff. Samuel S., Mr. '36.
Shaffer
1840 Wes. Chauncey
1840 W. Pa. John E.
Shannon
1839 Jeff. Owen E.
Sharon
1803 Dick. James
1830 Jeff. James C., Mr. '34.
Sharp
1815 Dick. William M., M. D., Univ. Penn.
1820 Jeff. Alexander
1838 Frank. J.
1833 W. R. Elias C.
1839 Nash. John C. C.
1839 Amh. James C.
Sharpe
1839 U. N. C. John P.
Sharretts
1825 Dick. Nicholas G., Mr.
Shattuck
1840 Dart. Cortland W.
Shaw
1821 U. N. C. William A., Mr. '31, M. D.
1828 Nash. Henry B.
1834 Frank. —Joseph B., Mr.
1834 W. R. James
1835 Wat. —Moses, M. D., Bow. Mr.
1837 Dart. Benjamin F.
1838 U. N. C. Colin, Mr.
1840 Harv. Joseph C.
1840 U. N. Y. —Montgomery R., Mr.
Sheafe
1835 Dart. Nathaniel T.
1839 Harv. Charles C.
Shearer
1836 Jeff. F.
1840 Un. Sylvester B.
Shearman
1841 Un. Ebenezer B.
Shedd
1839 Dart. George
Sheets
1839 W. Pa. Joseph
Sheffey
1835 Yale Hugh W.

Sheffield
1837 U. N. Y. John, Mr.
Sheldon
1835 Wms. George
1837 Yale William H.
1837 Mid. Henry A., Mr.
1837 Mid. —Lorenzo, Mr.
1839 Mid. Luther H.
1840 Wms. Garwood, T.
Shellabarger
1841 Mia. Samuel
Shellady
1822 Jeff. Garland
Shelton
1832 Nash. David
1836 N. J. John D.
1840 Yale Charles S.
Shepard
1827 U. N. C. Charles B., Mr.
1829 U. N. C. Richard M.
1834 U. N. C. James B., Mr. '38.
1836 Bro. Stephen O.
1836 Bro. Thomas P.
1836 Dart. George F.
1836 Dart. —Charles U., M. D.
1836 Wash. Daniel
1838 Wat. Albert
1838 Mid. Jonathan A., Mr.
Shepherd
1830 Mia. Isaac N.
1831 Nash. Richard
1839 C. D. C. Thomas J.
1840 Un. Daniel B.
1841 U. N. C. Jesse
Shepley
1837 Bow. John R.
Sheppard
1835 Mia. Henry B.
Sherman
1835 Yale Charles S.
1836 Yale Frederick R., Mr.
1836 Ham. Francis W.
1838 Mid. Samuel S., Mr.
1839 Yale George
1840 Mid. Ezra W.
Sherrill
1827 Frank. David L.
Sherrerd
1838 N. J. Samuel
1839 N. J. John B.
Sherwood
1836 U. N. Y. W. B.
1838 Un. Thomas B.
1839 Yale John
1839 Yale John D.
1840 Ham. Joseph S.
Shields
1827 Nash. Ebenezer J.
1838 Frank. P.
Shipley
1837 Amh. Samuel H.
Shipman
1839 U. N. Y. George E.
Shipp
'09, '30 W. Pa. Edward, Mr.
1840 U. N. C. Albert M.
1840 U. N. C. William M.
Shippen
1790 Dick. John
1808 Dick. Henry, Mr.
1839 N. J. Henry

Shoemaker

1840 Yale Lazarus D.
1841 Jeff. William L.

Shorter

1837 Frank. J.
Shotwell

1840 H.L.T.I. Samuel W.
Shouse

1835 Rut. John, Mr.

Shumway

1839 Mid. —Edward S.
1840 Un. Horatio D.

Shurtleff

1831 Bro. —Nathaniel B., Mr., Harv. B. A.
['31, and Mr. and M. D.

Shute

1840 Dart. Henry A.

Sickles

1824 Jeff. William, Mr. '30.

Sikes

1841 Un. Lewis E.

Sill

1838 Yale George W., Mr.
1839 Yale Richard

Silliman

1837 Yale Benjamin, Mr.

Silsbee

1838 Bow. Samuel

Silver

1835 Un. Silas B.

Simeson

1817 U. N. C. James

Simmons

1833 Bro. Peres
1841 Mid. James

Simpson

'09, '30 W. Pa. E., Mr.
1828 Mia. James, Mr. '35.
1832 Bro. John K., Mr.
1834 Bro. Daniel P.
1841 Wes. —Matthew, D. D.

Sims

1823 Frank. James S., Mr.
1824 U. N. C. Edward D., Mr. Tut.
1825 Frank. Ferdinand
1825 U. N. C. William D.
1836 Jeff. —Hiram Mr. and at Jeff. Mi.
1837 Un. Richard S.
1840 Dick. John M.

Sinclair

1788 Dick. Matthew
1813 Nash. —William, B. A.

Singletary

1835 W. R. John C., Mr.

Skinner

1833 Mid. Mark
1840 U. N. Y. Thomas H.

Slade

1820 U. N. C. Thomas B., Mr.
1822 U. N. C. James B., M. D.
1831 Frank. —?Thomas B., Mr.
1836 Mid. William

Slafter

1840 Dart. Edmund F.

Slagle

1840 W. Pa. Christian W.

Slaughter

1827 U. N. C. ||Lewis B., Mr.

Slauson

1837 Un. Hiram

Slaymaker

1808 Dick. Jasper
1829 Dick. James A.
1832 W. Pa. J. F.
1838 Dick. Amos, Mr.

Sloan

1830 Jeff. James, Mr. '34.
1836 Dart. David S.
1841 Jeff. Robert R.

Small

1840 Un. James E.

Smallwood

1825 C. D. C. William A., Mr. '35.

Smart

1822 Jeff. John
1833 Jeff. James P., Mr. '38.
1836 Wat. Moses M.

Smead

1839 Un. Morgan J.

Smiley

1833 Nash. Thomas T.
1833 C.D.C. —Thomas J., Mr.

Smith

1790 Dick. Robert
1790 Dick. Austin
1793 Dick. James
1806 Dick. John, Mr. and Tut. N. J.
1808 Jeff. James
'09, '30 W. Pa. Frederick, Mr.
'09, '30 W. Pa. J. T., Mr.
'09, '30 W. Pa. W. D., Mr.
'09, '30 W. Pa. Joseph
1810 Dick. Thomas B.
1815 Jeff. Joseph, Mr. '35.
1816 Dick. James
1819 Jeff. William, Mr.
1820 U. N. C. Richard I.
1821 U. N. C. Samuel I.
1823 Dick. Digby D. B., Mr.
1824 Dick. Samuel, Mr.
1824 U. N. C. William R.
1825 Jeff. James
1825 Jeff. Thomas S.
1826 U. N. C. John C.
1829 Jeff. Alexander
1829 U. N. C. Franklin L.
1831 U. N. C. Archibald A. T., Mr. '38.
1832 U. N. C. Richard H.
1833 Bro. —Eli B., Mr.
1833 Jeff. Hamilton
1833 Mid. William L. G.
1834 U.N.C. —Samuel, Mr.
1834 Mid. Asa B.
1834 Mia. —Luther, Mr.
1835 Dart. James
1835 Yale Edward W., Mr.
1835 Yale Henry, Mr.
1835 Yale John C.
1835 W. Pa. James M., Mr.
1835 W. Pa. John M., Mr.
1835 Mia. Edmund
1835 Mia. John A.
1835 Amh. George P.
1835 Un. Jasper
1835 Un. Joseph W.
1835 Un. James
1835 Frank. William G.
1835 U. N. C. James C., Mr. '39 M. D.
1835 Un. Charles C.
1836 Wat. William
1836 Dart. John B.
1836 Bro. Henry
1836 Yale Ebenezer C.
1836 Wash. Charles H.

1836 Mia. Samuel M.
 1836 Mia. Windsor A.
 1836 Un. Reuben L.
 1836 U. N. Y. S. Trowbridge, Mr.
 1836 U. N. Y. J.
 1837 Wes. Henry W.
 1837 N. J. E. Jaquelin
 1837 N. J. J. L.
 1837 N. J. Jonathan B. T.
 1837 Yale Azariah, Mr., M. D.
 1837 Jeff. James
 1837 Nash. Lemuel
 1837 Mia. Robert C.
 1837 Un. William
 1837 Un. Edward S.
 1837 Un. Samuel G.
 1837 Ham. Jared M.
 1838 Bow. Joseph C.
 1838 Mid. Horace A.
 1838 Mid. John C., Mr.
 1838 N. J. John J.
 1838 N. J. William A.
 1838 Harv. Amos
 1838 Nash. Charles G.
 1838 Amh. Charles F.
 1838 U. N. Y. Sandford S., Mr.
 1838 Ober. James L.
 1839 Bow. Samuel E.
 1839 Mid. James H.
 1839 Yale Hamilton L.
 1839 Yale Levi W.
 1839 Jeff. P. C.
 1839 Mia. L. Orestes
 1839 U. N. Y. A. Fitzalan
 1839 U. N. Y. —? Jackson, Mr.
 1840 Dart. William B.
 1840 Dart. Horace S.
 1840 Bow. Thomas
 1840 Yale James
 1840 Yale Joseph F.
 1840 W. Pa. John A.
 1840 Dick. Abraham H.
 1840 Harv. Sabin
 1840 Mia. Richard H.
 1840 Mia. James J.
 1840 Amh. Jacob O.
 1840 Un. W. R.
 1840 Ober. Samuel D.
 1841 Rut. N. Evert
 1841 Yale James M.
 1841 Nash. Joseph V.
 1841 Nash. J. Hugh
 1841 Amh. Charles
 1841 Un. Cyrus

Smoot

1835 C. D. C. Samuel C., Mr.
 1838 C. D. C. Charles H., Mr.

Smyser

1827 Dick. Daniel M., Mr.

Smyth

1829 Frank. William W.
 1830 Frank. James M., Mr.

Smythe

1839 N. J. William M'K.

Snead

1839 Harv. Thomas

Snedén

1833 Un. Hudson

Sneed

1799 U. N. C. William M.
 1804 U. N. C. James, M. D.
 1815 U. N. C. Stephen K.
 1824 U. N. C. Samuel F.

Snell

1840 Amh. William
 Snodgrass
 1828 Jeff. James S.
 '09, '30 W. Pa. W., Mr., D. D.

Snow

1835 Yale Aaron, Mr.
 1838 Mia. Henry

Snowden

1790 Dick. —Nathaniel R., Mr., N. J. '87 and [Mr.]

Snyder

1814 Dick. Jacob
 1836 Un. Peter
 1838 Jeff. Henry
 1840 Un. Frederic

Sohier

1840 Harv. William

Solace

1839 Mid. Calvin T.

Somervell

1813 Dick. James

Sophocles

1837 Yale —Evangelus A., Mr.

Sorsby

1832 U. N. C. Stephen S.

Soule

1827 Nash. —Joshua, D. D.
 1838 Wes. B. Franklin, Mr.

Southall

1837 Yale Frank

Southard

1836 N. J. Henry L., Mr.
 1836 N. J. Samuel L.
 1839 Yale Sylvester

Souther

1838 Dart. Thomas

Southgate

1835 Bow. Frederick

Southworth

1834 Mid. —Isaac, M. D.
 1835 Mid. —William S., M. D.
 1838 Amh. George W.
 1840 Dart. Alden

Spaight

1815 U. N. C. ||Richard D.
 1820 U. N. C. Charles G.

Spalding

1833 W. R. Henry H.

Spare

1828 Amh. John

Sparks

1837 Yale William A.
 1837 Wms. Comfort
 1841 U. N. Y. Jared

Sparrow

1827 Mia. —William, Mr.
 1836 Mia. —William, D. D.

Spaulding

1835 Mid. —Reuben, Mr. and Dart.
 1835 Mid. —Azel, Mr.

1839 Mari. William S.

1839 Amh. Samuel T.

1840 Harv. Benjamin A.

1841 Rut. Cyril

Spayd

1829 Dick. John C., M. D. Univ. Penn.

Spear

1788 Dick. William, Mr.
 '09, '30 W. Pa. James, Mr., M. D.

1831 U. N. C. *William W.*, Mr. '38.
 1839 Frank. A.
 Sp eer
 1834 Jeff. Thomas L., Mr. '39.
 Spelman
 1836 Harv. Israel M.
 Spence
 1835 Mia. William B.
 1835 N. J. George P.
 Spencer
 1827 Dick. Matthew
 1835 Yale Gustavus
 1836 Un. Thomas
 1837 Yale George T.
 1837 Yale Joseph A.
 1837 Dart. Loren
 1838 Wes. Elihu
 Spillman
 1822 Jeff. *Benjamin*
 Spivey
 1830 U. N. C. *Aaron J.*
 Sphon
 1824 Dick. Paris, Mr.
 Spoerin
 1814 Dick. Charles F.
 Spofford
 1839 Amh. Richard C.
 1840 Amh. Henry M.
 Spooner
 1835 Harv. Allen C.
 1839 Mid. Erastus C.
 Spottswood
 1841 Dick. William L.
 Sprague
 1840 Amh. Elisha R.
 Sprail
 1840 U. N. C. Thomas H.
 Sprigg
 1795 Dick. William
 Springs
 1798 U. N. C. Adam
 Squier
 1838 Mid. Ebenezer H., Mr.
 Squires
 1832 Jeff. Norman
 Staats
 1836 Rut. John A., Mr.
 Stacy
 1837 Yale John
 Stafford
 1821 U. N. C. *James*
 Stallengs
 1833 U. N. C. Josiah
 Stamps
 1836 U. N. C. Thomas
 1836 U. N. C. William, M. D.
 Stanbury
 1837 Mia. William
 Stanley
 1836 Yale Theodore, Mr.
 Stansbury
 '09, '30 W. Pa. H., Mr.
 1840 N. J. Charles F.
 Stanton
 1833 C. D. C. Frederick P.
 Stanyan
 1840 Dart. John E.
 Staples
 1834 Mid. *Oliver H.*

Starke
 1820 U. N. C. John M.
 Starkweather
 1841 Amh. Frederick M.
 Starnes
 1831 Frank. Ebenezer, Mr.
 Starr
 1834 Mid. William H., Mr.
 Start
 1840 Wat. Wilder B.
 Stayman
 1841 Dick. John K.
 Stead
 1839 U. N. Y. Benjamin F.
 Stearns
 1836 Amh. Jesse G. D., Mr., Tut.
 1837 Yale Charles W., M. D., Phil.
 1838 Harv. Elijah W.
 1840 Wat. Oakman S.
 1840 Dart. Josiah H.
 Stebbins
 1840 Un. James
 Stedman
 1830 U. N. C. Elisha, M. D.
 1830 U. N. C. John M.
 1832 U. N. C. *James C.*
 Steele
 1793 Dick. William, Mr.
 1793 Dick. John, Mr.
 1793 Dick. Andrew
 1832 Mia. John C.
 1836 Jeff. Francis S.
 1837 Rut. William H., Mr.
 1840 Mia. Joseph D.
 1840 Mia. Walter
 1840 Mia. Robert W.
 1840 Jeff. C. Robert
 Steen
 '09, '30 W. Pa. James, Mr., Prof.
 1833 W. Pa. Isaiah, Mr.
 Steere
 1840 Yale George W.
 Stephens
 1804 Jeff. *Daniel*
 1832 U. N. C. Samuel B.
 1832 Frank. A. H., Mr.
 1833 Nash. Abednego
 1835 Harv. Lemuel
 1836 Nash. William H.
 1836 Nash. Samuel N.
 Sterling
 1833 W. Pa. James A.
 1835 N. J. Richard, Mr.
 1838 Amh. William G.
 1840 N. J. Benjamin
 1840 N. J. John W.
 1840 Un. Daniel H.
 1841 Jeff. Robert B.
 Sternberg
 1835 Un. Levi
 Sterret
 1795 Dick. William
 1827 Dick. Alexander M., Mr.
 1827 Jeff. *David*, Mr. '33.
 Stevens
 1826 Nash. —Moses, Mr.
 1830 Jeff. —? *William A.*, Mr.
 1833 Bro. Edward H.
 1834 Bro. —Isaac, Mr. and at Wat. '35.
 1835 Dart. Bradford N., Mr.
 1835 Dart. Charles E.

- 1837 Nash. William H.
 1838 Mid. Enos
 1838 Un. Simmons S.
 1839 Dart. Alfred
 1840 Dart. Charles G.
 1840 Un. A. E.
 1840 Frank. W.
 1841 Wms. William R.
Stevenson
 1800 Dick. George
 1807 Jeff. Joseph
 1823 Jeff. William
 1825 Jeff. William A.
 1834 Jeff. —D. S., M. D.
 1836 Jeff. Thomas M.
 1838 W. Pa. James E.
 1839 Un. John M.
Steward
 1837 Bow. Gustavus A., Mr.
Stewart
 1805 Dick. George, Mr.
 '09, '30 W. Pa. Benjamin S., Mr.
 1823 U. N. C. Samuel, Mr. '29.
 1833 Mia. David
 1834 Jeff. John E., Mr. '33.
 1835 Jeff. —Robert, D. D., Ireland.
 1837 Un. Merwin H.
 1837 Jeff. Kensey J.
 1837 Jeff. W. M.
 1838 Jeff. —D., D. D., Ireland.
 1839 Mia. George H.
 1841 Jeff. Thomas R.
 1841 W. Pa. Reed T.
 1841 Dick. William H.
Stickley
 1839 Jeff. William W.
Stickney
 1839 Dart. Peter L.
 1839 Un. Robert
Stiles
 1837 Yale —William, Mr.
Stillè
 1839 Yale Charles J.
Stillman.
 1835 Un. Charles
Stilwell
 1839 Harv. Richard C.
Stinson
 1838 Jeff. George W.
Stirling
 1840 Yale Lewis
St. John
 1838 Amh. Oliver S.
Stitt
 1836 Rut. George S., Mr.
Stith
 1813 U. N. C. Abner, Tut.
Stockbridge
 1834 Wat. William, Mr.
 1837 Bow. Ebenezer, Mr.
Stocking
 1835 Wes. Satura S., Mr.
Stockton
 1798 Dick. Thomas
 '09, '30 W. Pa. J., Mr.
Stodard
 1836 Un. Orange N.
Stoddard
 1838 Yale David T., Mr., Tut.
 1838 Mid. —Solomon, Mr., Yale Mr. and
 1840 Un. Judson B. [Tut.—Prof. at Mid.
- Stokely**
 '09, '30 W. Pa. Samuel, Mr.
Stokes
 1809 U. N. C. John R.
 1815 U. N. C. Hugh M.
Stone
 1820 U. N. C. David W.
 1834 Mia. Jared M.
 1834 Mid. James A. B., Mr., Tut.
 1835 Bro. Edward
 1835 Wat. James
 1836 Dart. Frederick H.
 1837 Yale Andrew, Mr.
 1838 Harv. Henry O.
 1838 Harv. Thomas W.
 1838 Wash. Benjamin W.
 1839 Dart. Samuel M.
 1839 Mid. —John F., Mr.
 1839 Amh. William B.
 1840 Bow. Cornelius
 1840 Bow. Thomas N.
Stoneroad
 1827 Jeff. Joel, Mr. '31.
Stoney
 1823 Frank. John
Stoothoff
 1841 Un. Cornelius W.
Storey
 1835 Harv. Charles W., Mr.
Storrs
 1827 Frank. —(?) Seth P.
 1835 Mid. Zalmon A.
 1835 Amh. —Richard S., D. D., and at Amh.
 { '35, Wms. A. B. '07.
 1837 N. J. William C.
 1839 Amh. Richard S.
 1841 Un. James H.
Story
 1838 Harv. William W.
 1841 Jeff. Alexander
Stoughton
 1837 Un. Reuben L.
 1838 Wash. Norman C.
Stout
 1836 Nash. Josiah W.
 1839 Nash. Samuel H.
 1841 Dick. Edward
Stow
 1825 C. D. C. Baron
Strange
 1840 Rut. —ROBERT LL. D., U. S. Senator.
 1841 U. N. C. Robert
Stratton
 1836 N. J. John N. L., Mr.
 1840 Amh. John H.
Strawbridge
 1840 N. J. James
Street
 1837 Yale John O., Mr.
Stricby
 1838 Ober. Michael E.
Stright
 1835 Jeff. L.
Strong
 1810 Frank. Creed T.
 1835 Yale Caleb, Mr.
 1835 Rut. —Theodore, LL. D.—Yale Mr.
 1835 Un. Robert M. K.
 1837 Mid. George W.
 1837 Wash. Nathan
 1838 Yale Edward, Mr., Tut.

1812 Dick. Jesse
 1830 U. N. C. Louis
 1820 U. N. C. John C., Mr. '27.
 1821 U. N. C. James H.
 1824 U. N. C. William A.
 1825 Dick. Robert E., Mr.
 1828 Frank. —? William B., Mr.
 1828 U. N. C. John Y., Mr. '32, M. D.
 1831 Frank. William, Mr.
 1832 U. N. C. Thomas E., Mr. '41.
 1835 Yale John L., Mr. and Tut.
 1835 Amh. Timothy A.
 1835 U. N. Y. Ransom
 1835 N. J. J. Winthrop, Mr.
 1835 N. J. Lawrence B.
 1836 W. R. Horace C., Mr.
 1836 N. J. Alexander
 1837 W. R. Horace A.
 1837 Amh. Rufus
 1837 Amh. Samuel A.
 1837 Un. Elisha
 1837 U. N. C. Leonard H.
 1838 Ham. James W.
 1838 Dart. Benjamin H.
 1838 Un. William
 1838 Un. Washington J.
 1838 Un. William
 1839 Nash. James M.
 1839 Mia. William M.
 1839 H.L.T.I. Alfred H.
 1839 Mid. Lathrop
 1839 Amh. James A.
 1839 Rut. Andrew B.
 1839 Un. Alfred
 1839 Un. Charles E.
 1839 Un. John E.
 1839 Ham. — Benjamin, B. A.
 1840 N. J. Franklin
 1840 N. J. Nathaniel G.
 1840 U. N. Y. Charles
 1841 Jeff. John R.
 1841 C.D.C. — J. B., Mr.
 1841 Rut. William S. R.
 1841 U. N. C. James F.

Tefft

1835 Wes. Benjamin F., Mr.

Telford

1836 Mia. Charles L.

Temple

1836 Mia. John B.
 1840 Dick. James N.
 1841 Nash. Lucian M.

Templeton

1824 Jeff. James, Mr. '30.
 1830 Jeff. John, Mr. '34.
 1835 Jeff. Joseph
 1836 W. Pa. Samuel M.
 1837 Jeff. Samuel
 1838 W. Pa. David R.
 1841 W. Pa. Milo

Ten Brook

1839 H.L.T.I. Andrew

Tenney

1835 Dart. Charles, Mr., Tut.
 1835 Bow. Albert G., Mr.
 1838 Harv. William C.
 1838 Mid. Jesse E.
 1839 Dart. Walter H.
 1840 Dart. Leonard
 1841 Wms. Ephraim
 1841 Amh. Francis V.

Terhune

1835 Rut. William L., Mr.
 1837 N. J. John

Terry

1830 U. N. C. Benjamin F., Mr.
 1837 Yale Edmund, Mr.
 1839 Un. Seth H.
 1839 N. J. Abner W. C.
 1840 Yale George
 1840 Amh. Calvin

Thacher

1835 Yale Thomas A., Mr.
 1840 Yale George

Thatcher

1841 Un. David

Thaxter

1838 Harv. Jonas W.

Thayer

1838 Amh. James S.
 1838 Un. John S.
 1840 Un. David
 1840 Dart. Loren
 1840 Harv. Frederick F.
 1841 Wes. Lorenzo R.

Thaw

1826 C. D. C. John

Theobald

1836 Un. William W.

Thom

1833 U. N. C. Addi E.

Thomas

1808 Frank. Alexander
 1815 Dick. William
 1820 U. N. C. Philip H., Mr. '27, M. D.
 1829 Frank. —? Albert S., Mr.
 1832 Frank. Henry P., Mr.
 1832 Frank. Stevens, Mr.
 1834 Mia. Thomas E.
 1835 Frank. James D.
 1835 Nash. — James H., Mr.
 1835 Frank. John J. A.
 1835 N. J. Joseph T.
 1835 Col. Ludlow
 1836 Jeff. Frederick A.
 1837 Mia. Alfred
 1838 Harv. Charles G.
 1838 Wat. Danforth
 1840 Wash. George H.

Thompson

1790 Dick. John
 1797 Dick. James, Mr.
 1807 Frank. — John, Mr.
 1815 Frank. — John R., Mr.
 1824 U. N. C. William H., M. D.
 1824 Jeff. George W., Mr. '30.
 1827 U. N. C. Lewis, Mr. '32.
 1827 U. N. C. James Y., M. D.
 1828 Dick. William J., Mr.
 1830 W. R. Orrin C., Mr.
 1831 Mia. William
 1830 Jeff. R. G.
 1831 U. N. C. || Jacob, Tut.
 1833 Mid. Benoni
 1835 U. N. C. John C.
 1835 Amh. Charles F.
 1835 Amh. Leander, Mr.
 1835 Jeff. —? David T., Mr.
 1835 Harv. — Smith, LL. D.
 1836 U.N.Y. — John W., Mr.
 1836 N. J. J. Elliot, Mr.
 1836 Col. William
 1836 Yale William
 1837 Jeff. — Robert, M. D.
 1837 Wash. Joseph H.
 1838 Dick. James M., M. D., Univ. Penn.
 1838 Yale Joseph P., Mr.

1838 W. Pa. James
 1837 Ober. Samuel H.
 1839 Wat. Joshua S.
 1839 Wat. William H.
 1839 Un. —George, B. A.
 1839 Jeff. W. Sherridan
 1840 U. N. C. William
 1840 U. N. Y. William A.
 1840 Yale Egbert A.
 1840 Rut. William
 Thomson
 1826 Mia. James, Mr. '31.
 1826 Mia. John, Mr. '34.
 1828 Nash. —John, Mr.
 1828 Mia. William M., Mr. '35.
 1829 Jeff. David I.
 1837 Rut. George W.
 1838 Mia. —Adam, D. D., Scotland.
 1839 Dart. —Arad, M. D.
 1840 C. D. C. J.
 Thoreau
 1837 Harv. David H.
 Thorndike
 1835 Harv. Israel A.
 Thornton
 1802 U. N. C. George W., M. D.
 1834 Mia. Anthony
 1838 Wat. Elihu M.
 1841 C.D.C. —T. C., Mr.
 Thrall
 1835 Mid. Samuel R.
 Thruston
 1835 N. J. —Robert, Mr.
 Thurman
 1835 Col. John R.
 Thurmond
 1805 Frank. Roland
 Thurston
 1837 Un. Curtis
 1838 Wat. Elihu M.
 Thweatt
 1811 Frank. James
 Tichenor
 1835 Un. Vernon
 Ticknor
 1836 Yale —Benajah, M. D.
 Tidball
 1824 Jeff. John, Mr. '30.
 Tiffany
 1834 Bro. Pardon D.
 1840 Yale William H.
 Tilden
 1837 Harv. —Joseph, Mr.
 Tilford
 1828 Nash. James M.
 Tilghman
 1841 Dick. Charles
 Tillett
 1839 U. N. C. Isaac N.
 1840 N. J. T. T.
 Tillinghast
 1836 Bro. Wilbor
 Tillotson
 1839 N. J. Gouverneur
 Tilton
 1835 Wat. Albert
 Timlow
 1837 Un. Philip J.
 1841 U. N. Y. Whitfield

Tingle
 1814 Dick. William
 Titcomb
 1836 Bow. Stephen, Mr.
 1836 Amh. Isaac
 1839 Bow. Augustus H.
 Tizzard
 1841 Dick. Augustus B.
 Tobey
 1832 Bro. —Samuel B., Mr., M. D.
 Tod
 1837 Jeff. John
 Todd
 1793 Dick. John
 1817 Jeff. Andrew
 1836 Yale Albert
 1839 Dick. Lemuel
 1839 Amh. Charles N.
 1839 Ham. George N.
 1840 Harv. Samuel
 1840 Nash. James D.
 1840 U.N.Y. —?T. Alexander.
 Tolman
 1839 Amh. Richard
 Tomkins
 1839 U. N. Y. J. N.
 Tomlinson
 1828 Mia. —Joseph, Mr.
 1836 U. N. Y. T. E.
 Tompkins
 1835 Un. Edwards
 1838 Ham. John.
 Toole
 1828 U. N. C. Henry I., Mr. '39.
 Toothaker
 1833 Bro. Charles E.
 Torrence
 1821 U. N. C. Charles L.
 1821 Jeff. Aaron, Mr. '27, M. D.
 1825 Frank. A.
 1828 Jeff. Adam, Mr. '33.
 Torrey
 1832 Mia. John L.
 1838 Un. Charles W.
 Towell
 1839 Ham. —Thomas, Mr.
 Towle
 1838 Dart. Simon
 1839 Dart. George S.
 Towne
 1836 Dart. Henry D., Mr.
 Townley
 1837 N. J. John H.
 Townsend
 1835 Un. James B.
 1837 C. D. C. George N.
 1839 Harv. William E.
 1839 Dart. Luther
 Townsley
 1836 Mia. Thomas P.
 Toy
 1839 Dick. William
 Tracy
 1837 Un. Charles C.
 1839 Wash. John R.
 Train
 1833 Bro. Arthur S., Mr., Tut.
 Trask
 1839 Amh. James D.
 1840 N. J. James L.

1840 U. N. Y. William E.
Travelli
1833 Jeff. *Joseph F.*, Mr.
Travers
1812 Dick. George
Travis
1824 Frank. — *Joseph*, Mr.
Treadwell
1826 U. N. C. Oliver, Tut.
1836 Amb. William C.
Treat
1837 Harv. Samuel
Trevet
1835 Col. Russel
Trevor
1805 Jeff. John
Trimble
1819 Jeff. Joseph
1829 Nash. John
1839 Nash. Thomas C.
Trippe
1822 Frank. Turner H.
1829 Frank. John B., Mr.
1839 Frank. R.
Troast
1835 Nash. Lewis
Trotter
1838 Ober. Alexander
1839 Yale Silas F.
Troup
1835 Frank. George M.
Trow
1837 Dart. Benjamin
Troy
1803 U. N. C. Matthew, Mr.
True
1835 Dart. Benjamin K.
1838 Bow. Lorin B.
1840 Bow. John K.
Truiar
1838 Ober. J. G. K.
Trull
1837 Harv. Samuel
Trumbull
1841 Wes. Henry C.
Tubbs
1835 Wes. William D., Mr.
Tuck
1835 Dart. Amos, Mr.
1840 Amb. Jeremy W.
Tucker
1833 C.D.C. — *Levi*, Mr.
1835 Dart. Edward R.
1835 Dart. William W., Mr.
1836 Yale James W., Mr.
1838 C. D. C. Henry H., Mr.
1840 C. D. C. W. M'K.
Tuckerman
1837 Harv. John F.
1837 Un. Edward
Tufts
1838 Yale James
Tull
1836 U. N. C. John G., Mr., M. D.
Tunstall
1827 U. N. C. Whitmel P.
Turley
1813 Nash. William B.

Turner
1810 U.N.C. — *William L.*, Mr.
1832 Mia. William
1832 Mia. Thomas
1836 Un. Duncan
1836 Ham. Joseph M.
1837 Wms. George N.
1838 Rut. William E.
1840 Un. Ulysses
Turpin
1830 Jeff. David H., Mr. '36.
Tuthill
1839 Amb. George M.
1840 Amb. Franklin
Tuttle
1836 N. J. Samuel L., Mr.
1836 N. J. William P.
1836 Un. George W.
1836 Wash. Isaac H.
1841 Mari. Joseph F.
Twining
1839 Mid. — Alexander C., Mr., Yale Mr.
[and Tut. and Prof.
Twitchell
1836 Mia. Jerome
Twitzy
1824 U. N. C. William J.
Tyler
1814 Dick. John F.
1836 Yale *George P.*
1838 Wash. Thomas P.
1840 Un. John J.
1841 Amb. Edward G.
Tyng
1832 Jeff. — *Stephen H.*, D. D.
Tysen
1839 Rut. Raymond M.
Ulrick
1839 N. J. John W.
Underwood
1837 Un. George W.
1838 Ham. George
Updike
1839 Wash. Walter W.
Upham
1835 Wat. James
1837 Bow. Francis W.
1840 Bow. Albert G.
Upson
1835 W. R. Francis W., M. D.
1841 Yale Stephen C.
Vail
1836 U. N. Y. Alfred S., Mr. Wes. '41.
1838 Bow. Stephen M.
1839 Un. George H.
1839 Rut. Edward S.
1841 U. N. Y. Edward J.
Vaile
1839 Amb. Rawson
Vaill
1840 Amb. Thomas S.
Vaille
1835 Wms. Henry R., Mr.
Vallandigham
1804 Jeff. *Clement*, Mr. '23.
1830 Jeff. James L., Mr. '35.
Van Amburgh
1837 Rut. Robert
Van Anden
1839 Un. Charles E.

- Van Antwerp
 1835 Un. John J.
 Van Arsdale
 1835 Rut. Henry, Mr.
 Vanarsdale
 1835 N. J. Jacob, Mr.
 1838 N. J. Henry
 Van Artsdalen
 1839 N. J. Garret
 Vanatta
 1840 N. J. Peter R.
 Van Bergen
 1840 Un. Robert H.
 Van Bibber
 1829 Dick. Isaac
 Van Brunt
 1840 U. N. Y. N.
 Van Buren
 1835 Un. John M.
 Vance
 1830 Frank. George M., Mr.
 1831 Nash. Morgan B.
 1838 W. Pa. Thomas V.
 1838 Nash. William L. B.
 1841 Mia. Calvin F.
 Van Cleef
 1823 Dick. *Cornelius*, Mr.
 Van Derlip
 1838 Un. John A.
 Vanderpoel
 1839 Wms. Isaac
 Van Derveer
 1841 Un. John W.
 Van Doren
 1833 N. J. William, Mr.
 1835 Rut. John A., Mr.
 1837 Rut. Matthew D., Mr.
 1837 Rut. William T., Mr.
 1840 Rut. A. T. B.
 Van Dursen
 1835 Wash. Edwin M.
 Van Dyck
 1837 Un. Stephen
 1839 Un. J. Cuyler
 1841 Un. John B.
 Van Dyke
 1836 Rut. J. Cole, Mr.
 Vandyke
 1826 Mia. John P.
 Vaneman
 1806 Jeff. *George*
 Van Hoesen
 1836 Un. Jacob A.
 Vanhorn
 1828 Dick. James, Mr.
 Van Ingen
 1840 Un. James L.
 Van Inwegen
 1835 Un. George
 Vanlear
 '09, '30 W. Pa. W., Mr. M. D.
 Van Lennep
 1837 Amh. *Henry J.*
 Van Meter
 '09, '30 W. Pa. D., Mr.
 Van Ness
 1838 Un. Peter
 Van Netle
 1841 Rut. Abraham
 Van Norman
 1838 Wes. *De Witt C.*, Mr.
 Van Nostrand
 1836 U. N. Y. A. Rhoades, Mr.
 1838 U. N. Y. J., Mr.
 Van Romondt
 1841 Rut. C. R.
 Van Rensselaer
 1833 Un. Maunsell
 Van Santvoord
 1835 Un. Cornelius
 1839 Un. John
 1841 Un. George
 Van Schelluyne
 1838 Un. Cornelius
 Van Shaick
 1839 U. N. Y. J. H.
 Van Valkenburg
 1840 Wes. Henry
 Van Vechten
 1835 Rut. Samuel, Mr.
 1836 Wms. —*Jacob*, D. D.
 1838 Un. Abraham
 Van Vorhis
 1836 Ham. *Stephen*
 Van Vorst
 1839 Un. Hooper C.
 Van Wyck
 1837 Rut. Charles B.
 1838 N. J. Cornelius C.
 1839 N. J. Cornelius J.
 1840 Rut. George
 1841 U. N. Y. William
 Van Zandt
 1840 Un. A. B.
 Varick
 1837 Un. Richard
 Varley
 1841 Wash. Christopher D.
 Varnedeau
 1836 Frank. S. M.
 Vason
 1836 Frank. J. M.
 1837 Frank. D.
 Vaughan
 1828 Nash. —T., B. A. and Mr. '31.
 1838 N. J. Benjamin B.
 Veasey
 1811 Dick. Thomas B., Mr.
 1839 Dick. George R.
 Vedder
 1841 Rut. Edwin
 1841 Un. Stephen T.
 Veech
 1828 Jeff. James, Mr. '33.
 Vermelyea
 1838 Rut. —*Thomas E.*, D. D., Col. Mr.
 Vermilye
 1840 U. N. Y. A. G.
 Vermule
 1830 U.N.C. —*Cornelius C.*, D. D., Rut. '12,
 [and Mr.
 Verplanck
 1801 Col. ||*Gulian C.*, Mr. and LL. D. 1835,
 [and at Geneva and Amh.
 Vernon
 1840 Frank. T.
 Very
 1836 Harv. Jones, Tut.

- 1837 Dart. Edward D.
1838 U. N. Y. N. B.
Vethake
1808 Col. Henry, Mr. & Prof. & LL. D.
[1836, Mr. at N. J. 1815, Prof.
[in Dick., Pres. Wash. Va.
1827 Dick. —John W., Mr., M. D.—Wash.
[Univ. Balt. Prof.
Viser
1841 U. N. C. James H.
Vinson
1839 Harv. Cornelius M.
Vinton
1833 Bro. —Francis, Mr. ?
1837 Amh. Frederick
Voorhees
1835 Un. James
1840 Rut. J. V.
1841 Rut. Edwin
Vosbury
1839 Wes. De Witt C.
Vose
1837 Harv. Henry
Vredenburg
1836 U. N. Y. John F., Mr.
Waddel
1822 Frank. James P.
1823 Frank. Isaac W., Mr. '27.
1823 Frank. William W.
1829 Frank. John N., Mr.
Waddell
1792 Dick. —James, D. D.
1818 U. N. C. Hugh
Wadhams
1838 Mid. Edgar P.
Wadleigh
1836 Wat. Frederick A.
Wadsworth
1836 Un. Henry F.
1837 Yale Adrian R.
1837 Un. Charles
1841 Yale James
Wager
1839 Un. Ambrose
Wagener
1840 N. J. Daniel
Wainright
1836 U. N. Y. W. P.
Waite
1834 C.D.C. —Samuel, Mr.
1837 Yale Morrison R., Mr.
1840 Yale George C.
Wakefield
1838 Dart. John H.
1839 Amh. William
Walcott
1839 Dart. Jeremiah W.
Walden
1838 Mid. George S.
Waldo
1837 Amh. Edmund F.
1840 Un. Levi F.
Waldron
1836 Rut. Henry
Wales
1838 Harv. Henry W.
Walke
1834 Jeff. Thomas, Mr. '38.
Walker
1814 Dick. Stephen D., Mr.
'09, '30 W. Pa. John H.
1825 Frank. George J. S., Mr.
1825 Frank. James B.
1825 Frank. William E., Mr.
1825 Frank. William N.
1826 Frank. Isaac
1826 Nash. John H.
1828 Frank. Austin M., Mr.
1832 W. R. Ralph M., Mr. Tut.
1833 Nash. Samuel P.
1833 Mid. Jesse, Mr.
1834 Mid. De Witt C.
1834 Frank. Francis J.
1834 Jeff. R. B.
1834 Jeff. James
1837 C. D. C. Obed B.
1837 Dart. Aldace
1838 Yale Joseph K.
1838 Nash. Abram J.
1838 Nash. William
1838 U. N. C. William R., Mr.
1839 Harv. John B.
1839 C. D. C. Levi T.
1839 Wms. Townsend
1839 Wash. Edward T.
1840 Wms. John A.
1841 Yale Horace D.
1841 Amh. Aaron
Walkley
1836 Yale James C., Mr.
Walkup
1841 U. N. C. Samuel H.
Wall
1829 U. N. C. Richard R., M. D.
1832 Mia. Henry H.
1837 Un. Bloomfield
1838 N. J. James W.
Wallace
'09, '30 W. Pa. Hugh, Mr.
'09, '30 W. Pa. W., Mr.
'09, '30 W. Pa. H., Mr., M. D.
1816 Jeff. William
1819 Jeff. William
1823 Jeff. John
1827 Jeff. James, Mr. '31.
1827 Mia. Joseph S.
1839 Jeff. J. C.
1839 Mia. John
1840 Dick. James
1840 Un. John P.
Waller
1836 Mia. James B.
Wallis
1810 U.N.C. —James, Mr.
1816 U. N. C. William A. B.
Walpole
1837 N. J. George J. R.
Walsh
1835 Yale Hugh
1838 Un. William
1839 Un. John J.
Walthall
1836 C. D. C. Joseph S., Mr.
Walworth
1835 N. J. —Reuben H., LL. D. and at
1838 Un. Clarence [Yale '39.
Ward
1822 Frank. Benjamin F., Mr.
1834 Bro. Ephraim
1835 U. N. Y. Sydenham, Mr.
1836 N. J. Enos P.
1836 Harv. Samuel G.
1836 Mid. —Alexis, Mr.

1836 U. N. Y. Albert, Mr.

1836 Col. Henry

1837 N. J. John W.

1838 Ham. Elias O.

1839 Ober. Horatio G.

1839 Wes. Samuel H.

1840 N. J. Cyrus F.

1841 W. Pa. Israel W.

1841 U. N. Y. J.

Wardwell

1837 Un. Nathaniel P.

Ware

1825 Frank. Edward R., Mr.

1827 Frank. Robert A., Mr.

1837 Bow. —Ashur, L.L. D., Harv. '04, and
[Mr. and Tut. and Prof.

1838 Harv. John F. W.

1838 Harv. George F.

Warfield

1840 N. J. Perry S.

Waring

1836 Un. Charles M.

Warne

1834 Bro. —Joseph A., Mr.

1836 Bro. Charles H.

Warner

1824 Frank. —?Nathan, Mr.

1835 Yale Edward

1837 Mid. William, Mr.

1839 Un. Francis J.

1841 Wms. Joseph

Warren

1833 Mid. Edward S.

1835 Bro. Jonas G.

1833 Yale Israel P.

1840 Wash. Stephen E.

1840 Ober. Isaac J.

1841 Wms. Moses

Washbon

1832 Un. Robert

Washburn

1833 Bro. Lemuel W.

1835 Dart. Peter T., Mr.

1838 Harv. Edward A.

1838 Amh. Charles E.

1839 Harv. Alexander C.

1839 Amh. —Samuel, Mr.

Washington

1839 Yale George

1839 Nash. Beverly H.

1839 N. J. Henry A.

1841 Yale John N.

Wason

1838 Amh. Hiram

1840 Jeff. James

Waterbury

1836 Bro. Charles H.

Waters

1836 Col. George G.

1833 Dick. William S., Tut. Mr.

1839 Amh. Andrew

Waterman

1831 Bro. Henry

Watkins

1823 Frank. C. A.

1824 Frank. Thomas A.

1835 Mia. Nivison

1838 N. J. Joel T.

1841 Nash. William E.

Watrous

1836 Mid. Asael B.

1839 H.L.T.I. Charles C.

Watson

1814 Dick. —William, Mr.

1828 Jeff. James, Mr. '33.

1837 U. N. Y. Alfred A., Mr.

1838 Jeff. John

1838 Rut. John

1838 Wash. Benjamin F.

1839 Harv. Benjamin M.

1839 Yale John M.

1840 Amh. Edward F.

1840 Un. Robert D.

1841 Jeff. Joseph N.

Watters

1825 U. N. C. John W., M. D.

Watts

1787 Dick. David, Mr.

1824 Dick. Henry M., Mr.

1826 U. N. C. Thomas

1826 U. N. C. Leander A.

1829 Frank. John B., Mr.

Waugh

1798 Dick. John, Mr.

'09, '30 W. Pa. William, Mr.

1831 U. N. C. Jesse A.

Way

1837 Wash. James A.

Wayne

1793 Dick. Isaac, Mr.

Weaver

1826 Mia. John S.

1840 Wash. Joshua

Webb

1799 U. N. C. William S.

1812 U. N. C. William E., Mr. and Prof.

1835 U. N. C. William P.

1838 Bow. Edward

1840 H.L.T.I. William R.

1840 Wash. Wellington E.

1841 Nash. John C.

Webber

1839 N. J. Henry

Webster

1824 Frank. —?A. H., Mr.

1836 Dart. Claudius B.

1838 Dart. William P.

1840 N. J. Charles R.

Wedgwood

1836 U. N. Y. William B., Mr.

Weed

1829 Mia. Nathaniel C.

1836 Col. Harvey A.

1836 U. N. Y. Marcus W., Mr.

1836 Jeff. Alexander

1840 Un. Charles A.

Weeks

1838 N. J. Samuel G.

1839 U. N. Y. John A.

Weir

1838 Mid. John H.

Weiss

1837 Harv. John

Welch

1831 Bro. —Bartholomew T., Mr., Un. '33,

1835 Harv. John H., Mr.

1836 Yale —Archibald, M. D.

1838 Yale —Benjamin, M. D.

1839 Harv. Wilson J.

1840 Harv. Edward H.

1841 C. D. C. J. C.

Weld

1838 Harv. Samuel

1840 Harv. Moses W.

Weller

1834 Nash. —George, D. D.

1837 Nash. George C.

Welles

1839 Un. Samuel H.

Welling

1839 N. J. Isaac W.

Wellington

1838 Harv. James L.

1838 Mid. John G., Mr.

Wells

'09, '30 W. Pa. J. R., Mr.

1831 Bro. —Eleazer M. P., Mr.

1835 C.D.C. —William R., M. D.

1835 Harv. Francis B.

1835 Un. John

1836 Mid. Robert R.

1836 Un. J. Fairchild

1837 Amh. John H.

1839 Dart. Moses H.

1838 Bow. —Samuel, Mr.

1838 Wms. John, Mr.

1839 Yale Edward

1839 Un. Samuel T.

1839 Un. Henry

1840 Wash. Rufus G.

1841 Un. Benjamin

Welsh

1839 Harv. Thomas

Welton

1836 Jeff. Felix B.

Wendel

1831 Nash. James E.

1836 Nash. William H. D.

Wentworth

1836 Dart. Zenas P.

1836 Dart. John, Mr.

1837 Wes. Erastus

Wenzel

1840 Jeff. G. A.

West

1827 Dick. Francis, Mr., M. D. Univ. Penn.

1835 Harv. Benjamin H., Mr. M. D.

1835 Frank. C. W.

1836 Harv. Thomas B.

Westbrook

1837 Rut. John B., Mr.

1838 Rut. Cornelius D.

1838 Rut. Theoderic R.

Westcott

1833 Mid. —Isaac, Mr.

Westervelt

1839 U. N. Y. S. D.

Weston

1839 Yale Harvey E.

1839 Bow. Edward P.

1840 Bow. James P.

Wetmore

1841 U. N. C. Thomas B.

1841 Wash. Charles F.

1841 Un. Jerome W.

1841 Un. Lansing D.

Whaley

1838 Ham. Samuel

Whallon

1835 Mia. Thomas

Whan

1828 Jeff. Samuel M., Mr. '36.

Whann

1838 N. J. —Samuel M., Mr.

Wharton

1794 Dick. Austin

1794 Dick. JESSE, Sen. in Cong.

1829 Nash. John

1834 Nash. Thomas J.

1839 Yale Francis

Wheaton

1840 Ober. Jay

Wheeler

1826 C. D. C. John H., Mr. '35.

1828 U.N.C. —John H., Mr.—Col. B. A. '24.

1835 Harv. Charles S., Tut.

1836 Yale Nelson, Mr. '40.

1836 Un. Truman H.

1837 Mid. Leonard H.

1838 Un. Crayton B.

1839 Amh. Winthrop F.

1840 Dart. Alexander S.

1840 Un. Hiram

1841 Wms. Samuel G.

1841 Un. John M.

Wheelock

1836 Harv. George A.

Wheelwright

1837 Bow. George A.

Whelpley

1837 Yale James D.

Whidden

1840 Dart. Benjamin F.

Whipple

1837 Un. Frederick C.

Whitaker

1802 U. N. C. Cary, M. D.

1838 U. N. C. Wilson W., Mr.

Whitbeck

1837 Rut. John, Mr.

White

1802 Dick. Crawford

1804 Jeff. John

1815 Nash. Edward D.

1823 Jeff. Samuel

1826 Jeff. Robert G.

1827 Frank. Thomas B., Mr. '34.

1827 Frank. William H., Mr.

1828 Dick. Nathan G., Mr.

1830 Frank. David S., Mr.

1831 Frank. William

1832 Bro. Jacob, Mr.

1832 Bro. John B., Mr.

1835 Harv. Naaman L.

1835 Harv. Ferdinand E.

1835 N. J. Francis S.

1835 N. J. William Y. C.

1836 Harv. John I.

1836 Wms. Bushnell

1836 Wms. Joseph, Mr., Tut.

1836 Frank. George O. K.

1837 Nash. George W.

1837 N. J. Nathan S.

1837 Mia. A. M.

1838 Harv. William A.

1838 U.N.Y. —Henry, D. D.

1839 Un. Henry

1839 U. N. Y. R. D. C.

1839 Wms. Samuel J.

1839 Wms. William J.

1839 Nash. Arthur C.

1840 Jeff. Henry A.

1840 Harv. Joseph A.

1840 Harv. William O.

1840 Un. Rufus M.

1841 Dick. William R.

Whitehead

- 1806 Frank. John
 1806 Frank. James
 1823 Dick. Charles, Mr.
 1830 Frank. Amos
 1835 Frank. John H.
 1837 N. J. William

Whitfield

- 1823 U. N. C. George W.

Whitehill

- 1793 Dick. Robert
 1825 Dick. George S., Mr.
 1828 Jeff. James M.

Whiteside

- 1828 Nash. Richard C.
 1828 Nash. Thomas C.
 1836 Mid. John H.

Whitely

- 1838 N. J. William G.

Whiting

- 1838 Wms. Edward
 1839 Dart. Charles

Whitlock

- 1834 Mid. George C., Mr.

Whitman

- 1838 Harv. Edmund B.
 1839 Amh. Henry L.
 1840 Wash. Benjamin G.

Whitner

- 1839 Frank. B.

Whitney

- 1837 Harv. Ægid H.
 1838 Harv. Benjamin W.
 1838 Harv. Asa H.
 1833 Wms. William H., Mr.
 1839 Yale Josiah D.

Whittam

- 1835 W. Pa. John D., Mr.

Whittemore

- 1839 Harv. Bernard B.

Whittlesey

- 1834 W. R. Samuel
 1838 Yale Charles C., Mr.
 1840 Wms. Eliphalet
 1840 Wms. Charles

Wickoff

- 1835 Rut. Cornelius

Wiggen

- 1838 Dart. Henry B.

Wiggin

- 1841 Wat. John W.

Wiggins

- 1831 Frank. William W., Mr.
 1834 U. N. Y. Ebenezer, Mr., Rut.

Wight

- 1836 Wms. Jay Ambrose, Mr.
 1837 Harv. Daniel
 1840 Bow. Eli

Wilber

- 1834 Wes. Perlee B., Mr.

Wilbur

- 1837 Yale Seth T.
 1838 Amh. Harvey B.

Wilcox

- 1813 Jeff. Jeremiah
 1833 Bro. Horace A.
 1835 Yale William W., Mr.
 1835 Wms. Samuel C.
 1839 Ober. Ebenezer H.
 1839 Ober. Martin
 1841 Wms. Benjamin

Wilcoxson

- 1839 Yale Levi D.

Wilder

- 1838 Mid. Plilander
 1838 U. N. C. Gaston H.
 1840 Mid. Royal G.
 1841 H.L.T.I. Sidney

Wiley

- 1824 Frank. Oliver
 1833 U.N.C. —Philip B., Mr.
 1833 Bro. Henry G.
 1836 Wat. James S.
 1837 Wes. Ephraim E., Mr., Prof. at Em-
 [ory and Henry Coll.]

- 1840 U. N. C. Calvin H.

- 1840 Wes. W. Stevens

Wilkes

- 1825 U. N. C. Burwell B.

Wilkeson

- 1837 Un. Samuel

Wilkins

- 1814 U. N. C. Edmund
 1816 Dick. Ross
 1836 Frank. Joseph C.
 1841 Un. Andrew J.

Wilkinson

- 1837 Harv. James W.

Willard

- 1835 Harv. Samuel

Willett

- 1840 Un. Joseph T.

Willey

- 1835 Wms. Worcester, Mr.
 1838 Wat. Frederic S.
 1839 Wes. Hiram
 1839 Jeff. G.

Williams

- 1796 Dick. Josiah
 1796 Dick. Joshua, Mr.—Jeff. D. D.
 1803 U. N. C. [Lewis, Mr. '12 and Tut. '31.
 1808 U. N. C. Thomas L., Mr. '12.
 1809 U. N. C. John C.
 1820 U. N. C. Henry C.
 1823 Dick. William H., Mr.
 1826 Jeff. Aaron, Mr. '32.
 1832 Jeff. —Henry, Mr.
 1832 U. N. C. Samuel A.
 1833 Jeff. John U.
 1834 U. N. C. Samuel
 1834 U. N. C. Thomas J., M. D.
 1835 Harv. Elijah D.
 1835 Wms. Charles A.
 1835 Bow. William
 1835 Wat. —Daniel, Mr.
 1835 Wash. John
 1835 Amh. Worthington S.
 1835 Col. —William R., Mr.
 1836 Jeff. Samuel R.
 1836 Yale Dillon, Mr.
 1836 Nash. Joseph R.
 1836 N. J. Lewis W., Mr.
 1836 Jeff. —John H., Mr.
 1837 Jeff. Hiliary
 1837 Harv. Henry
 1837 Harv. William P.
 1837 Harv. Francis S.
 1837 Harv. Edward P.
 1837 Yale Henry
 1837 N. J. Benjamin H.
 1837 Amh. Henry W.
 1837 Jeff. —Joshua, D. D.
 1837 Un. Stephen K.
 1837 Un. George N.

1837 Frank. A.
 1837 Un. B.
 1838 Yale Thomas S.
 1838 Yale Thomas W., Mr.
 1838 Bow. —Daniel, Mr.
 1838 N. J. Lewis J.
 1838 N. J. Samuel G.
 1838 Ham. Edwin E.
 1838 Mia. John S.
 1839 Jeff. M. A.
 1839 Harv. George
 1839 Harv. Joshua B.
 1839 Yale William P.
 1839 Nash. William
 1839 Wms. Charles L.
 1839 Ham. Henry A.
 1839 Wat. Edward
 1839 Ober. John M.
 1840 Harv. Joseph O.
 1840 Yale Elias H.
 1840 C. D. C. J. W.
 1840 N. J. Fenwick T.
 1840 Amb. George M.
 1840 Un. J. Franklin
 1840 Ham. Erastus C.
 1840 Frank. W.
 1841 Un. Abraham E.
 1841 Frank. J.
 1841 U. N. C. John C.
 1841 U. N. C. James H.
 Williamson
 1789 Dick. Stewart, Mr.
 1804 Frank. William
 1808 Dick. John
 1809 Dick. William
 1818 Jeff. Alexander
 1820 Jeff. Thomas, Mr., M. D.
 1820 Jeff. *MP Night*
 1823 U. N. C. Robert P., Mr., M. D.
 1824 Dick. Moses, Mr.
 1825 Dick. Thomas
 1827 U. N. C. John R.
 1829 Jeff. Samuel, Mr. '35.
 1831 U. N. C. James M.
 1835 Rut. William P., Mr.
 1839 N. J. —Isaac H., LL. D.
 1840 Rut. G. R.
 1840 Rut. N. D.
 Williford
 1826 Nash. —William L., B. A.
 Willing
 1841 Wes. Matthias E.
 Willis
 1835 Un. Samuel B.
 1839 Rut. Richard
 Wills
 1805 Jeff. James
 1813 Nash. Benjamin B.
 1815 Dick. David
 1823 U. N. C. William L.
 1837 W. Pa. John A.
 1838 Ham. —Seth, D. D.
 1841 Yale Richard S.
 1841 W. Pa. William J.
 1841 W. Pa. Isaac L.
 Willson
 1822 U. N. C. Alexander E., M. D.
 Wilmer
 1836 Yale Richard H.
 Wilson
 1790 Dick. Robert G., D. D., Pres. Ohio
 1893 Dick. John [Univ.
 1798 Dick. Henry R., Mr. and Prof.
 1805 Jeff. James R., Mr. '15.

'09, '30 W. Pa. J. K., Mr.
 '09, '30 W. Pa. Alexander, Mr.
 1810 U. N. C. —John M., Mr., D. D.
 1812 U. N. C. —James P., D. D. and at Phil.,
 1823 Jeff. Andrew [Mr. at Yale and N. J.
 1824 Jeff. Samuel, Mr. '30.
 1826 Jeff. Thomas
 1828 Jeff. Samuel, Mr. '35.
 1828 Jeff. Henry R., Mr. '33.
 1830 Jeff. James, Mr. '34.
 1830 Nash. Samuel M.
 1831 Jeff. Samuel M., Mr. '36.
 1831 Jeff. William
 1831 Nash. Lewes F.
 1832 U. N. C. Charles C., M. D.
 1833 Mia. John
 1833 W. R. James P.
 1835 N. J. George M.
 1835 Col. William H.
 1835 N. J. William S.
 1836 Wms. John
 1836 U. N. C. —Alexander, Mr., D. D. '39.
 1836 Un. Marcus
 1836 Ham. —Hiram V., Mr.
 1836 Col. James W.
 1836 Un. Samuel W.
 1837 Jeff. David
 1837 Jeff. Joseph
 1837 Jeff. A. D.
 1837 N. J. —Samuel B., D. D.
 1837 N. J. David
 1838 Jeff. E. H. C.
 1838 Wes. Hiram A., Mr.
 1840 Mia. Robert W.
 1840 Un. David
 1841 Jeff. E. King
 Wimberly
 1830 Frank. Frederic D.
 Winchester
 1830 Nash. Valerius P.
 1835 Dart. Josiah
 1840 Nash. George W.
 Winder
 1834 Nash. Van Perkins
 Wines
 1837 Mid. William
 Winfield
 1839 Rut. Aaron B.
 Wing
 1839 Wms. Talcott E.
 1839 Amb. Augustus
 Wingfield
 1811 Frank. John L., Mr. '21.
 1825 Frank. Edward, Mr.
 1835 Frank. Junius A.
 1837 Frank. A.
 1839 Rut. Aaron B.
 Winn
 1835 Nash. —Richard, Mr. ?
 1838 Frank. P.
 1840 Frank. W.
 1841 Frank. T. S.
 Winslow
 1827 U. N. C. John, Mr.
 1827 U. N. C. Warren
 1835 Harv. Benjamin D., Mr.
 1835 Un. Elos L.
 1836 U. N. Y. —Octavius, Mr.
 Winter
 1839 Harv. William
 Wintersmith
 1831 Mia. Charles

- Wise
 '09, '30 W. Pa. || Henry A., Mr.
 1836 Jeff. Uriah W.
 Witherby
 1836 Mia. Oliver S.
 Witherow
 1837 Jeff. John
 Withers
 1837 Wash. William W.
 Witherspoon
 1810 U. N. C. John, Mr. and at N. J. & D. D.
 1829 Nash. Samuel M.
 1831 Jeff. John G.
 1839 N. J. John J.
 Witmer
 1840 Yale Theodore B.
 Witt
 1825 Frank. M.
 Witter
 1840 Yale —Asa, M. D.
 Whittich
 1822 Frank. L. L., Mr.
 1823 Frank. E. L.
 Woertendyke
 1839 Rut. Jacob R.
 Wolcott
 1827 Mid. John T.
 1839 Yale Elizur
 1840 W. Pa. Christopher P.
 1841 Mid. —Vernon, Mr.
 Womach
 1837 U. N. C. James G., Mr., M. D.
 Wood
 1834 Bro. William H.
 1834 Bro. Charles W.
 1835 Mid. Norman N., Mr.
 1836 Mid. Samuel M., Mr.
 1836 Amh. John
 1838 Un. Jerome B.
 1840 Yale —Orson, M. D.
 1841 Yale Henry W.
 Woodbridge
 1835 Frank. Grafion D.
 1837 Mia. John M.
 1838 U. N. Y. S. M., Mr.
 1840 Yale William
 Woodburg
 1839 Dart. Peter T.
 Woodend
 1839 Jeff. W.
 Woodford
 1839 Yale John B.
 Woodhull
 1838 N. J. Henry W. B.
 Wooding
 1827 U. N. C. William H.
 Woodman
 1835 Dart. Theodore C.
 1836 Bow. Cyrus, Mr.
 1836 Bow. Jabez H.
 Woodron
 1836 Mia. David T.
 Woodruff
 1808 Frank. James
 1826 Mia. Edward, Mr.
 1830 Mia. William B.
 1836 N. J. A. Dickinson, Mr.
 1836 Yale Lucius H., Mr.
 1838 Yale Curtiss
 Woods
 1793 Dick. William
 1802 Dick. Samuel
 1814 Dick. James
 1833 Mia. William C.
 1834 W. Pa. Robert, Mr.
 1836 Jeff. Samuel A.
 1837 Bow. George, Mr.
 1839 Jeff. Samuel S.
 1839 Nash. Robert K.
 1839 Dart. John
 1840 Wms. Rufus D.
 Woodward
 1837 Yale —Charles, M. D.
 1838 Dick. William R., Mr.
 Woodworth
 1838 Yale Charles W.
 Woolfold
 1840 N. J. Joseph W.
 Woolton
 1813 Dick. Richard
 1835 Un. Lewis B.
 Wording
 1836 Wat. William E.
 Work
 1795 Dick. Edward
 Workman
 '09, '30 W. Pa. James
 Worcester
 1837 Mid. —Samuel M., Mr. and at Harv.,
 1840 Un. —George P., B. A. [Amh. Prof.
 Worth
 1826 Mia. Edward
 1839 Un. Sidney B.
 Worthen
 1838 Harv. William E.
 Worthington
 1812 Dick. William M., Mr.
 1827 Jeff. William C., Mr.
 1835 N. J. —John G., Mr.
 1840 Harv. Francis A.
 1840 Wms. Charles
 1840 Un. —Charles F., B. A.
 Wray
 1836 Yale James M.
 Wright
 1798 Dick. John
 1811 Jeff. James, Mr. '25.
 1812 U. N. C. Charles I.
 1820 U. N. C. Thomas H., M. D.
 1824 U. N. C. John L., M. D.
 1825 U. N. C. William A.
 1825 U. N. C. William B., Mr. '30.
 1826 U. N. C. James M., Mr. '32.
 1832 W. R. Aaron K., Mr.
 1833 Wes. Alexander H.
 1833 W. R. Philo, Mr., Tut.
 1833 Mia. Williamson
 1835 Yale Charles
 1835 Yale William, Mr.
 1835 Mia. Edward
 1835 Mid. Stephen R.
 1835 Wms. Thomas
 1856 Yale Henry
 1836 Wms. Edmund
 1836 Wms. Walter
 1837 Dart. Royal N.
 1838 Harv. Ebenezer
 1838 Harv. Nathaniel
 1838 Dick. John A., Mr.
 1838 Un. Henry N.
 1838 Mid. Emerson R., Mr.

1838 Ober.	James R.	Yeomans	
1838 Un.	Edwin S.	1837 Wms.	David P.
1839 Yale	William S.	Yerger	
1839 Dick.	Thomas	1833 Nash.	William
1839 Wms.	Ephraim M.	Yerington	
1839 Mid.	Norman H.	1841 Amh.	Alexander
1839 Mid.	Truman K.	Yerkes	
1839 Wat.	Thomas G.	1837 Yale	Stephen
1840 Yale	Edward	Yoe	
1840 Ober.	William W.	1823 Jeff.	Benjamin F., Mr. '28.
1841 Wms.	Russell M.	Young	
Woolfolk		1788 Dick.	John, Mr.
1841 Yale	William G.	1813 Dick.	William
Wroe		1823 Dick.	John C., Mr., N. J. D. D. 1839.
1841 C. D. C. J. A.		1828 Jeff.	Loyal, Mr. '33.
Wyche		1832 Mia.	James L.
1825 U. N. C. John I., Mr. and Tut., Prof.		1835 Nash.	Almarion W.
	[Jeff. Coll. Miss.]	1835 Bow.	Timothy R.
Wyckoff		1837 W. Pa.	Robert A.
1839 Rut.	Theodore F.	1837 Mia.	John N.
1839 Rut.	Isaac N., D. D.	1838 Wat.	Oliver
Wyeth		1839 Mia.	—George, D. D., Eng.
1827 Jeff.	Francis, Mr., '35.	1839 Mia.	John C.
Wylie		1839 Mia.	James N.
1810 Jeff.	Andrew, Mr.	1839 Mia.	Samuel O.
1816 Dick.	—Samuel B., D. D.—Univ. Penn.	1839 Un.	A. T.
1829 Jeff.	Joseph S., Mr. [Prof.]	1840 Bow.	Samuel L.
Wyman		1840 Un.	—Madison, B. A.
1835 Amh.	Edward	1840 Mia.	William P.
1837 Mid.	Julius L.	Youngman	
1838 Bow.	Robert	1839 Dart.	David
Yancey		Youngs	
1814 U. N. C. Tryon M., Mr.		1836 Wes.	William A., Mr.
1836 Frank.	Benjamin C.	Zabriskie	
Yandell		1835 Col.	Christian
1823 Nash.	—Lunsford P., Mr., M. D.	Zell	
Yarborough		1809 Dick.	Jacob
1827 U. N. C. Henry, Mr. '33, M. D.		Zickwolf	
Yarnall		1835 Jeff.	—Randolph, Mr.
1835 Jeff.	Z.	Zug	
1841 Yale	Thomas C.	1837 Dick.	John, Tut., Mr.

SUPPLEMENT OF ADDITIONS AND CORRECTIONS.

Dr. FARMER's list is quite imperfect with respect to the graduates of the Vermont University, which has never published a Triennial Catalogue. By the kindness of a gentleman, whose name I am not permitted to mention, I have been furnished with a complete list, compiled from the records of the College. The abbreviation Vt. is here used for Vermont University. The omission of several names, graduates of other Colleges, has been noticed and supplied in the following index of the Vermont graduates.

Adams		Ashmun	
1804 Vt.	Charles, Mr.	1816 Vt.	Jehudi, Mr., Prof. Bang. Theol. [Sem.]
1821 Vt.	Ephraim, Mr.	Atchinson	
1838 Vt.	John S.	1825 Vt.	—William, M. D.
1839 Vt.	Harvey	Atwater	
Aldis		1809 Vt.	William, Mr.
1829 Vt.	Asa O, Mr. '33.	Austin	
Allen		1820 Vt.	Seneca, Mr.
1812 Vt.	Horace	1837 Vt.	Charles L.
1823 Vt.	Frederic H., Mr.	Bailey	
1823 Vt.	—Herman, Mr.	1818 Vt.	Benjamin, F., Mr., Tut.
1827 Vt.	George, Mr., Del. Coll. Prof.	Baker	
1828 Vt.	Seymour L.	1827 Vt.	—Elijah, M. D.
1839 Vt.	Joseph W.	Barnes	
1839 Vt.	—Joseph D., Mr.	1804 Vt.	Wheeler
Angell			
1837 Vt.	George W., Mr.		

- Barron
 1841 Vt. William T.
 Bates
 1829 Vt. —Roswell, M. D.
 1840 Vt. John H.
 Baxter
 1841 Vt. John N.
 Baylies
 1827 Vt. Nicholas
 Beardsley
 1837 Vt. —Herman R., Mr.
 Bellows
 1813 Vt. Ira
 Benedict
 1835 Vt. —Farrand N., Mr. and Prof., Ham.
 1841 Vt. —William B., Mr. [B. A. '23.
 Bennett
 1839 Un. Jaques
 Benson
 1838 Vt. Homer H.
 Berry
 1829 Vt. —Jonathan, M. D.
 Bicknell
 1829 Vt. —Simeon, Mr., Dart. '25.
 Billings
 1835 Vt. Edward H.
 Bingham
 1828 Vt. —Moore, Mr.
 Bird
 1809 Vt. John H.
 Bissell
 1836 Vt. William H. A., Mr. '40.
 Black
 1841 Vt. David
 Blackman
 1838 Vt. George
 Blackmer
 1837 Vt. —Joel, Mr., Dart. '34.
 Blair
 1818 Jeff. William
 Bliss
 1831 Vt. Zenas
 Blodgett
 1820 Vt. Herman M.
 1839 Vt. Dudley C.
 Blythe
 1824 Vt. —Stephen C., M. D.
 Bostwick
 1838 Vt. Samuel B.
 Bowen
 1824 Vt. —Silas, M. D. and at Mid.
 Bowman
 1817 Vt. Francis
 Bradford
 1829 Vt. Chauncy D.
 Brainard
 1826 Vt. Asa, Mr.
 Brewster
 1841 Vt. Henry S.
 Bristed
 1826 Vt. —John, Mr.
 Bronson
 1811 Vt. —Abraham, Mr. and at Mid. and [Col.
 Brosnan
 1840 Vt. —Cornelius, M., Mr., B. A. Trin-
 [ity Coll. Dublin.
- Brown
 1839 Vt. —Edward H., Mr.
 Brownell
 1809 Vt. Chauncey, Mr.
 1813 Vt. Grove L., Mr. and at Yale.
 Brownson
 1809 Vt. Eli, Mr.
 1810 Vt. John
 Brush
 1834 Vt. Charles D. L., Mr. '38.
 Buckley
 1841 Vt. Daniel B., '83.
 Buel
 1819 Vt. Samuel
 Butler
 1836 Vt. Franklin, Mr.
 Cahoon
 1820 Vt. George C.
 1833 Vt. Edward A.
 Cameron
 1838 Vt. Hugh
 Camp
 1810 Vt. David M., Mr., Lt. Gov. of Vt.
 Campbell
 1824 Vt. —James, M. D.
 Carpenter
 1837 Vt. Erasmus I.
 1838 Vt. Charles S.
 Case
 1838 Vt. Rufus, Mr.
 1839 Vt. Moses P.
 Catlin
 1826 Vt. Alexander, Mr.
 Cazier
 1816 Vt. —John L. C., B. A.
 Chamberlain
 1811 Vt. —Jason, Mr. and Prof., Bro. '04
 [and Mr. and at Bow '06.
 Chandler
 1807 Vt. Amariah
 1810 Vt. —Benjamin, M. D.
 Chaney
 1831 Vt. Henry, Mr. '37.
 Chaplin
 1806 Vt. John H., Mr.
 Chase
 1839 Vt. —Carlton, D. D., Dart. '17 & Mr.
 Child
 1806 Vt. Gardner, Mr. '12.
 Childs
 1812 Vt. —Francis, Mr. and at Yale.
 Chittenden
 1809 Vt. Thomas, Mr.
 1826 Vt. Martin, Mr.
 Clack
 1822 Vt. —Spencer, B. A.
 Clapp
 1820 Vt. Ebenezer
 Clark
 1807 Vt. Saterlee, Mr. '23.
 1810 Vt. —Samuel, Mr., Harv. '05 and Mr.
 1816 Vt. Samuel
 Clay
 1839 Vt. —HENRY, LL. D., Harv. LL. D.
 [1825, Sec. of State U. S. and
 [Sen. in Cong.
 Coalson
 1822 Frank. Paul

- Cobb
 1810 Vt. James D.
 Coburn
 1833 Vt. Lorenzo, Mr.
 Coffey
 1829 Nash. —Asbury M., Mr.
 Collamer
 1810 Vt. †Jacob, Mr.
 Converse
 1825 Vt. James
 1837 Vt. Julius, Mr.
 Coolidge
 1835 Vt. —Carlos, Mr., Mid. 1811 B. A.
 Corbin
 1822 Vt. Pliny M.
 Crafts
 1811 Vt. —*||SAMUEL, Mr., Harv. 1790 and [Mr.
 Culver
 1826 Vt. Erastus D., Mr.
 Currey
 1836 Vt. William F., Mr.
 Curtis
 1841 Samuel C. L.
 Cutting
 1840 Vt. —Sewall S., Mr.
 Dana
 1829 Vt. —Hope L., Mr., Dart. B. A. 1819.
 1836 Vt. Oscar F., Mr.
 1839 Vt. Edmund T. Mr.
 Davey
 1841 Vt. Christopher M.
 Day
 1825 Vt. Irad C.
 Dean
 1806 Vt. —James, Mr. and Prof., Dart. B. [A. 1800 and Mr.
 Deane
 1839 Vt. John F.
 De Camp
 1836 Yale —Samuel G. J., M. D.
 Deming
 1827 Vt. Charles F.
 Denison
 1811 Vt. —John, Mr.
 1825 Vt. Joseph A., Mr., and M. D. at
 1840 Vt. Dudley C. [Yale.
 Dickinson
 1838 Vt. William L., Mr. '42.
 1841 Amh. Noadiah S.
 Dillingham
 1836 Vt. —Paul, Mr.
 Doane
 1810 Vt. David, Mr. '20.
 Dodge
 1818 Vt. Nehemiah, Mr. '26.
 Doolittle
 1838 Vt. —Lucius F., Mr.
 Dorman
 1820 Vt. —Eben H., Mr. and at Mid.
 Dougherty
 1826 Frank. Robert
 1830 Vt. James, Mr.
 Ducatel
 1833 Vt. —Julius P., M. D., Univ. Md. Prof.
 Dutcher
 1812 Vt. James C.
- Earle
 1841 Vt. Jonathan W.
 Eastman
 1827 Vt. Francis S.
 1837 Vt. —Joseph B., Mr. Dart. '21.
 Edgell
 1827 Vt. John Q. A.
 Elliot
 1813 Vt. Israel
 1813 Vt. —Joseph, B. A.
 Emerson
 1830 Vt. Curtis A.
 1839 W. R. Daniel
 Emmons
 1825 Vt. Alden
 Everett
 1826 Vt. —Alexander H., LL. D., and at [Mid. '39, Harv. 1806 and Mr. [and at Yale, Min. to Spain, [and Pres. Jeff. Coll., La.
 1837 Vt. Horace, Mr.
 1841 Vt. Edward
 Fairchild
 1831 Vt. John
 Farnsworth
 1824 Vt. —Joseph D., M. D.
 Farr
 1841 Vt. Elliot T.
 Ferris
 1824 Vt. John A., Mr.
 1824 Vt. Lynde C., Mr.
 Fisher
 1812 Vt. Abial
 Fisk
 1812 Vt. —†||JAMES, Mr.
 Fitch
 1826 Vt. Leonard M., Mr.
 1837 Vt. —Samuel S., Mr.
 Flemming
 1828 Vt. Archibald, Mr.
 Fletcher
 1810 Vt. Elijah
 1825 Vt. —||Isaac, Mr., Dart. 1808 B. A.
 1839 Vt. Josiah A.
 Flint
 1820 Vt. Samuel
 1836 Vt. Edwin
 Follett
 1810 Vt. Timothy, Mr., '16.
 Foote
 1818 Vt. Luman, Mr.
 Forsyth
 1839 Vt. James, Mr.
 Foster
 1811 Vt. Luke B.
 1812 Frank. Thomas A.
 1837 Vt. Arthur M., Mr.
 Fowler
 1840 Vt. Josiah C.
 Francis
 1826 Vt. Daniel D., Mr.
 Freeman
 1820 Vt. Silas C.
 French
 1813 Vt. David
 Galusha
 1816 Vt. —Elon, B. A., Mr. '20 and at Bro.
 Garbutt
 1838 Vt. Zechariah N.

- Gilbert.**
1841 Vt. —*Eliphalet W.*, D. D., Un. '13
[and Mr., Pres. Dell. Coll.]
- Gile**
1836 Vt. —*Samuel*, D. D., Dart. '04 and Mr.
- Gillett**
1824 Vt. —*Eliphalet*, D. D., Dart. 1791 B.
[A. and Mr.]
- Gilman**
1814 Vt. Constantine
- Going**
1812 Vt. —*Jonathan*, Mr., Bro. 1809 and
[Mr. and D. D., Pres. Gran-
ville Coll., Ohio.]
- Goodyear**
1828 Vt. —*Daniel*, M. D.
- Gould**
1835 Vt. Benjamin, Mr.
- Grandpierre**
1838 N. J. —*J. J.*, D. D.
- Granger**
1841 Vt. —*Calvin*, Mr.
- Green**
1811 Vt. —*Asa*, Mr., Wms. B. A. '07.
1813 Vt. —*Henry*, Mr.
- Gregory**
1839 Vt. Isaac N.
- Grier**
1841 W. Pa. —*John C.*, D. D.
- Grinnell**
1831 Bro. —*William T.*, Mr.
- Griswold**
1812 Vt. *Horace*, Mr. '16.
1828 Vt. William F.
- Gross**
1806 Vt. ||*Ezra C.*, Mr. '13.
- Grosvenor**
1813 Vt. Ebenezer C., M. D. at Harv.
- Hale**
1824 Vt. —*Salma*, Mr.
1826 Vt. Enoch
1840 Vt. Henry
- Hall**
1823 Vt. —*William F.*, Mr. and at Mid. '20.
1824 Vt. —*Luther E.*, M. D.
1835 Vt. —||*Hiland*, Mr.
1841 Vt. Frederick T.
- Hardenberg**
1838 Rut. —*James B.*, D. D., Un. B. A.
- Harker**
1837 Jeff. —*Thomas*, M. D.
- Harriman**
1835 Col. Orlando
- Harrington**
1809 Vt. Isaac R.
- Harris**
1838 Vt. *Andrew*
- Haskell**
1830 Vt. Perry
- Hatch**
1812 Vt. —*Uriel C.*, B. A.
- Hathaway**
1838 Wat. Levi B.
- Hathon**
1827 Vt. Anson E.
- Hedding**
1840 Vt. —*Elijah*, D. D., Yale Mr.
- Heineberg**
1835 Vt. B. J., Mr.
- Herrick**
1824 Vt. *Stephen L.*
1839 Vt. William T., Mr.
- Hickok**
1821 Vt. William C.
1827 Vt. *Henry P.*
1837 Vt. James W.
- Higby**
1840 Vt. William
- Hill**
1808 Vt. Ira, Mr.
1824 Vt. —**Isaac*, Mr., Sen. in Cong., Gov.
1827 Vt. Rodney D. [N. H.]
- Hitchcock**
1811 Vt. †*Henry*, Mr. '16.
- Holbrook**
1811 Vt. Levi, U. N. C. Mr.
- Holton**
1814 Vt. Isaac
- Hopkins**
1813 Vt. Samuel G.
1832 Vt. —*John H.*, D. D.
1839 Vt. John H.
- Hosford**
1833 Vt. Orville
- Hosmer**
1841 Vt. William H. C., Mr.
- Houghton**
1834 Vt. George W., Mr. '35.
1839 Vt. George F., Mr.
1840 Vt. Daniel C.
- Hoxsie**
1823 Vt. Warren, Mr.
- Hubbell**
1805 Vt. Oliver
1813 Vt. *Lucas*, Mr., Tut. and Prof.
- Hunter**
1824 Vt. —*Henry*, Mr.
- Huntington**
1826 Vt. George R., Mr., Tut. and Prof.
- Hutchinson**
1811 Vt. —†*Titus*, Mr., N. J. '94.
1823 Vt. Edwin
1824 Vt. Orramel
1825 Vt. Henry
- Hutton**
1832 Vt. John
- Hyde**
1808 Vt. Archibald W., Mr.
1833 Mid. —*Eli*, Mr. and at Yale.
- Ingraham**
1836 Wat. —*John H.*, Mr.
- Ishan**
1811 Vt. Oran
- Jackson**
1839 Mid. —*William*, D. D., Dart. B. A. '90.
- Janes**
1835 Vt. —||*Henry F.*, Mr.
1838 Vt. Henry B.
- Jarvis**
1839 Vt. Charles
- Jennings**
1835 Nash. —*Thomas R.*, Mr., M. D.
- Jewett**
1835 Bro. Charles C., Mr. '42.
1837 Wash. Pliny A.
- Johnson**
1807 Vt. Lewis
1836 Dart. —*George W.*, B. A.

1838 Vt. John B., Mr.
 1839 Vt. —Edwin F., Mr. and at Ham.
 Johnston
 1839 Frank. P.
 Jones
 1829 Vt. John C.
 1835 Wash. Charles H.
 Kellogg
 1823 Vt. Orson, Mr.
 1839 U. N. Y. Charles
 Kendrick
 1813 Vt. —Nathaniel, Mr., Bro. Mr. and
 [D. D., H. L. T. I., Prof.
 Kenman
 1804 Vt. Jairus, Mr. and Prof.
 Kenyon
 1820 Vt. Jared
 Kilburn
 1810 Vt. John, Mr.
 King
 1810 Vt. Dauphin
 1836 U. N. Y. J.
 Knowles
 1841 Vt. William L.
 Labaree
 1841 Vt. —Benjamin, D. D., Dart. '28 and
 [Mr., Pres. Jack. Coll. Tenn.
 [and Mid.
 Lamb
 1825 Vt. Dana, Mr. and Tut., Mr. Mid.
 1829 Vt. Jonathan [34
 Langworthy
 1805 Vt. Asabel, Mr.
 Lawrence
 1827 Vt. Byram
 1837 Vt. Almon, Mr.
 Lay
 1835 Yale —George W., Mr.
 Leavenworth
 1821 Vt. Henry, Mr.
 Lee
 1831 Vt. Samuel
 Lester
 1809 Vt. Charles G.
 Loomis
 1805 Vt. Warren, Mr.
 1832 Vt. Harmon
 Lyman
 1841 Vt. George L.
 Lynde
 1828 Vt. —John, Mr.
 Macrae
 1839 Vt. William F., Mr.
 Maltby
 1840 Vt. Eber
 Mann
 1838 Vt. Alexander
 Marck
 1818 Vt. Jacob, Mr.
 Marsh
 1835 Vt. —Joseph, Mr., Dart. M. D., Mid.
 1836 Vt. Edward W. [Med. Prof.
 1837 Vt. —Roswell, Mr.
 1839 Vt. Charles P.
 1841 Vt. Warren H.
 Martin
 1831 Vt. Elon O.
 McAuley
 1837 Vt. —David, D. D.

McDonald
 1828 Vt. —Louis, Mr., Mid. '23.
 McKeen
 1828 Vt. —Silas, Mr. and at Dart.
 McMasters
 1840 Vt. Daniel S.
 Mead
 1840 U. N. Y. —Samuel R., Mr.
 Mebane
 1809 U. N. C. John B.
 1821 U. N. C. William K.
 Meech
 1841 Vt. Edgar
 Messer
 1812 Vt. —Asa, LL. D., Bro. '90, and Mr.
 [Tut. Prof. and Pres., Harv.
 [D. D.
 Miller
 '09, '30 W. Pa. †A. G., Mr.
 1829 Vt. —Jonathan P., Mr.
 Miner
 1837 Mid. —Ahiman L., Mr.
 Mooers
 1835 Vt. —Benjamin, M. D.
 Moore
 1814 Vt. Isaac
 Morey
 1840 Vt. Ira
 Morgan
 1820 Vt. —Asaph, Mr.
 Morrill
 1825 Vt. —*DAVID, LL. D., Dart. Mr. '19,
 [M. D. '21, Sen. and Gov. of
 [N. H.
 Morse
 1827 Vt. Percival, Mr. '31.
 Moss
 1840 Ham. Henry L.
 Mower
 1840 Vt. Benjamin F.
 Myers
 1837 Vt. Joseph H., Mr.
 Nash
 1827 Vt. —Sylvester, Mr.
 Nelson
 1827 Vt. —Robert, M. D. and at Dart.
 Newell
 1812 Vt. George
 Newton
 1827 Vt. Christopher G.
 1831 Vt. Benjamin B.
 Nichols
 1839 Wash. George W.
 1839 Mari. Danforth B.
 Nickerson
 1834 Wat. Charles
 Niles
 1837 Vt. Jason
 Noble
 1810 Vt. William, Mr. '20.
 Norris
 1840 Dart. Timothy O.
 Northrop
 1838 Ober. Gilbert S.
 Norton
 1840 Vt. —William A., Mr.

- Norwood
 1824 U. N. C. John W., Mr.
 Nye
 1808 Vt. —Jonathan, Mr., Bro. B. A. 1801,
 1822 Vt. Thomas [and Mr.
 Oakes
 1818 U. N. C. Thomas I.
 Oeconomus
 1840 N. J. Luke K.
 Ogilvie
 1839 C. D. C. —John, Mr.
 Olds
 1836 Mia. Chauncey N.
 1839 Ober. Abner D.
 Osgood
 1819 Vt. Nahum, Mr.
 Paddock
 1819 Vt. James A.
 Painchaud
 1832 Vt. —Joseph, M. D.
 Paine
 1825 Vt. —†ELIJAH, LL. D., Harv. '81 B.
 [A. Mr. and LL. D., Dart.
 [Mr., Sen. in Cong.
 Palmer
 1817 Vt. —†William A., Mr.
 1820 Vt. —Aaron, Mr.
 Parker
 1813 Vt. Amos A.
 1824 Vt. George H.
 1826 Vt. Daniel, Mr.
 1841 Vt. Charles C.
 Parkhurst
 1810 Vt. Jabez
 Parmele
 1810 Vt. Quartus
 Parmelee
 1826 Vt. Rotus, Mr.
 Partridge
 1821 Vt. —Alden, Mr. and at Dart., Sup't
 [of W. Point, Pres. Jeff. Coll.
 [Miss. and Nor. Univ.
 Pease
 1837 Vt. Aaron G.
 1838 Vt. Calvin, Mr. and Prof.
 Peaslee
 1821 Vt. George, Mr.
 Peck
 1819 Vt. Thomas K., Mr.
 1837 Vt. —George H., Mr.
 1837 Vt. —Lucius B., Mr.
 1841 Vt. William W.
 Phelps
 1811 Vt. —John, B. A.
 1812 Vt. —Charles, B. A.
 1835 Vt. —Edward E., Mr., M. D. at Yale,
 [Med. Prof. at Yale and Dart.
 Pierpont
 1838 Vt. —Robert, Mr. and at Mid.
 Pierson
 1839 Vt. William P.
 Platt
 1833 Vt. George K., Mr.
 Pomeroy
 1806 Vt. Cassius F., Mr.
 1809 Vt. John N., Mr.
 1809 Vt. —John, M. D., and Prof. Mid.
 Potwin
 1838 Vt. —Charles W., Mr.
- Powell
 1809 Vt. —Truman M. B., M. D. '18.
 1826 Vt. —Horatio, M. D.
 1830 Vt. Oliver S., Mr. '31.
 1831 Vt. George
 Powers
 1840 Vt. —Hiram, Mr.
 Prentiss
 1838 Vt. —Samuel B., Mr.
 Prichard
 1841 Vt. Moses S.
 Putnam
 1838 Vt. Charles S., Mr.
 1838 Vt. Albin K.
 Randall
 1813 Vt. Phineas
 Ranslow
 1836 Vt. —George W., Mr.
 Ransom
 1823 Vt. Royal M., and at Harv.
 Raymond
 1840 Vt. Henry J.
 Read
 1811 Vt. Nathaniel
 1836 Vt. —David, Mr.
 Redfield
 1835 Vt. —†Isaac F., Mr., Dart. '25 and Mr.
 Reed
 1838 Vt. George W.
 Reid
 1828 Vt. —James, Mr.
 Rice
 1840 Vt. Thomas
 Rich
 1836 Vt. Charles W.
 Richardson
 1812 Vt. —Israel P., Mr., Dart. 1804.
 Robertson
 1832 Vt. —William, M. D.
 1833 Vt. Andrew, Mr.
 1839 Vt. George R., Mr.
 Robinson
 1826 Vt. James F., Mr.
 Rolph
 1822 Vt. Moses
 Root
 1814 Vt. Erastus, Mr., M. D. at Dart.
 Ross
 1813 Vt. —†Henry H., Mr.
 Royce
 1837 Vt. —†Stephen, LL. D., Mid. B. A. '07.
 Russell
 1810 Vt. Stephen P., Mr.
 1826 Vt. John L., Mr.
 1834 Vt. —David, D. D.
 Sabin
 1826 Vt. —Alva, Mr.
 Safford
 1810 Vt. Mayhew, Mr.
 Sawyer
 1806 Vt. James L., Mr.
 1810 Vt. Frederick A.
 1819 Vt. Gamahel B., Mr.
 Sayles
 1839 Vt. Ezekiel H.
 Scott
 1837 Vt. Joseph, Mr.
 Severance
 1827 Vt. Charles C.

- Seymour**
 1831 Vt. Edward
 1835 Vt. Henry E.
- Shaw**
 1819 Vt. George B., Mr., Tut.
 1837 Vt. Benjamin L.
- Shedd**
 1839 Vt. William G. T.
- Shepard**
 1826 Vt. Guy B., M. D. at Castleton.
- Sherman**
 1829 Vt. Seth C.
- Shurtleff**
 1834 Vt. —*Roswell*, D. D., Dart. 99, and
 [Mr., Tut. and Prof.]
- Skinner**
 1839 Vt. —St. John, B. L., Mr.
- Smalley**
 1835 Vt. —Benjamin H., Mr.
- Smiley**
 1812 Vt. —*Robinson*, Mr., Dart. 1798 and
 [Mr.]
- Smith**
 1807 Vt. —Josiah, Mr., Dart. B. A. 1789
 1809 Vt. Addison [and Mr.]
 1817 Vt. Earl
 1820 Vt. Richard W.
 1837 Vt. Andrew J., Mr.
 1838 Vt. John G.
 1839 Vt. —||John, Mr. and at Mid.
 1839 Vt. Marstar C.
 1841 Vt. Douglass
- Southworth**
 1818 Vt. —*Constant*, Mr., Mid. B. A. & Mr.
- Spafford**
 1811 Vt. —Horatio G., Mr., LL. D. at —
- Spalding**
 1840 Vt. James R.
- Spaulding**
 1835 Vt. —Phineas, Mr., Dart. M. D.
- Spooner**
 1809 Vt. Alden B.
- Steele**
 1812 Vt. Robert
- Stevens**
 1837 Vt. Alexis C.
 1832 Vt. Simeon H.
- Stewart**
 1834 Vt. —Alvan, Mr.
- Stone**
 1810 Vt. Davis, Mr.
 1825 Vt. George
- Storrs**
 1824 Vt. John, Mr.
- Strong**
 1806 Vt. ||James, Mr. '24.
 1809 Vt. Joel
 1819 Vt. —*Henry P.*, Mr., Yale B. A. '07.
 1837 Vt. —George W., LL. D., Yale B. A.
 ['03 and Mr. and at N. J.]
- Swan**
 1825 Vt. Benjamin
- Taylor**
 1831 Vt. *Chauncey*
 1834 Vt. *Justin B.*
 1840 Vt. John L. D.
- Temple**
 1839 Vt. Charles
- Tenney**
 1840 Vt. Benjamin J.
- Thompson**
 1823 Vt. *Zadock*, Mr.
- Toof**
 1837 Vt. Ebenezer M., Mr. '41.
- Towner**
 1823 Vt. James
- Townsend**
 1825 Vt. *Micajah*, Mr.
- Tracy**
 1835 Vt. —Andrew, Mr.
- Tucker**
 1835 Vt. —Philip C., Mr.
- Tupper**
 1812 Vt. Samuel H., Mr. at Mid.
 1832 Vt. Zulius C.
- Turnbull**
 1832 Vt. Robert
- Tuttle**
 1825 Vt. Alexander T.
- Tyler**
 1811 Vt. Timothy
 1811 Vt. —†*Royall*, Mr., Harv. '76 and Mr.
 [and at Yale.]
- Upham**
 1835 Vt. —WILLIAM, Mr., Sen. in Cong.
- Vail**
 1812 Vt. —Joshua Y., Mr., Mid. '08 B. A.
- Van Ness**
 1823 Vt. —*†*Cornelius P.*, LL. D. and at
 1825 Vt. James, Mr. '31. [Dart. '25.
 1829 Vt. Cornelius
- Van Sicklen**
 1839 Vt. Edward, Mr.
- Wadden**
 1810 Vt.
- Wadhams**
 1832 Vt. Willard
- Wainwright**
 1827 Vt. Alonzo A.
- Wait**
 1811 Vt. Luther
- Walbridge**
 1836 Vt. Elbridge, Mr.
- Walden**
 1840 Vt. —*John H.*, Mr.
- Wales**
 1825 Vt. —||George E., Mr. and at Dart.
 1841 Vt. Torrey E.
- Walker**
 1823 Vt. —Charles, Mr. and at Mid.
- Warner**
 1814 Vt. Almon
- Washburn**
 1817 Vt. —*Cephas*
 1820 Vt. *Royal*, Mr., Tut.
- Waterhouse**
 1824 Vt. —Henry D., M. D., Prof.
- Wead**
 1825 Vt. *Ira M.*
 1838 Vt. John W.
- Wells**
 1834 Vt. William W., Mr.
 1839 Vt. Charles
- Weston**
 1821 Vt. Edmund, Mr. '36.
 1826 Vt. —John, M. D., Dart. '06 and Mr.
 [and M. B.]
- Wheeler**
 1804 Vt. Justus P.

1819 Vt.	—Almon, B. A.	Wilson	
1837 Vt.	Orville G.	1824 Vt.	Royal H., Mr.
	Wheelock	1826 Vt.	William
1809 Vt.	Stephen M.	1837 Vt.	Robert A.
	Whelpley	Withington	
1819 Vt.	—Samuel W., Mr. and at Mid.	1825 Vt.	George R. M., Mr. and at Harv. [28.
	Wicker	1829 Vt.	—Oliver W., Mr. and at Harv. '29.
1813 Vt.	Lemuel H.	Wood	
	Wild	1838 Vt.	George H., Mr.
1828 Vt.	Daniel	Woodbridge	
	Williams	1830 Vt.	—Samuel S., Mr., Wms. B. A. '27.
1810 Vt.	Norman, Mr. and Dart. '16.	1841 Vt.	Frederick E.
1825 Vt.	George P., Prof. at Univ. Mich.	Woodward	
	Williamson	1817 Vt.	Henry
1812 Vt.	Joseph	1838 Vt.	—Jonathan D., Mr.
1825 Vt.		Worcester	
	Willington	1819 Vt.	Samuel A.
1824 Vt.		Wright	
	Williston	1838 Vt.	—SILAS, LL. D., Mid. '15 and [Mr., Sen. in Cong.
1823 Vt.	Ebenezer B., Mr., Pres. Jeff. [Miss.	Young	
	Willson	1838 Vt.	—Ammi B., Mr.
1811 Vt.	Jared		

CORRECTIONS AND ADDITIONS OF DEGREES.

Alden		Cutler	
1837 Wms.	—Joseph, Mr. and Prof.,—N. J. Mr. [and Tut.,—Un. B. A. & D.D.	1835 Col.	—Benjamin C., D. D., Bro. B. A. [22.
Anderson		Davis	
1836 Dart.	—Rufus, D. D., Bow. B. A. '18 [and Mr.	1835 Wes.	—Gustavus F., D. D., Wat. Mr. [27.
Atwater		Dewey	
1813 U.N.C.	—Jeremiah, D. D. and at Penn., [Yale 1793 and Mr. and Tut., [Pres. of Dick. and Mid.	1840 Harv.	—Charles A., LL. D., Wms. B. [A. '11 and Mr.
Barlow		Dutton	
1810 Frank.	—Joel, LL. D., Yale B. A. '78 & [Mr., Min. to France.	1838 Yale	Chester, Mr.
Beecher		Dwight	
1841 Mari.	—Edward, D. D., Yale B. A. '22, [Mr. and Tut., Pres. Ill. Coll.	1838 Yale	Edward, Mr.
Brantly		Eagleson	
1831 Bro.	—William T., D. D., President of [Charleston Coll., S. C.	1829 Jeff.	John, Mr. '33.
Brown		Eakins	
1794 Dick.	—Matthew, D. D. at N. J. '23 and [W. Pa., Pres. of Jeff. and [Wash. Pa.	1829 Jeff.	William, Mr. '34.
Burgess		Eaton	
1835 Mid.	—Ebenezer, D. D., Bro. 1809 and [Mr. and Tut., Prof. at Vt. Univ.	1825 U.N.C.	—*JOHN H., Mr., Sen. in Cong., [Gov. Flor., Min. to Spain.
Caldwell		Ellsworth	
1799 U.N.C.	—Joseph, Mr., N. J. '91 and Mr. [and Tut., D. D. '16, Prof. and [Pres. U. N. C.	1838 U.N.Y.	—*William W., LL. D., Yale B. [A. '10, Prof. Wash.
Codman		Fisher	
1802 Harv.	John, Mr., D. D. '40 and at N. J. [23, Mr. at Yale and Bro.	1834 Jeff.	Samuel R., Mr.
Colton		Gamble	
1835 U.N.Y.	—Chauncy, D. D., Pres. Brist. [Coll.	1839 Mia.	James N., Mr.
Crowe		Gilliard	
1836 Mia.	—John F., D. D., Prof.	1822 Jeff.	Thomas P., Mr. '38.
		Heacock	
		1835 W. R.	Abel M. Mr.
		Huntington	
		1835 U. N. Y.	Jedediah, Mr., M. D.
		Ingles	
		1825 Jeff.	Nathaniel, Mr.
		Jackson	
		1834 Frank.	Henry M., Mr.

Knowles		Mc Conaughy	
1824	C. D. C. James D., Mr., Newt. Th. Ins. [Prof.	1795	Dick. David, Mr., Jeff. D. D. '33, Pres. [Wash.
Kurtz		Miller	
1837	C. D. C. John D., Mr.	1834	Mia. Joseph, Mr.
Lamar		Mills	
1828	Frank. John, Mr.	1830	Mia. Thonton A., Mr.
Lindsley		Moore	
1837	C. D. C. Solon, Mr.	1829	Frank. Richard D., Mr.
Lynde		Montfort	
1838	Yale Charles J., Mr.	1834	Mia. Joseph G., Mr.
Marr			
1830	Jeff. Phineas, Mr.		

CORRECTED LIST OF PRESIDENTS.

As a considerable number of additions and some corrections are required in the list of Presidents, we have thought best to reprint the whole entire.

Induct- ed into Office.	College.	Name.	Vacat- ed Office.	Induct- ed into Office.	College.	Name.	Vacat- ed Office.
1784	Dick.	Rev. Charles Nesbit, D. D.	1804	1824	Nash.	Rev. Philip Lindsley, D. D.	
1800	Vt.	Rev. Daniel C. Saunders, D. D.	1814	1824	Mia.	Rev. Robert H. Bishop, D. D.	
1801	Frank.	Hon. Josiah Meigs, LL. D.	1811	1825	Rut.	Rev. Philip Milledoler, D. D.	1840
1802	Jeff.	Rev. John Watson,	1802	1826	Vt.	Rev. James Marsh, D. D.	1833
1803	Jeff.	Rev. James Dunlap,	1811	1827	Bro.	Rev. Francis Wayland, D. D.	
1804	U. N. C.	Rev. Joseph Caldwell, * D. D.	1812	1828	Dart.	Rev. Nathan Lord, D. D.	
1804	Dick.	Rev. Robert Davidson, † D. D.	1809	1828	C. D. C.	Rev. Stephen Chapin, D. D.	
1804	Un.	Rev. Eliphalet Nott, D.D., LL.D.		1829	Harv.	Hon. Josiah Quincy, LL. D.	
1806	W. Pa.	Rev. Matthew Brown, D. D.	1816	1829	Frank.	Rev. Alonzo Church, D. D.	
1809	Dick.	Rev. Jeremiah Atwater, D. D.	1815	1829	Col.	Hon. William A. Duer, LL. D.	
1811	Frank.	Rev. John Brown, D. D.	1816	1830	Dick.	Rev. Samuel B. How, D. D.	1832
1812	U. N. C.	Rev. Robert H. Chapman, D. D.	1816	1830	Wes.	Rev. Wilbur Fisk, D. D.	1839
1812	Jeff.	Rev. Andrew Wylie, D. D.	1816	1830	W. Pa.	Rev. David Elliott, D. D.	1831
1815	Dick.	Rev. John McKnight, †	1816	1830	W. R.	Rev. Charles B. Storrs, D. D.	1833
1816	U. N. C.	Rev. Joseph Caldwell, D. D.	1832	1831	U. N. Y.	Rev. James Matthews, D. D.	1839
1816	Vt.	Rev. Samuel Austin, D. D.	1821	1831	W. Pa.	Rev. David M'Conaughy, D. D.	
1816	Frank.	Rev. Robert Finley, D. D.	1817	1833	Vt.	Rev. John Wheeler, D. D.	
1817	Jeff.	Rev. Wm. McMillan, D. D.	1822	1833	Wat.	Rev. Rufus Babcock, D. D.	1836
1817	Yale	Rev. Jeremiah Day, D. D., LL. D.		1833	Dick.	Rev. John P. Durbin, D. D.	
1817	W. Pa.	Rev. Andrew Wylie, D. D.	1829	1834	W. R.	Rev. George E. Pierce, D. D.	
1818	Mid.	Rev. Joshua Bates, D. D.	1839	1835	U. N. C.	Hon. David L. Swain, LL. D.	
1819	Frank.	Rev. Moses Waddell, D. D.	1829	1835	Ham.	Rev. Joseph Penney, D. D.	1839
1820	Bow.	Rev. William Allen, D. D.	1839	1835	Ober.	Rev. Asa Mahan, M. A.	
1821	Wms.	Rev. Edward D. Griffin, D. D.	1836	1836	Wms.	Rev. Mark Hopkins, D. D.	
1821	C. D. C.	Rev. William Staughton, D. D.		1836	Wat.	Rev. Robert E. Pattison, D. D.	
1821	Dick.	Rev. John M. Mason, D. D.	1824	1838	Mari.	Rev. Joel H. Linsley, D. D.	
1822	Vt.	Rev. Daniel Haskel, M. A.	1824	1839	Bow.	Rev. Leonard Woods, Jr., D. D.	
1822	Jeff.	Rev. Matthew Brown, D. D.		1839	Ham.	Rev. Simeon North, M. A.	
1822	H. L. T. I.	Rev. Nathan Kendrick, D. D.		1839	U. N. Y.	Hon. Theo. Frelinghuysen, LL. D.	
1823	N. J.	Rev. James Carnahan, D. D.		1840	Mid.	Rev. Benjamin Labaree, D. D.	
1823	Amh.	Rev. Heman Humphrey, D. D.		1840	Rut.	Rev. Abraham L. Hasbrouck, LL. D.	
1824	Vt.	Rev. William Preston, M. A.	1826	1841	Wes.	Rev. Nathan Bangs, D. D.	1842
1824	Dick.	Rev. William Neill, D. D.	1829				

* Rev. Joseph Caldwell, D. D., was the first President of the University of North Carolina. He was preceded by the following presiding Professors:—Rev. David Kerr, 1795–6; Rev. Charles W. Harris, 1796; Rev. Joseph Caldwell, D. D., 1796–7, 1799–1804; Rev. James S. Gillaspie, 1797–99.

† Dr. Davidson was appointed as President *pro tempore*. Rev. John McKnight was also appointed *pro tem*.

A Complete List of the Congregational Ministers of Duke's County, Mass., from the first settlement to the present time:

WITH ACCOMPANYING NOTES, AND SOME ACCOUNT OF THE MISSIONARIES TO THE INDIANS ON MARTHA'S VINEYARD.

By the Rev. Allen Gannett, of Boston.

NOTE. † signifies installed; ‡ settled as colleague; and — not graduated at college. In giving dates, as it was uncertain whether authorities among later writers had in any instances made changes conforming to N. S., they have been presented just as found; only that in *double* dating the true year has been given.

Towns.	Ministers.	Native Place.	Born.	Where Educated.	Grad.	Settlement.	Resignation.	Death.	Age.
Edgartown	Thomas Mayhew	England	1632			1642		1657	36
	Jonathan Dunham		1679			1694		1717	85
	Samuel Wiswall †	Dorchester	1721	Harvard	1701	1713		Dec. 23, 1746	67
	John Newman		1736	Harvard	1740	1747	1758	Dec. 1, 1763	42
	Samuel Kingsbury	Dedham	1744	Harvard	1759	1761		Dec. 30, 1778	42
	Joseph Thaxter	Hingham		Harvard	1768	1780		July 18, 1827	83
	David Tilton	Gilnanton, N. H.		Yale	1833	Nov. 8, 1835 Oct. 14,	March 14, 1838		
Tisbury	John Mayhew	Edgartown	1652			1673		Feb. 3, 1689	36
	Josiah Torrey		1680	Harvard	1698	1701		1723	43
	Nathaniel Hancock	Cambridge	1700	Harvard	1721	1727		1774	74
	George Daman	Dedham		Harvard	1756	1760	1779		
	Asarelah Morse †	Falmouth	1742	Harvard	1767	1784	April 5, 1799	April, 1803	53
	Nymphas Hatch	Falmouth	1771	Harvard	1797	Oct. 7, 1801	June 26, 1819		
	Josiah Henderson	Bedford				1821			
Chilmark	Ebenezer Chase †					1835	1842		
	Ralph Thacher					July 19, 1835	1714		
	William Homes †	Ireland	1663			1715		June 20, 1746	83
	Andrew Bordman	Cambridge	1720	Harvard	1737	1746		Nov. 19, 1776	56
	Jonathan Smith	Hadley	1748	Harvard	1768	1788	Sept. 1827	April 14, 1829	81
	Luke A. Spofford †	Jaffrey, N. H.	1755	Middlebury	1815	Feb. 2, 1842			

NOTES ON THE FOREGOING TABLES.

DUKE'S COUNTY.

DUKE'S COUNTY comprises within its limits Martha's Vineyard, the Elizabeth Islands and No-Man's-Land. It lies south of Buzzard's Bay and the western part of Cape Cod, from the latter of which the Vineyard, at its nearest point, is about eight miles distant. These islands were discovered by Gosnold in 1602. It is said—but about that there is some uncertainty—that several families settled on the Vineyard before the grant to Thomas Mayhew, which was in 1641. He sent a colony to that island in 1642. In 1644 all the islands included in his grant came under the jurisdiction of Massachusetts; but afterwards, in 1664, were granted by Charles II., to his brother, the Duke of York; annexed to the province of New York; and some time during their connection with it, which continued till 1692, were constituted a county by the name of Duke's County. In the latter year they were transferred again to Mass.; and in 1695 the legislature of that State separated the islands of which the county is at present composed from Nantucket, and constituted them a county, retaining the name by which the whole had been previously called. Martha's Vineyard, which is the principal one, and contains the whole of the territory, with the exception of Chappaquiddic, incorporated into townships, is about twenty miles in length, from east to west, and, on an average, five or six in breadth. Much of it is sterile, though some portions are quite productive. There are three townships in the county; and according to the census of 1840 the population then was 3,958. In 1764 there were 2,300 white inhabitants; and the Indians, who when the island was first settled by the English amounted to several thousands, were in number only 313.

EDGARTOWN.

The County Courts are held at Edgartown. With the east end of Martha's Vineyard, it includes the island of Chappaquiddic, which is separated from it by a narrow strait. It has an excellent and beautiful harbor; and is supported chiefly by the whaling business. The smartest whalemens in the world belong to the Vineyard. The population of Edgartown in 1840 was 1,736, by far the larger part of which is collected at the port, where are three religious societies, the Congregational, Methodist and Baptist, with as many houses of worship. It was incorporated by Francis Lovelace, the Governor of New York, in 1671. It has been said that the church was gathered in 1641: but this seems to be a mistake; for Gov. Mayhew did not receive his grant until October of that year; and Experience Mayhew, by whom he was remembered, says, in his "Indian Converts," that "a few English families first settled at Great Harbor, now Edgartown, in the year 1642." This statement, in different forms, is several times repeated in that work. The first minister was *Thomas Mayhew*, the son and only child of the Governor, by whom he was sent, "being then a young scholar about twenty-one years of age," with some others, to form a settlement at the time and place above-mentioned. His birth-place is not known, but was either Southampton, or some place in Wiltshire, from which his father is said to have come. It has been said of him, that "he was a young gentleman of liberal education, a good classical scholar, and eminent for his talents and knowledge." Cotton Mather says that, with his other attainments, "he was not wholly a stranger to the Hebrew." It is not probable, however, that he had a public education; for his name does not appear on the catalogue of Cambridge, then the only college in the country; and he must have been too young when his father left England to have received before that time an University education there. On going upon the Vineyard, he did not confine his services to the English; but labored much, and, after a time, with very great success, for the good of the Indians. In 1657, when in the thirty-seventh year of his age, and the fifteenth or sixteenth of his ministry, with a brother of his wife and an Indian who was a preacher to the natives, he undertook a voyage to England, in the hope, by a short residence there, of effecting something for their advantage: but the vessel in which they embarked was never heard of more. Dr. Prince, in speaking of the affection borne him by the Indians, says, "They so loved him that they could not easily bear his absence so far as Boston before they longed for his return; and for many years after his departure he was seldom named without tears." He speaks of the rock which he had himself seen, where he used to preach to crowds; and says, "The place by the way-side where he solemnly and affectionately took his leave of that poor and beloved people of his, was for all that generation remembered with sorrow." The "place by the

way-side," is still pointed out between Tisbury and Edgartown. He seems to have been a man well qualified for his work, of great usefulness, and very much beloved. Yet he was straitened in his circumstances, not receiving half the ordinary wages of a laborer for the services he rendered the people of his charge. He left three sons, one of whom became a preacher of the gospel; the others held civil and military offices on the Island. After his death the church appears to have had no settled pastor for many years. They were not, however, entirely without the ministrations of the gospel; for Gov. Mayhew himself then commenced preaching to them and the Indians, which he continued to do till near the time of his death, in his ninety-third year. Between the years 1664 and 1667 he was greatly relieved by the labors of the *Rev. John Cotton*, who preached to the English and sometimes to the Indians. He was a son of the *Rev. John Cotton* of Boston. They were anxious to retain him at Edgartown; but at the repeated and urgent solicitation of the people of Plymouth, he went and settled there as a pastor.—*Mr. Dunham*, when called to the ministry in Edgartown, was a member of the church in Plymouth, and, not unlikely, a native of that place. At the time of his ordination, as the fact is gathered from the history of the Plymouth church, Gov. Mayhew had been dead thirteen years, and he was himself more than sixty, after which he lived twenty-three, and preached about nineteen years. But the inscription on his head-stone says, "Full thirty years the gospel he did dispense;" so it may be that he had preached there some time before receiving ordination,—perhaps the whole of those thirty years. He has been called a "very pious man."—*Mr. Wiswall* was "a son of worthy and pious parents;" and sustained while at Cambridge a very good character as a man and a scholar. After having taken his second degree, and received licensure to preach, he went a foreign voyage as chaplain; was taken by Spaniards and carried into Martinico, where he had a dangerous illness, but recovered; and on returning home preached in various places—among the rest, six months at Nantucket—before being settled as a colleague with *Mr. Dunham*. As a preacher he is said to have been very acceptable before going to Edgartown; to which place he was invited on his return from Nantucket. He continued in the ministry there until his death; and, being a man of great excellence of character, was highly useful to that people. By his candor, sound discretion, meekness and deep piety, he commended himself to the consciences of all; and many were gathered into the church under his ministry. He used sometimes to say that he was "more afraid of sin than of hell;" and the declaration was verified by the life he lived. He was neighborly, kind and generous; was never married; and devoted much of his time to study. He was esteemed an able minister of the word; his devotional services in the pulpit were varied and fervent; and his memory was such that he had no need of pulpit notes in the delivery of his sermons. Subject to frequent illness; his infirmities increasing upon him in the latter years of his life; and not sparing himself in a time of unusual sickness and mortality, he died suddenly, from over exertion, as was supposed, in the sixty-eighth year of his age.—*Mr. Newman* remained at Edgartown after his resignation, which did not take place till dissatisfaction and uneasiness had been repeatedly expressed in a public manner. The mantle of his predecessor seems not to have rested upon him. He died and was buried in the place of his ministry.—After him the *Rev. Zechariah Mayhew* was invited (July 3, 1759) to be their minister, and the invitation was repeated; but being a missionary to the Indians, he declined its acceptance.—Dec. 17 of the same year, the *Rev. Joshua Tufts* was called to the ministry there, and accepted: but on the 9th of July following, probably before his installation was to have taken place, a committee was appointed by the town "to discourse with the *Rev. Joshua Tufts* about asking a dismission;" and he left soon after.—*Mr. Kingsbury* died of small-pox. His head-stone says,

"He did in virtue and in meekness shine,
A learned scholar, and a good divine."

Mr. Thaxter had been, for a time, before his settlement, a chaplain and physician in the army of the Revolution; and was, in consequence, invited to be present and offer the prayer at the laying of the corner-stone of the Monument on Bunker Hill. A man of strong mind and a benevolent disposition, his influence was great with his people for the larger part of his ministry. Many during that time were added to the church: but being, in the latter half of it, at least, an Unitarian; and acting from the first on the "half-way covenant," the way was prepared, when men of other faith and practices came in, for great divisions among his flock. Before his death many had forsaken his ministrations, and joined other denominations; and soon after that event, a majority of the church that remained adopted Articles of Faith regarded as Evangelical. For the next four years they had the *Rev. Job H. Martyn* for their minister, but not as a settled pastor. Since then their ministers have remained with them not more than from one to three years each; and, with one exception, none of them have ever been settled as pastors.—*Mr. Tilton* studied Theology with the *Rev. Mr. Cobb* of Taunton. He was installed at Annisquam, a parish in Gloucester, in August, 1840. The church in Edgartown numbers something more than 100 members.

TISBURY.

TISBURY lies in the middle of the Island, between Edgartown and Chilmark. It was incorporated at the same time as the former, 1671. The population in 1840 was 1,520. The principal village is at Holmes's Hole, a convenient harbor, but not so safe as that of Edgartown, often entered for security by vessels passing through the Sound. There are two religious societies, a Methodist and a Baptist, there. The Congregationalist church is in the south-west part of the township, where also is a society of Baptists.—Tisbury was a new and small settlement in 1673, when the *Rev. John Mayhew*, a son of the first minister of Edgartown, was called to be their minister. It has been said that he was not ordained; but this seems improbable; for Dr. Prince, who speaks of him as a very superior man, and a preacher much admired by good judges from abroad who occasionally heard him, not only prefixes the appellation *Rev.* to his name, but says that he constantly preached to the English at Tisbury for the space of fifteen years, i. e. through the whole of his ministerial life. This, considering his qualifications for the ministry, he seems not likely to have done without ordination. He had not a collegiate education; but with his superior natural endowments, great industry, and devotedness to God, he became early qualified for the work of the ministry, and entered upon it at the age of twenty-one. Being well acquainted with the language of the Indians, and held in high esteem, they immediately insisted on his preaching to them also, though his grandfather the Governor, was still active, and useful and acceptable among them as a preacher. Accordingly he gave a weekly Lecture alternately in all their several assemblies. He was a man of great prudence, sound judgment, and an excellent spirit; and is said to have discovered great ability and skill in refuting certain errors that began in his day to be propagated on the Island. His method was, after a public lecture, to request such as had begun to imbibe them, to produce their reasons, and others to state their difficulties, that all might receive light and advantage from his instructions, which could not so well otherwise be given. In this he was very successful. "He had such an excellent talent for the defence of the truth against gainsayers," says Dr. Prince, "that those who would have spread their errors found themselves so effectually opposed by the brightness of his knowledge and piety, and the strength of his argumentative genius, that they could make no progress in their designs on the Island." He lived within the bounds of Chilmark; and left a family of eight children, the oldest of whom was Experience, behind him at his death. For all his services he received but about ten pounds annually, till the last two years of his life, when the Commissioners of the London Society becoming aware of their importance and his eminent worth, raised his salary to thirty pounds.—*Mr. Torrey's* birth-place is not known. He and *Mr. Hancock* both died at Tisbury.—*Mr. Daman* went, after his dismissal, to Woodstock, Vermont, where he preached with a view to a settlement; but it is not known that he was ever afterwards installed.—*Mr. Morse* is said to have come from Annapolis, Nova-Scotia; from which, as he was not a native of that place, it seems probable that he was settled there for a time in the ministry. He went, after his resignation, to what is now Wayland, and there died.—*Mr. Hatch*, soon after leaving Tisbury, settled down upon a farm in Leominster. He has sometimes preached, but never since been installed as a pastor.—*Mr. Chase* had been settled at different places in New Hampshire and Vermont, and on leaving Tisbury was installed over the South church in Yarmouth.

CHILMARK.

CHILMARK is at the west end of Martha's Vineyard, which in that part is hilly, and a portion of the soil very good. It was incorporated in 1714; and in 1840 contained 702 inhabitants. It is not known when the church was organized, or the first pastor settled. *Mr. Torrey* was there as a minister as early as Feb. 5, 1690.—*Mr. Homes* was from the North of Ireland,—what place is not known, but probably Londonderry or its neighborhood. He had a liberal education, and is supposed to have received his degree of A. M. from one of the Universities of Scotland. He came first to this country about 1686 and engaged in teaching on Martha's Vineyard, where he was greatly beloved by all who knew him. In 1689 he returned home, and was ordained, Oct. 21, 1692, pastor of a Presbyterian congregation at Strabane, in the Presbytery of Connoy. During his residence there, he was more than once chosen Moderator of the Provincial Synod. He came again to this country in the Autumn of 1714; when the church in Chilmark, then without a pastor, hearing of his arrival, and retaining a very pleasant remembrance of him, sent immediately to him to become their minister. The next year he was installed; and there spent the remainder of his days, greatly respected and beloved. From Ireland he brought with him testimonials of high commendation from several individuals and religious bodies. He was a man of such forbearance and kindness, so patient and forgiving under injuries, that, while in his native land, he used to be called "*Mr. Homes the meek*," to distinguish him from another of the same name with himself. He was

strictly evangelical in sentiment, of deep and fervent piety, and excellent religious habits. In his life-time he published a *Discourse on the Sabbath*; another on *Public Reading of the Scriptures*; and a third, on *Church Government*. The year after his death an *Essay on Family Government*, and a *Discourse on Family Prayer* were published; with a Preface by the Rev. Drs. Sewall and Prince, from which the above facts have chiefly been gathered.—*Mr. Bordman* is said to have been "lax in doctrine, and not any less so in practice." He died of small-pox.—*Mr. Smith* preached a considerable time as a candidate before his settlement. After his dismissal, he removed to Hadley, the place of his nativity, and there died. From 1827 to 1842 the church had no settled pastor, though much of the time not without the ministrations of the pulpit. From a variety of causes, extending back of that period, its numbers had become, before the settlement of the present pastor, very much diminished.—*Mr. Spafford* had been settled in Gilmanton and several other places in N. H.; and in Scituate.

MISSIONARIES TO THE INDIANS.

THE Indian name of Martha's Vineyard was Capawock. Perhaps it may have had more than one, for some have said it was Nope. The number of natives upon it when the settlement was made by the Mayhews, has been supposed to be not less than 3,000. Its woods and waters furnished ample provisions for as many; and it had great attractions for the savage. Fish and wild-fowl were most abundant; and the streets of Edgartown bear witness to the havoc made of shell-fish by them, and the places of gathering at their meals. In a few years, however, a terrible distemper had swept away so many of their number that in 1674 there were not more than 1,500 remaining.

At first the Sachems were suspicious of the designs of the English; but the wisdom of the Mayhews allayed their apprehensions; and no blood, on either side, was ever shed. During Philip's war they were the fast friends of the English, notwithstanding frequent attempts were made to seduce them from their voluntary allegiance to the English crown.

The younger Mayhew, of whom some account has been given on a preceding page, sought with great diligence and zeal their conversion to the Christian faith; and it was not long before his endeavors were attended with great success. The first convert was Hiacoomes, who soon after became a preacher to his countrymen, and eventually an ordained minister of the gospel. In the early days of his ministry he, with one other, used to go to Mr. Mayhew before the Sabbath for assistance in preparing for its duties; and then they would discourse on the subject he had opened and unfolded to their minds, conforming, as far as possible, in the method, to the instructions that were given them by him.

On the death of his son, *Gov. Mayhew*, then 70 years of age, in the benevolence of his nature, undertook the work of instruction in religion. He is supposed by his descendants to have come from Wiltshire, England. Dr. Freeman says, on the authority of Gookin, that he had been a merchant at Southampton, which is in an adjoining county; and that on coming to this country he followed the same occupation; but meeting with losses, determined to emigrate to a new colony. The year of his coming to New England is not known. Farmer says he was enrolled a freeman at Watertown in 1634; and was its representative from 1636 to 1644, with the exception of 1642. From this it appears that he did not immediately follow his son and others who went with him, to the Vineyard.

It is said that at the age above-named, Gov. Mayhew sometimes walked the distance of twenty miles—the whole length of the Island—to preach the gospel. The Indians desired him to become, in form, their pastor; but this he declined doing, in the apprehension that he could be more useful to them by retaining his civil office. That he made great sacrifices of comfort and convenience for their good, and that these resulted in great benefit to them, is certain. But though converts had become quite numerous, no church was organized among them for many years. Dr. Freeman says, "They were formed into a church in 1659, from which another church arose in 1670." But this must be a mistake; for the words of Experience Mayhew are, "There was no Indian church here completely formed and organized till the year 1670, when the Rev. Mr. Eliot, and Mr. John Cotton, came and ordained our Hiacoomes, and another Indian named Tackanash, pastor and teacher of an Indian church on this Island." They, however, very early adopted rules and regulations of order in their assemblies by which they approached more nearly the proper organization of a church than some associations that are so called in modern times. Gov. Mayhew lived to a very great age, and preached to Indians and the English almost to the last. He died in 1681, in his 93d year.

Of the *Rev. John Mayhew*, on whom the supervision of the Indian church more especially devolved after his grandfather's death, mention has been already made. He outlived him but six or seven years. At his death the number of communicants in that

church was one hundred, assembling on the Sabbath at four or five different places of worship, and listening to their well-instructed teachers.

The next of the English ministers who preached to the Indians on the Vineyard was the *Rev. Experience Mayhew*, a son of John. He was born Jan. 27, 1673, and began to preach in March, 1694, at the age of twenty-one. He was a man of superior intellect, but without the advantages of an education at college. Such were his acknowledged merits that the Master's degree was early offered him at Cambridge, which, in his modesty, he declined; but in 1720 it was conferred. The language of the Indians was familiar to him from a child; and in consequence he was employed by the commissioners of the Society in London for the Propagation of the Gospel in New-England, to make a new version of the Psalms and the Gospel of John. That work he executed, it is said, with great accuracy, and in 1709 it was printed in collateral columns of Indian and English. In 1727 he published his *Indian Converts*, a duodecimo volume, in which he gives brief narratives of the conversion and lives of a considerable number who were preachers, and many besides, men, women and young persons, among the natives. To these was appended, by Dr. Prince, without his knowledge, because it respected himself and his progenitors, some account of the English Ministers on Martha's Vineyard. One will find in the *Indian Converts* some very pleasant exhibitions of simple piety and upright living; and occasionally the evidence of much discernment and knowledge of Christian truth. One anecdote of Mayhew's may be worth repeating here. He says of Japheth Hannit, who was a preacher twenty-eight years, the pastor of an Indian church in Chilmark that in 1698 numbered sixty-four members, and who died in 1712, that "he well understood, and steadily adhered to the truths of our holy religion in which he had been instructed, and would not be moved about by every wind of doctrine." As an instance of what he calls his stability in the truth, he says: "A godly Englishman, who had formerly been a school-master to the Indians here, and had taught *Japheth* and many others to read and write, and had also learned them their catechisms, and instructed them in the principles of religion, having unhappily imbibed the errors of the Antipedo-Baptists, thought himself obliged to the endeavor to bring Mr. Japheth over to his persuasion." To this end he therefore visited him at his house, and took much pains to convince him that our practice of baptizing infants, and sprinkling in baptism, was wrong. But none of the arguments used by the man could convince Japheth of what they were brought to prove. At length, being just about to go away, Japheth told him he would only say one thing more before he went. "You know, Sir, said he, that we Indians were all in darkness and ignorance before the English came among us, and instructed us, and that you yourself are one of those Englishmen by whom we have been taught and illuminated. You taught us to read, and instructed us in the doctrines of the Christian religion, which we now believe and endeavor to conform our practices to. And when, Sir, you thus instructed us, you told us that it may be there would shortly false teachers come among us, or lead us from our belief of the things wherein we had been instructed; but you then advised us to take heed to ourselves, and beware that we were not turned aside by such teachers, so as to fall into the errors into which they would lead us. And now, Sir, I find your prediction true; for you yourself are become one of those teachers you cautioned us against. I am therefore fully resolved to take your good counsel, and not believe you, but will continue steadfast in the truths wherein you formerly instructed me."

In 1744, Mr. Mayhew published a work entitled *Grace Defended*, which has been called a work of merit. He died 1756, in his eighty-fourth year. Two of his sons were educated at college: Nathan, who died two years after his graduation; and Jonathan, pastor of the West Church in Boston, who in his day was so much distinguished. Joseph was not, as several writers have said, a son of his, but was of another branch of the family.

The *Rev. Zechariah Mayhew* was another of the sons of Experience, and of the Missionaries to the Indians. He died on the 6th of March, 1806, at the age of eighty-nine. He was a man sound in the faith, of an excellent spirit, and faithful in the service of his Lord. In his day there were two Indian churches on the Island, one at Gay-head, the other at what was called, and is still, Christian-town, which is a part of Tisbury. Mr. Mayhew was supported, as were some of his predecessors, in part by the Society in London, formed in the days of Cromwell, to which allusion has before been made. During the American Revolution, and for many years after, he heard nothing from it, and expected not ever to hear again, but went on in his work just as when the remittances were regularly made. At length he was notified that all arrears, principal and interest, awaited his order at a place that was named. There was one thing in Mr. Mayhew, in the latter years of his life, which was somewhat remarkable. His memory had so failed, that ordinary occurrences would be almost immediately forgotten. Yet, on making his visits to the families of his descendants where he was to pass the night, he would make inquiries, with reference to the hour of family devotions, about each individual of the household; and, though it had been hours before, when the season came he would allude to the case of each with a particularity that discovered a

perfect recollection of all of which he had been told. In his old age there came among them men of a different faith, not wanting in zeal, of its kind, and "not sparing the flock." One of them sent to him one day, tauntingly requesting him to be present at a place he named, the next afternoon, and behold the salvation of God. He mildly replied, that he was always pleased to behold the salvation of God; but that he should not be present as desired, since he could behold it at home as well as there.

The churches over which he watched with such affection and care, long since became extinct. Whether those of another order, gathered out of the ruins their leaders had caused, are of a better type, is left for such as know to determine.

The colored population on these islands are now a mixed race, mostly Indian and African, with scarcely any of purely Indian origin remaining; and have portions of territory set off to them by the State, at Gay-Head, Christian-town, and on Chappaquiddic. Within a few years past, there has been considerable improvement in their condition, character and habits.

ECCLESIASTICAL STATISTICS

OF THE

FIRST CONGREGATIONAL CHURCH AND SOCIETY IN NANTUCKET.

[By Dea. PAUL FOLGER.]

Rev. Mr. Mayhew was laboring in this field in 1761, how long he had been settled is not known. He was dismissed in 1766.

Rev. Bezaleel Shaw was settled in 1766, and died 1797.

Rev. James Gurney was settled in 1799, and dismissed in 1819.

Rev. Abner Morse was settled in 1819, and dismissed in 1822.

Rev. Stephen Bailey was settled in 1823, and dismissed in 1827.

Rev. Nathaniel Cobb was settled in 1827, and dismissed in 1829.

Rev. Stephen Mason was settled in 1830, and dismissed in 1835.

Rev. Wm. J. Breed was settled in 1835, and dismissed in 1839.

Rev. George C. Partridge was settled in 1839, and dismissed in 1841.

Rev. John S. C. Abbott was settled in 1841, and is the present Pastor.

Very little is known relative to the history of the first Congregational church and society in Nantucket, (anciently called Sherburne,) prior to the year 1761. The oldest church records that have been preserved, commence June 27th, of that year. But there are plausible circumstances in the memory of some now living, which establish the fact, that the church was organized more than fifty years before that period. It is stated by an individual remarkable for his knowledge of primitive events, that he had seen a bill, dated 1711, found amongst old papers, against the Congregational society for timber, which was used in building the original meeting-house; and it is not improbable that there was a church organized on Congregational principles, years before that meeting-house was built; and might have assembled for divine worship in some private dwelling, or in some retired spot under the shade of the forest oaks. It is proper to state, that the timber used in building the first meeting-house, was made of the huge and towering white oaks of our own forests, the natural product of the soil; and it is worthy of notice, that, notwithstanding little more than a century ago, various parts of the Island of Nantucket were covered with stately forests, the abode of the deer and fox; at the present day, the only natural relic of the ancient beauty and grandeur of its now sterile hills, embraces a small grove of walnut and birch trees, near the east end of the Island.

The original meeting-house was first located on a spot about a mile from the town in a northwesterly direction, and in 1765 it was moved into town and rebuilt.

It has since that period undergone various repairs and alterations, and in 1834 it was moved a few rods from the spot on which it was re-erected; and on that spot called, Beacon hill, now stands the new meeting-house built and dedicated in 1834. The old meeting-house has been fitted up in a commodious style, and is now used as a vestry for the church, and is also used for the Sabbath school.

There are no data showing the year in which Rev. Mr. Mayhew commenced his clerical labors in this field, and nothing recorded at this early period from which any correct inference may be drawn in regard to the success of his labors, or the state of religious interest at that time. Suffice it to say, that though the church was small in numbers, and

feeble in reference to pecuniary means, the merciful eye of the Lord was upon her, and his own right hand protected and sustained her.

Rev. Mr. Shaw labored faithfully in this field thirty-one years. He was a plain man, of respectable talents and very much esteemed, not only by his own society, but also by others, and especially by the society of Friends, then a numerous sect on the Island. A native preacher of that sect was one of his intimate associates, and they cordially and reciprocally visited each other.

It may be of some interest to notice, that in 1766, it was voted by the society, that five hundred and fifty pounds old tenor, or \$244 44, be raised per year for three years, for Mr. Shaw's salary, and after three years, it was increased to eight hundred and eighty-three pounds, six shillings and eight-pence old tenor, or \$392 59 per year, which would buy nearly as much in that day, as may now be bought for \$1,000; showing, that in 1769, it was here considered indispensable to provide ample means for the comfortable support of a minister and his family, that his whole time and talents might be consecrated to the duties of the ministry, and that his mind might be free from all the cares and perplexities of secular pursuits. And this is more remarkable, when we consider that at that time, a large proportion of the inhabitants of the Island were Friends. They have always been opposed to the practice of paying ministers any salary, and of course their influence would be considerably felt in other societies.

The cause of religion has been progressing from the death of Mr. Shaw, to the present time. God has mercifully blessed the labors of his servants at every period by repeatedly adding to the church those who have borne testimony to the truth, and given their co-operation to the great cause of a world's redemption.

During the ministry of Rev. Mr. Mason, the cause of religion received a new impulse. Many plans were devised for the future welfare of Zion, which have been crowned with blessings. The church and the Sabbath school were enlarged and flourished under his pastoral care. He was unable to sustain the heavy duties of so large a field, being in a feeble state of health, and at his own request was dismissed. He has since been preaching at Marshall, in the State of Michigan.

During the ministry of Rev. Mr. Breed, the cause of religion prospered in a remarkable manner. His style of preaching was plain and forcible, and full of pathos. He always evinced a deep solicitude for the salvation of men, and the glory of his divine Master. He was faithful and affectionate in the performance of all his parochial duties. His benevolence was ever active. Various were his plans for the spread of the Gospel, and consequently his duties were many and arduous. Yet, he never shrunk from a faithful performance of them all. His eminent natural endowments are adapted to his profession and gave him influence; but the remarkable power of divine grace on his heart and life, elicited an involuntary reverence for religion even from the irreligious. His natural constitution was strong and active, but his health became prostrated under the excess of labor, which he endeavored to perform. He was therefore induced to quit this field for a season of retirement. His health was soon so far restored that he enlisted as an Agent of the American Board of Commissioners for Foreign Missions, for the valley of the Mississippi, and after returning from a successful tour in the west, he was invited to settle over the Congregational church in Bucksport, Maine, and is still laboring in that field.

Rev. Mr. Partridge succeeded Rev. Mr. Breed in the relation of pastor to this church and society. He is a man of talents, and a scholar of the first order, possessing high qualifications for the work of the gospel ministry, and during his labors in this field he discharged the duties of his office with zeal and fidelity. His health, however, became precarious, and before the expiration of two years, he found that it was not adequate to a further discharge of the unusually arduous duties of the ministerial office in this insular situation. After a short respite, he was invited to settle over the Congregational church in Brimfield in this State, where he is now laboring.

Rev. Mr. Abbott succeeded Rev. Mr. Partridge, and was invited by a unanimous vote of church and society. He is eminently qualified to labor in this field, and his labors have thus far been abundantly blessed. There have been added to the church the past year 130, and the congregation has increased in like manner, now numbering about 900; as many as can comfortably be seated in the meeting-house. There are at present 400 families belonging to the Parish, each of which, the pastor visits twice in a year. The Sabbath school numbers about 400, and is in a flourishing state; 70 members of the school have been hopefully converted during the past year, and have made a profession of their religious faith. Two young men, who were members of the Sabbath school, are now preparing for the ministry at Yale College, and there is every indication that they will adorn their profession and become acceptable laborers in the vineyard of the Lord.

The peculiar situation of the church at Nantucket, renders the duties of the pastor very arduous. He stands as it were alone, with no coequal to sympathize with him and lend him a helping hand, and it is very difficult during the winter months to make exchanges with his brethren on the Continent. He needs the fervent prayers of all the

churches and their co-operation as far as circumstances will admit, and he certainly needs a double share of the grace of God to cheer and sustain him. But he labors in a field of vast importance. Many of his people are seamen, who visit the Islands of the sea, and other portions of the heathen world. How important then that they become converted seamen, that they may be the almoners of truth to the benighted ones of the earth, and diffuse the principles of the gospel throughout the desolate wastes of Zion! And this is one of the great results of the pastor's labors in this field. His fidelity to the seamen's cause tells to the ends of the earth. Through his instrumentality God is raising up missionaries of the cross, and placing them in circumstances the most favorable that can be conceived, for the conversion of the world. They are indeed, "The messengers of the churches and the glory of Christ."

ECCLESIASTICAL STATISTICS.

THE Ecclesiastical Statistics of Duke's County and Nantucket, which we publish in this number of the Register, make the series of tables, in this department, complete for the State of Massachusetts. They embrace the whole period from the settlement of the State down to the time when the article for each county was published, none being farther back than 1834. For the convenience of reference, the volume and page where each table is to be found are here noted.

<i>County.</i>	<i>Year.</i>	<i>Vol.</i>	<i>Page.</i>
Suffolk, ...	1834	VII.	28
Berkshire, ...	1834	VII.	31
Essex, ...	1834	VII.	246
Norfolk, ...	1835	VIII.	42
Plymouth, ...	1835	VIII.	144
Worcester, ...	1837	X.	47, 126
Old Hampshire, ...	1838	X.	260, 379
Middlesex, ...	1838	XI.	45, 174, 248, 376
Appendix to Middlesex, ...		XIII.	37
“		XIV.	251, 293
Bristol, ...	1839	XII.	135
Barnstable, ...	1842	XV.	58
Duke's, ...	1843	XV.	492
Nantucket, ...	1843	XV.	498

ATTORNIES AT LAW IN KENNEBEC COUNTY, MAINE.

[Furnished by Hon. ASA REDINGTON, of Augusta, Me.]

<i>Name.</i>	<i>Place of nativity.</i>	<i>Seminary where educated.</i>	<i>Place of residence while in practice.</i>	<i>Time of adm.</i>
Timothy Boutelle, <i>a</i>	Leominster, Ms.	Harvard Coll.	Waterville	1804
Alpheus Lyon, <i>b</i>	Augusta	Hallowell Academy	Waterville	1819
Samuel Wells, <i>c</i>	Durham, N. H.		Winslow, Waterville and Hallowell. } Waterville, till Nov. } 1829. Athens, Somers- } et Co. since. }	1825
Ebenezer Hutchinson, <i>d</i>	Readfield	Waterville Coll.		1826
John Potter, <i>e</i>	Lebanon, N. H.	Dartmouth Coll.	Augusta	1809
Daniel C. Weston,	Augusta	Bowdoin Coll.	Augusta	1837
Samuel P. Benson, <i>f</i>	Winthrop	Bowdoin Coll.	Unity and Winthrop	1829
Henry W. Fuller, Jr.	Augusta	Bowdoin Coll. and } Cambridge Law Sch. }	Augusta { In Florida In Maine }	1830 1832
Nathaniel M. Whitmore,	Bowdoinham	Bowdoin Coll.	Gardiner	1838
James L. Child, <i>g</i>	Augusta	Hallowell Acad. and } by private instructor. }	Winslow, Alna and } Augusta }	1812
Edward Fuller, <i>h</i>	Readfield		Readfield	1816
Joseph Baker,	Bloomfield	Bowdoin Coll.	Augusta	1839
Seth May,	Winthrop		Winthrop	1832
James W. Bradbury,	Parsonfield	Bowdoin Coll. 1825.	Augusta	1829
J. A. Chandler, <i>i</i>	Moumouth	Exeter, Gorham, and } Monmouth. }	Monmouth & Augusta	1819
Wyman B. S. Moore, <i>j</i>	Waterville	Waterville Coll. 1831.	Skowhegan & Wa- } terville }	1834
Edward K. Butler,	Farmington		Hallowell	1835
Sanford A. Kingsbury,	Gardiner	Bowdoin Coll.	China	1831
William H. Clark, <i>k</i>	Hallowell	Bowdoin Coll.		1840
Isaac Redington,	Waterville	Waterville Coll.	Waterville	1831
Harrison A. Smith,	Waterville	Waterville Coll.	Vassalboro' & Wa- } terville }	1829
Joseph H. Williams,	Augusta	Harvard Univ. and } Cambridge Law Sch. }	Augusta	1837
H. S. Cooley,	Hartford, Ct.		Augusta	1839
Ebenezer F. Deane,	Minot	Bowdoin Coll.	Gardiner	1829
George W. Bachelder, <i>l</i>	Hallowell	Bowdoin Coll.	Gardiner	1826
R. H. Vose, <i>m</i>	Northfield, Ms.	Bowdoin Coll.	Worcester & Augusta	1826
S. Lancaster,	Winthrop		E. Machias & Augusta	1832
James T. McCobb,	Phippsburg	Bowdoin Coll. and } Cambridge Law Sch. }	Augusta	1834
H. W. Paine, <i>n</i>	Winslow	Waterville Coll. & } Cambridge Law Sch. }	Hallowell	1835
Lot M. Morrill,	Belgrade		Readfield	1837
S. K. Ballard, <i>o</i>	Hallowell	Bowdoin Coll.	Gardiner	1839
Charles E. Allen,	Gardiner	Bowdoin Coll.	Bangor, Bath, Gardiner	1838
William Clark, <i>p</i>	Hallowell	Bowdoin Coll.	Hallowell	1814
John May,	Winthrop		Winthrop	1840
Timothy O. Howe,	Turner		Readfield	1839
Stephen Stark,	Conway, N. H.	Dartmouth Coll.	Clinton & Waterville	1830
Edwin Noyes,	Kingston, R. I.	Brown Univ.'s and } Cambridge Law Sch. }	Waterville	1840
John Dumont,	Boston, Ms.	Cambridge	Hallowell	1827
Joseph Adams,		Bowdoin Coll.	Hallowell, Pittston, } and Gardiner }	
Asa Redington, <i>q</i>	Vassalboro'	Bowdoin Coll.	Waterville & Augusta	1820
James Stackpole,	Waterville	Bowdoin Coll.	Waterville about	1827
George Warren, <i>r</i>	Plymouth, Ms.		Winslow about	1795
Reuben Kidder, <i>s</i>	New Ipswich, N. H.	Dartmouth Coll.	Waterville } & Augusta }	about 1795
Thomas Rice, <i>t</i>	Wiscasset		Winslow about	1795
Lemuel Paine,	Foxborough, Ms.	Brown University	Winslow about	1808
Eleazar W. Ripley, <i>u</i>		Dartmouth Coll.	Winslow & } Waterville }	about 1806

a Many times Senator and Rep. in State Legislature. Elec-
tor of Pres. and V. Pres. in 1816.

b Member of Executive Council in 1839-40.

c Rep. to State Legislature in 1836 and 1837.

d Sec'y of Senate of Maine, 1827-28-29.

e Once a member of Legislature.

f Four times a member of State Legislature, twice in the H.

of Rep. and twice in Senate. Sec. of State in 1833.

g First and for 13 years Clk. of House of Rep. of Maine.

h Once Rep. in the Legis. of Mass. and once in Maine, also

a member of the Executive Council of Maine, 1828.

i Removed April, 1832, to Augusta.

j Representative in State Legislature.

k Died 1840.

l Chosen Major General in 1840.

m Read law with Levi Lincoln and John Davis, Worcester,

Ms., also at Law School of Judge Howe, Northampton.—Often

a member of Senate and of H. of Rep.

n Member of State Legis. 1836-37-38. County Att'y 1838.

o Died 1841.

p Often a member of State Legislature.

q Treas. of State in 1835-36-37. Appointed Justice C. C. P.
1837, and on the abolition of that Court appointed Judge of Dis-
trict Court, 1839.

r Died about 1800.

s Mr. Kidder removed in 1815 to Lawrenceburg in Indiana,
at which place he died in 1822. He was a man of varied reading
and of great industry. He was honored with a gold medal for
furnishing the best dissertation on education.

t Member of Congress for two terms. He has retired from
professional business, but has for many years cultivated a farm
with much taste and success.

u Speaker of H. of Rep. Mass. Col. and Brig. Gen. in the
war of 1812. Distinguished for bravery and military skill. He
received a bullet wound in the neck during one of the battles,
from the evil of which he was never fully freed. He was after-
wards Maj. Gen. in the army of the Southern Department, hav-
ing in 1815 removed his residence to New Orleans. He was
elected and served as a Rep. to Cong. for the State of Louisi-
ana. His health had been greatly impaired, and he died in the
year 1837, about the time his congressional term expired.

SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

UNITED STATES.

A Report of a committee of the American Society for the Diffusion of Useful Knowledge, on the subject of Spelling Books, contains some curious facts. There are now on sale in our country, according to the Report, not less than one hundred and twenty different Spelling Books, about three fourths of which the committee have collected. The first on the list is Noah Webster's American Spelling Book. The committee have seven English Spelling Books. One of these, Mavor's had, in 1835, passed through 420 editions in England. It is stated, that, for many years, the profits on the publication were sufficient to meet all the expenses of the publishing house of Longman & Co. In the State of New York, in 1839, eighteen spelling books were in use. Webster's was employed in 280 towns, Webster's Elementary in 227, Crandall's in 36, Bentley's in 28, Marshall's in 25, etc. In Massachusetts, Emerson's National Spelling Book is used in 128 towns, Webster's in 76. Dr. Webster's System of Orthography and Orthœpy is said to be rapidly supplanting that of Walker. Dr. Webster states, that in the last forty years, eighteen millions of his spelling books have been sold, which, at the retail price of twelve and a half cents, amounts to \$2,250,000. Many of the books in use are said to be utterly unworthy of a place in schools, on account either of bad taste, bad pictures, loose morals which are inculcated, or lack of all scientific principles. The Report of the committee is eminently worthy of perusal. Its suggestions, if carried out, would effect salutary changes in our schools.

A valuable elementary book, designed to promote the radical study of the Latin language, is in the press at Andover. It is a translation of the "Guide to the Study and Writing of the Latin Language, in Rules and Examples, together with a small Anti-Barbarus." The author is John Philip Krebs, one of the veteran German philologists, for many years the principal teacher of the Gymnasium at Weilberg in Prussia. In 1837, after forty-two years' service, he became professor *emeritus*. He has published a Latin Grammar, and editions of Ovid and other Latin authors. Eight editions of the "Guide," (Anleitung) have been published in Germany. It is translated by Mr. S. H. Taylor. We understand, that Professor Beck of Cambridge warmly approves of its publication. It is by familiarity with books of this kind, that the pupils in the German Gymnasia are able so generally and early to converse in Latin, and write it with so much facility. The volume will be of the duodecimo size, and will contain 500 pages or more. It will be published in the course of three or four months.

The editorship of the North American Review has passed into the hands of Mr. Francis Bowen, who was formerly a teacher of mental and moral philosophy in Harvard College, and who is now editor of the American Almanac. Fifty-six volumes of this Review are now published, embracing 119 numbers. The names of the successive editors, are William Tudor, Edward T. Channing, Willard Phillips, Edward Everett, Jared Sparks, A. H. Everett, John G. Palfrey and Francis Bowen.

Nearly the whole edition (1,000 copies) of Mr. Perkins's "Eight Years' Residence in Persia," has been disposed of.

The seventh edition of Mr. Gray's Chemistry has just been published. The sale of several thousand copies of this work, in three or four years, indicates the estimation in which it is regarded. Its great object is to combine a scientific with a practical view of the subject. The principles of the science are discussed in as thorough a manner as is practicable in the limits of the treatise. Notices of the most recent discoveries appear also, to be incorporated. A copious glossary and index are appended.

Professor Hitchcock's *Elementary Geology* has been stereotyped. Dr. John Pye Smith, an eminent geologist, as well as theologian, of England, says, "The plan on which it is composed, is different from that of any other, so far as I know, in such a manner, and to such a degree, that it is not an opponent or rival to any of them. All is plain, consecutive and luminous. It is more comprehensive with regard to the various relations and aspects of the science, than any one book with which I am acquainted, and yet, though within so moderate limits, it does not disappoint by unsatisfactory brevity or evasive generalities." Similar testimony is borne by Dr. Mantell of England, Professors Silliman, Webster and others of our own country. The publisher of this work, and, also, of Mr. Gray's *Chemistry*, is M. H. Newman, 199 Broadway, New York.

ENGLAND.

Archdeacon Wilberforce has been appointed regius professor of history at Oxford in place of Dr. Arnold deceased. The latter died at Oxford on the 10th of June, 1842, in the fifty-second year of his age. He was, many years, rector of the school at Rugby. In 1837, he published the first volume of his history of Rome, which established his character as a scientific historian of the highest class. A second volume was afterwards added, though the work is still left in a fragmentary state. About a year before his death, he was elected professor of modern History in the University of Oxford, though the most powerful influence, both political and religious, was arrayed against him. The wisdom of the choice was evinced by the crowd that attended his lectures. His classical scholarship had been proved by a critical edition of Thucydides. His religious feelings shed a beautiful light over his historical investigations. In his Lectures, he lays down as the end of human government, "the setting forth of God's glory by doing his appointed work."

FRANCE.

The teachers of the royal and special school of oriental languages at Paris, founded in 1795, are Jaubert, Turkish language; ancient Arabic, Reinaud; vulgar Arabic, Caussin de Perceval; Persian, Quatremère de Quincy; Armenian, Le Vaillant de Florinal; modern Greek, Hase; Hindoostanee, Garcin de Tassy; Tibetan, P. E. Foucaux.—The new Paris editions of the works of Augustin and Chrysostom are now completed. The edition of Chrysostom consists of thirteen volumes, the first twelve embracing both his genuine and spurious works, and the last, the preface of Montfaucon, the life by Palladius, an outline of the remarkable passages in Chrysostom, thirteen sermons, notices, indexes, etc. Augustin's Works fill eleven volumes. The principal introduction is by Mabillon.

GERMANY.

The celebrated historical writer, Dr. A. H. L. Heeren, died at Göttingen, on the 6th of March, 1842. He was born near Bremen, Oct. 27, 1760. Since 1787, he has been a teacher in the university at Göttingen. He married a daughter of the celebrated Heyne. He wrote the life of Heyne, of John Von Müller, and of Spittler. His historical works have had a very wide currency. They have been translated into a number of the European languages. His "Ideen" have been translated into English, and published by Mr. Talboys, a bookseller of Oxford. One volume was translated by Mr. Bancroft.—Professor Hermann of Marburg has been appointed professor ordinarius in the philosophical faculty at Göttingen.—At a late meeting of the Berlin Academy, Prof. Schott read an essay on the researches of the Chinese in Natural History, as an introduction to his description of the products of the Chinese empire. In the departments of history and in some of the natural sciences, the Chinese have excelled, in the opinion of Schott, all the other Asiatics. The most important sources of information are the native works on natural history, encyclopedias and dictionaries, books of foreign

travel and geographies. The oldest treatises on natural history, which have reached us, belong to the fifth and sixth centuries of the Christian era. The latest work, and the one which makes the most pretension to completeness and critical value is included in fifty-two books and was finished in twenty-six years.

Dr. Kling of Marburg has been called to Bonn in the place of Augusti deceased. The vacant professorship had been previously offered to Ullmann of Heidelberg, who declined it. His determination to remain at Heidelberg was rewarded with an order of Knighthood.

Prussia has seven universities, viz. Berlin, Halle, Breslau, Bonn, Königsberg, Griefswald and Münster. The number of students is 4,918, as stated in the Weimar Almanac for 1842.* There are 45 normal schools, 113 gymnasia with 21,946 scholars and 968 ordinary teachers and 527 extraordinary. The 13 progymnasia have 955 scholars, 50 ordinary teachers and 24 assistants.

In Anhalt there are four gymnasia. This principality is between the Hartz mountains and the Elbe, and is surrounded by the Prussian province of Saxony.

In Baden there are two universities, Heidelberg and Freiburg, both having between 950 and 1,000 students. There are 6 teachers' seminaries, 5 gymnasia, 4 pædagogia, 19 higher town schools, and 7 Latin schools. There are in the duchy, 401,845 inhabitants of the Protestant faith, 852,824 of the Catholic, and 21,368 Jews. Baden is on the east bank of the Rhine, extending from its source in lake Constance to its confluence with the Neckar.

Bavaria, in the south of Germany, has three universities, Munich, Erlangen and Würzburg, all containing more than 2,100 students. There are 9 lyceums, 26 gymnasia and about 26 Latin schools.

Brunswick has one theological seminary, one high school or college, the Carolinum at Brunswick, one medical college, five gymnasia, one teacher's seminary, etc. The population consists of 244,000 protestants, 2,500 Catholics and 1,450 Jews. Brunswick is in the former circle of Lower Saxony. It has Westfalia on the west.

Hanover has one university, Göttingen, with 99 teachers and between 700 and 800 students, 15 gymnasia, 6 other high schools, two Protestant and one Catholic theological seminaries, and 3,561 town and village schools. Population, 1,407,317 Lutherans, 86,444 of the Reformed Church, 216,786 Catholics, 500 Mennonites, and 11,060 Jews. This kingdom has the German ocean on the north-west.

Hesse has one university, Giessen, with 422 students, one Protestant theological seminary at Friedberg, two normal institutions and one philological seminary. There are 516,657 Protestants, 177,888 Catholics, 1,295 Mennonites and 22,174 Jews. Hesse is separated from the Rhine by Nassau.

Kurhesse, or Hesse Cassel, has one university, Marburg, with 285 students, one lyceum, one pædagogium, 6 gymnasia with 938 scholars, one Catholic theological seminary, one Jewish seminary, one normal school, 13 other schools, and 63 town schools. The Protestants are 518,349, Catholics 102,000, Jews 8,300, Mennonites 260. Hesse Cassel lies on the north of Hesse and east of Waldeck.

Mecklenburg-Schwerin has one university, Rostock, with 109 students, 5 gymnasia, 43 town schools, with 164 teachers, one theological seminary and one teachers' seminary. There are 484,123 Lutherans, 161 reformed, 578 Catholics, and 3,188 Jews. This principality lies between the Baltic, Prussia and Hanover.

Mecklenburg-Stelitz, which is divided into two parts by Meck-Schwerin, has one gymnasium and four other high schools. The population is 91,000 Protestants and 665 Jews.

Nassau on the east bank of the Rhine, has one gymnasium, 8 other schools of a spe-

* The number of students at the universities may vary somewhat from those published in our last number, p. 330.

cial character, and 658 district schools. Protestants 202,469, Catholics 174,129, Jews 6,199, Mennonites 187.

Oldenburg, which has the Baltic on the north, and Hanover on the east and west, has 3 gymnasia, and 8 other special schools. The number of Lutherans is 173,598, of Catholics 70,880, of the Reformed Church 2,314, Jews 980.

Saxony has one university, Leipsic, with 935 students, 12 gymnasia, 6 normal schools and 33 other special schools. The Lutherans are 1,676,980, Catholics 30,100, reformed 1,830, Jews 856.

Saxe-Weimar, which has Saxony on the east, Bavaria on the south, and Hesse on the west, has the university of Jena, with 461 students, two gymnasia, two normal schools, and 12 other special schools. The Protestants are 236,032, Catholics 10,178, Jews 1,393. The number of children, who attend the Protestant district schools is 38,459. In Saxe-Meinnigen there are two gymnasia, one normal school, 4 other special schools, 17 town schools and 212 village schools, with a population of 145,549 Protestants, 1,523 Jews, and 950 other persons. In Saxe-Altenburg, with 121,066 Protestants, and 200 Catholics, there are one gymnasium, one lyceum, and 11 other schools. In Saxe-Coburg, with 134,220 Protestants, 2,238 Catholics and 1,200 Jews, there are three gymnasia, two normal schools, 10 other special schools, and 335 town and village schools.

Württemberg, in the south of Germany, has one university, Tübingen, with 731 students, 6 higher gymnasia, 3 lyceums, 78 Latin schools, 5 Protestant theological seminaries, one Catholic theological seminary, two normal schools, 10 other special schools, 1,469 Protestant district schools, and 787 Catholic. The number of the Protestants is 1,124,921, Catholics 498,290, Jews 11,266.

POLAND.

The last Foreign Quarterly Review gives a tabular account of the principal authors, who were natives of Poland, together with their more important works. The first name is archbishop Kerzycki, who was born in 1485. The whole number is 141, of whom 39 are living. The principal works of the living authors seem to be in the various departments of poetry and belles lettres. The greatest living lyric poet is Zaleski. The most eminent of all the modern poets is Mickiewicz.

BOHEMIA.

According to the latest notices, this kingdom, with a territory of 951 square miles, and a population of 4,180,820 souls, has one university—that of Prague, with 54 Professors and more than 3,000 students; three episcopal seminaries—at Budweis, Königgratz and Leimeritz—with 38 Professors, and about 200 students; three lyceums for the study of philosophy at Budweis, Leutomischl and Pilsen, with 13 professors and about 400 scholars; three gymnasia at Prague and 19 in other cities, with 152 professors, and more than 5,000 scholars; five scientific and practical seminaries, with 31 teachers and more than 900 scholars; 47 schools in the principal towns, where teachers are prepared; and about 3,400 common schools, attended by above half a million of children. Among the Bohemian societies, are the royal society of sciences, with 87 members, the music society, with 87 members, the association for church music, with 322 members, etc.

HOLLAND.

The number of students in the universities in the beginning of 1842, was 1,366, viz. at Leyden 511, at Utrecht 402, at Gröningen 303; and at Amsterdam 150. Of these, 519 were studying law, 430 medicine, 317 theology, and 100 the philosophical sciences.

SWEDEN.

There are two universities in Sweden, Upsal and Lund. The former has in the winter session from 1,300 to 1,400 students; in the summer, not more than three fifths of this number, as many of the students being the sons of peasants, are compelled to labor at home in the summer. From 250 to 270 of the students study theology; 300 law; from

150 to 170, medicine; and the remainder philosophy, i. e. they employ themselves on general studies without reference to a particular calling. Lund has from 650 to 700 students, of whom from 100 to 120 are theological; 120 to 140 are law; 50 to 60 medical, and the remainder philosophical. In 1840, it was stated, that there were 1,009 parish schools in the kingdom. As many as 1,200 were needed in addition.

ITALY.

The writings of Ranke on the Papacy, and of Ellendorf on the Pope, have been prohibited by a decree of the Inquisition at Rome. On the other hand, the Romish journals speak with much interest of the "very valuable" labors of Pusey, Newman and Kelle, "between whose views and those who belong to the true faith, there is but a slight difference."

EGYPT.

The scientific expedition which the King of Prussia has intrusted to the care of Dr. Lepsius, made an excursion on the 15th of October last, to the pyramid of Ghize, to celebrate the birth day of their illustrious patron. The Prussian eagle was planted on the highest point of the pyramid. It is asserted that at least one half of the most interesting of the Egyptian monuments have either been entirely unnoticed, or but imperfectly described. Lepsius will enrich the Prussian museum with valuable casts, and will transmit to the Berlin Academy geographic and ethrographic illustrations. His exploring journeys will extend to Nubia, Arabia Petræa, etc. The Prussian government have devoted 11,000 rix dollars to defray the cost of commencing the expedition, which, as it is supposed, will occupy three years.

NOTICES OF NEW PUBLICATIONS.

Sixth Annual Report of the Trustees of the Vermont Asylum for the Insane: presented to the Legislature, October, 1842.

This Institution has now been six years in operation. During this time four hundred and twenty-four insane persons have been received as patients. Out of three hundred and eleven who have been discharged, one hundred and seventy-nine have been restored to the perfect enjoyment of their reason and health. Others have been greatly benefited. One hundred and one patients were admitted during the year previous to the date of the Report. The Physician says: "We have continued our religious exercises ever since the Asylum was first opened. We know not of their having been injurious to a single patient; and to many they have not only been a source of great comfort, but have greatly assisted in their restoration. Most of our patients delight to attend, and would be greatly disappointed if they were denied the privilege." The Superintendent and Physician of the Asylum is William H. Rockwell, M. D.

Annual Report of the Board of Trustees of the Massachusetts General Hospital for the year 1842, presented to the Corporation at their Annual Meeting, January, 1843.

The Massachusetts General Hospital embraces two departments, viz. the Hospital in Allen Street, Boston, devoted to the cure of the "sick, lame and wounded," and the McLean Asylum for the Insane, located at Somerville, formerly Charlestown. The Report before us contains the usual statements concerning the condition and operations of each of these Institutions during the year. The whole number of patients admitted to the hospital the past year, was three hundred and forty-seven. As an evidence of the protection against small pox afforded by vaccination, it is mentioned that when a case of that disease appeared in the Hospital, in April last, two other persons only were attacked by it; and that these three were the only individuals in the hospital who had not been vaccinated.

The Report of Dr. Bell, Superintendent of the McLean Asylum, forms an interesting part of this document, particularly on account of the historical details which it records respecting this Institution, which has now been in existence as distinct from the Hospital for a quarter of a century. During that period nearly a thousand patients have been cured of their distressing malady. We find in this Report an extended notice of Dr. Rufus Wyman, who was the first Physician and Superintendent of the McLean Asylum, and who has deceased during the last year. He was connected with the Asylum from its establishment in 1816 until 1835 when he was compelled by the failure of his health to resign. The Asylum under his care, being the first of the kind in New-England, became a model for other institutions; and Dr. Bell affirms, that in just, enlightened, kind management, and in judicious medical and moral treatment, no essential or considerable improvements have been made on the system first adopted by Dr. Wyman. There are now two other institutions of the same character in this Commonwealth, and one in each of the other New England States, except Rhode Island.

Reports made to the Providence Atheneum, Feb. 27, 1837, Sept. 25, 1838, and Sept. 26, 1842.

These pamphlets contain the first two Reports made to the Providence Atheneum, which had not before been published, together with the last Report, making a series of seven in all. The first two documents are interesting as a record of facts connected with the origin of this valuable Institution. The last gives an encouraging account of the means at present afforded for attaining the ends contemplated by its enlightened and liberal founders. The Providence Atheneum was incorporated in 1836. There was formerly an Institution in Providence of the same name, and also another for similar purposes known as the Providence Library. These two Associations were united, and merged in the new Atheneum. Chiefly through the liberality of the late Nicholas Brown, the Atheneum was furnished with a suitable building, costing about \$20,000, in which one or two other Literary Associations of the city are also accommodated with rooms. The library contains nearly ten thousand volumes. The number of proprietors is four hundred and six.

Morning of the Reformation. By Enoch Pond, Professor in the Theological Seminary, Bangor. American Sunday School Union, Philadelphia. pp. 324.

In this volume we have a continuous history of the *Lutheran* reformation—the reformation in Germany, down to the time of Luther's escape from the castle of Wartburg, and his return to Wittenberg. The author has embodied in it (so far as he has proceeded) most of the *facts* contained in M. D'Aubigne's new history, without his diffuseness, and his long and sometimes tedious digressions. The story has all the interest of romance. Should the author be encouraged to proceed (as we hope he may) and complete his plan, he will give to the youth of our country decidedly the best history of the Reformation, for a Sabbath School Library, that has yet been published.

Ministerial Fidelity Exemplified: A Sermon at the Funeral of the Rev. Daniel Crosby, late Pastor of the Winthrop Church, Charlestown, March 3, 1843. By David Greene. T. R. Marvin, Boston. pp. 38.

This discourse is founded on John xvii. 4: I have finished the work which thou gavest me to do. After a brief introduction, the attention of the reader is directed to a consideration of "some of those elements of excellence and power, which entered into the character and were manifested in the labors of the deceased." These, as noticed by Mr. Greene, are, 1. The thorough spiritual preparation which he had for the work of the ministry; 2. His clear understanding of the nature and responsibility of his work; and 3. The spirit with which he entered upon and prosecuted it. A brief view

of the results of his ministry, and some further account of his personal history, including interesting references to his state of mind, and the conversations which he had with intimate friends during the closing scenes of his life, are given towards the conclusion. The author was well qualified by many years of most intimate acquaintance with Mr. Crosby during his collegiate and theological course of studies and for the greatest part of the time since, until they were at length associated in their labors at the Missionary House, to speak intelligently and with a just and deep impression concerning the characteristics of his mind and heart, as well as to note with accuracy and discrimination the abundant and valuable fruits of his public ministry. The same opportunities, to a considerable extent, have enabled us to perceive and feel the correctness of the estimate here placed upon the qualities which contributed to form so excellent a character and example as that which appeared in the life of our departed brother. Mr. Crosby, with highly respectable talents and scholarship, devoted all the resources of his mind and strength to the duties of his sacred calling. His parish was his immediate field of action, though his parochial labors were conducted upon an enlarged and comprehensive plan. Through his people he made his influence to be felt even in the ends of the earth. Thus, while he accomplished for the world, more than most parish clergymen of his years, he was continually strengthening his own moral position in the affections and in the assimilated piety of those to whom he ministered. This result and the grounds of it, so worthy to be commended to the consideration of all the ministers of Christ at this day, who, without distraction from the duties of their special charge, would fulfil those which they owe to every great interest of mankind now made the object of beneficent exertion, is happily exhibited in the example of our departed friend, as portrayed in the discourse before us. In this respect, as well as in many others, its publication will be scarcely less useful to the living than honorable to him who being dead yet speaketh.

Mr. Crosby was born in Hampden, Me., October, 1799. He was graduated at Yale College in 1823. He pursued a regular course of theological studies at Andover, which he completed in 1826. Immediately on leaving the seminary, he commenced preaching in Conway, Ms., and was ordained and installed pastor of the church there in January, 1827. He continued in Conway until July, 1833, when on account of inability to sustain the fatigue and exposure incident to so extended a parish, he was compelled to relinquish his charge. In the following month he was installed over the church in Charlestown, Ms., known as the Winthrop Church. Here he remained until January, 1842, when, in accordance with the advice of physicians, he was obliged to suspend his pulpit labors. Soon after, relying upon the sufficiency of his health for a different sphere, he accepted the invitation of the Prudential Committee of the American Board to become editor of the *Day Spring*, and to render other assistance at the Missionary House. At the last meeting of the American Board he was elected Assistant Recording Secretary. In the earnest prosecution of the duties of his new situation he was interrupted by his final sickness in December last; and on the 28th of February he rested from his labors on earth.

At the time of his death, Mr. Crosby was a member of the Board of Directors of the American Education Society, and of their Executive Committee, to which offices he had been elected in 1841.

Addresses by the Rev. Drs. Elliot, Green and M'Gill, of the Western Theological Seminary.

The Western Theological Seminary is located in Allegheny City, Pennsylvania. Rev. David Elliot, D. D., is Professor of Theology, Rev. Lewis W. Green, Professor of Biblical Literature, and Rev. Alexander T. M'Gill, Professor of Ecclesiastical History and Church Government. The Addresses before us are, 1. An Introductory Address by Dr. Elliot, delivered at the opening of the session in the Autumn of 1842; 2. An

Inaugural Address by Mr. Greene, delivered before the Synod of Pittsburgh, October, 1842; 3. An Inaugural Address by Mr. M'Gill, delivered before the Board of Directors of the Seminary, November, 1842. In the address of Dr. Elliot, the subject of Radicalism, its Nature, Causes and Remedy, is discussed with much ability and practical discrimination. A little too much importance, perhaps, in the distance at which the author has viewed them, is attached to some demonstrations of the radical spirit in Boston; although it is quite possible that some of their more ludicrous features have made them to be too lightly regarded by those having a nearer view. The Causes of this evil which are named, are the depravity of the heart; defective and erroneous views of the nature and obligation of moral law; false notions of liberty, and of man's ability for self-government; the precocious activity of our youth, in reference to public concerns; and errors in education. The Remedy is set forth under the two great elements of Education and Religion. The whole discussion shows the indispensable importance of securing for our country an evangelical and thoroughly instructed ministry.

Professor Green, in his Inaugural Address, treats of the science of Biblical Interpretation, as appropriate to the post to which he had been called. He justly claims an important place for this branch of sacred learning among the studies of the Christian minister, and he has marked with accuracy the most essential qualifications of a sound interpreter of the Bible. His remarks are spirited, and evince an original and independent habit of thinking.

The value of Ecclesiastical History as a department of theological learning is well illustrated in the Address of Professor M'Gill. He considers it as the great mistake of Protestant churches at the present day to undervalue the past; and, with good reason, insists upon the value of Ecclesiastical History as a considerable safeguard against the errors which are so rife at the present period.

An Address by Rev. Charles White, D. D. at his Inauguration as President of Wabash College.

The Duties of Educated Young Men at the West: An Address delivered to the Candidates for the Baccalaureate, July 20, 1842. By Rev. Charles White, D. D., President of Wabash College.

In the first of these addresses, President White brings the results of varied research and careful reflection to bear, with much earnestness and force of reasoning, in support of the important practical position that Religion is an essential part of all Education. In the second he has dwelt on a number of points which, in the present circumstances of the Western country, demand the attention of young men seeking an education there, and of all educated young men who may go there hoping to employ their talents, in the learned professions or otherwise, for the best interests of society. The principal errors into which students are liable to fall on this subject, have their origin in a mistaken, or, at least, an exaggerated impression, respecting the peculiarities of the Western population; leading them to act too much upon the belief that a certain vivacity, brilliancy and readiness in address, will enable them to dispense with the more solid attainments of profound learning and thorough mental discipline. President White gives no countenance to this idea, and the first duty which he enjoins upon young men of liberal education at the West, is that of intense continued application to study.

An Address delivered at the opening of the Genessee Wesleyan Seminary, January 13, 1843. By Rev. Dr. Olin, President of the Wesleyan University.

In the body of this address Dr. Olin has discussed the merits of several of the most prominent innovations and experiments for providing the means of education, which have been brought forward in this country within a few years past. Among them he refers expressly to manual labor institutions, military schools, and a class of high schools with which gymnasiums, etc., were connected, all which have gone down or very much de-

clined. He inclines also to look upon the Lyceums and popular lectures now so generally in vogue, as a new expression of the tendency to novelty and change in the modes of education, which characterises our country. To the passion for novelty and experiment in matters of this kind, Dr. Olin ascribes the fact that our colleges and higher seminaries of learning have made so little real progress for the last twenty-five years. "The means and energies," he remarks, "which ought to have been devoted to the production of more thorough and exact scholarship, have been expended in the attainment of lower, though it may be, under the circumstances of the times, indispensable objects. Studies and professorships and showy accomplishments have been accumulated, without corresponding progress in sound learning." In his estimate of the means of education which are adapted to be permanently useful, the author lays the principal stress on such as must effectually contribute to the two great ends of mental discipline and the formation of right moral sentiments and habits. For its value in securing the first of these objects he regards the usual academic course of linguistic and mathematical studies as fully entitled to the preference which it has so long enjoyed in our higher seminaries. And the suggestion which he makes, is worthy of careful consideration, that "the substitution of a small number of such studies for the comprehensive but desultory, fragmentary and superficial course, usually pursued in female seminaries," might produce a decided improvement in that department of instruction. The general views of the author in this address, though conflicting with some of the theories which but lately were received with such extensive favor, we presume would now commend themselves to the convictions of all enlightened friends of education.

Reminiscences of the late Rev. Samuel Hopkins, D. D., of Newport, R. I., Illustrative of his Character and Doctrines, with incidental subjects: From an intimacy with him of twenty-one years, while Pastor of a sister church in said town. By William Patten, D. D. Providence, Isaac H. Cady, 1843, 18mo., pp. 157.

Both the subject and the author of these interesting biographical notices, are now, as there is the best reason to believe, again united, in the presence of that divine Master whom they served in so happy an intimacy of friendship and co-operation of labors on earth. Dr. Patten died soon after he had completed the manuscript of this work. His family, in fulfilment of his design, have now published it in a neat and tasteful form. It comes to us just as our number is going to press, and we have only room to say, from some previous knowledge of the work in manuscript, and from a hasty glance over its pages as it appears before us, that it will doubtless prove a very acceptable gift to the religious public. It is to the life of Dr. Hopkins what the "Reflections of a Visitor" by Professor Park, is to the Memoir of Dr. Emmons.

Church Psalmist: Or Psalms and Hymns for the public, social and private use of Evangelical Christians. New York, Mark H. Newman, 1843.

We do not know who is the compiler of this new collection of Psalms and Hymns. It has no name of an individual or of any ecclesiastical body affixed. Of the intrinsic merits of the book we will not attempt to speak without minute examination. The preface states that it "is the intention that the volume shall contain a complete collection of Psalms and Hymns for the sanctuary, the lecture-room and all other places of public worship." Hence the number of pieces is larger perhaps than in most of the other collections in use. The typographical execution of the work is fair. Alterations in the poetry have been made to suit the taste of the compiler; but to what extent or with what judgment we are unable to decide, without further examination than we can now give. The multiplication of varieties in this class of productions is, in itself, to be regretted, and is beginning to be matter of complaint. The confusion of names is also a special inconvenience to purchasers. To the Church Psalmody succeeded the Christian Psalmist, and now the Church Psalmist, a name compounded of both the others.

Quarterly List of Ordinations and Installations.

MAINE.

CYRIL PEARL, Cong. inst. pastor, Harrison, Jan. 11, 1843.
ELIAS WELLS, Cong. inst. pastor, Edgecomb, Jan. 25.
A. M. BRIDGE, Unit. inst. pastor, Standish, Jan. 25.
BENJAMIN F. SHAW, Bap. ord. pastor, China, March 16.
JOHN T. G. NICHOLS, Unit. ord. pastor, Saco, April 18.

NEW HAMPSHIRE.

CHARLES WHITING, Cong. ord. pastor, Wilton, Jan. 11.
CYRUS W. ALLEN, Cong. inst. pastor, Pelham, Feb. 1.
JOHN LE BOSQUET, Cong. inst. pastor, Hill, Feb. 27.
SAMUEL PIERCE, Cong. ord. pastor, Atkinson, April 19.

VERMONT.

FRANKLIN BUTLER, Cong. ord. pastor, Windsor, Jan. 18.
JOSEPH C. FOSTER, Bap. ord. pastor, Brattleboro', Jan. 29.
AMOS J. SAMSON, Cong. ord. pastor, Fairfield, Feb. 15.
SEWALL PAINE, Cong. ord. pastor, Montgomery, Feb. 22.
ALFRED STEVENS, Cong. ord. pastor, Westminster, (West) Feb. 22.

MASSACHUSETTS.

LYMAN WHITING, Cong. ord. pastor, Brookfield, (South) Jan. 11.
GEORGE W. HARRIS, Bap. ord. pastor, Pittsfield, Jan. 11.
BENJAMIN N. MARTIN, Cong. ord. pastor, Haverhill, Jan. 19.
JOSEPH C. LOVEJOY, Cong. inst. pastor, Cambridgeport, Jan. 26.
RICHARD PIKE, Unit. ord. pastor, Dorchester, Feb. 8.
EDWIN E. BLISS, Cong. ord. F. M. Springfield, Feb. 9.
ANDREW BIGELOW, Unit. inst. pastor, Danvers, Feb. 15.
EPHRAIM WARD, Bap. ord. pastor, Raynham, Feb. 22.
JOHN B. PARRIS, Bap. ord. pastor, Middleboro', March 1.
DANIEL W. POOR, Cong. ord. pastor, Fairhaven, do.
TIMO. D. P. STONE, Cong. ord. pastor, Holliston, do.
WILLIAM GOULD, Cong. inst. pastor, Fairhaven, do.
HENRY SEYMOUR, Cong. ord. pastor, Deerfield, do.
WILLIAM A. PEABOBY, Cong. ord. pastor, Randolph, (East) March 2.
THEOPHILUS P. SAWIN, Cong. ord. pastor, Saugus, April 19.
JOHN F. W. WARE, Unit. ord. pastor, Fall River, May 3.

CONNECTICUT.

WILLIAM T. BACON, Cong. ord. pastor, Trumbull, Dec. 23, 1842.
SAMUEL ROCKWELL, Cong. inst. pastor, New Britain, (Berlin) Jan. 4, 1843.
WILLIAM FLINT, Bap. ord. pastor, North Stonington, Jan. 10.
JOSEPH W. SESSIONS, Cong. inst. pastor, West Suffield, Jan. 11.
NILES WHITING, Bap. ord. pastor, Avon, Jan. 25.
DAVID T. STODDARD, Cong. ord. F. M. New Haven, Feb. 3.
CHESTER H. LYMAN, Cong. ord. pastor, N. Britain, (Berlin) Feb. 15.
THOMAS L. SHIPMAN, Cong. inst. pastor, Jewett City, April 5.
SAMUEL I. CURTIS, Cong. inst. pastor, Union, April 12.

NEW YORK.

E. H. PAYSON, Pres. ord. pastor, Preble, Oct. 25, 1842.
W. W. WALLACE, Cong. inst. pastor, New York, Jan. 3, 1843.
SAMUEL G. WEEKS, Pres. ord. Evan. South Bend, Jan. 10.
HENRIEUS R. DUNHAM, Pres. ord. pastor, Cortland, Jan. 11.
JOHN JOHNSON, Pres. inst. pastor, New York, Jan. 11.
JAMES McCHAIN, Cong. ord. pastor, Franklin, Jan. 18.
ISAAC P. STRYKER, Pres. ord. pastor, Rock Stream, Feb. 2.
WILLIAM T. VAN DOREN, Ref. D. inst. pastor, Woodstock, Feb. 7.
JAMES HARKNESS, Pres. inst. pastor, Matterawan, Feb. 7.
JACOB A. LANSING, Ref. D. ord. pastor, Wynant's Kill, Feb. 7.
WILLIAM M. HOYT, Pres. ord. pastor, Bainbridge and Nineveh, Feb. 10.
F. H. VANDEVEER, R. D. inst. pastor, Warwick, Feb. 14.
ASABEL BRUNSON, R. D. inst. pastor, Cliftonville, Feb. 15.
JOSEPH ROZENKRANTZ, Pres. ord. pastor, Bethlehem, Feb. 15.
T. K. FESSENDEN, Cong. inst. pastor, Homer, Feb. 16.
RICHARD T. HUDDART, Epis. ord. priest, New York, Feb. 19.
CHARLES D. JACKSON, Epis. ord. priest, New York, Mar. 5.
JONATHAN GREENLEAF, Pres. inst. pastor, Brooklyn, March 8.
A. C. LATHROP, Pres. ord. Evan. Orville, March 8.
EDWARD BURNS, Epis. ord. priest, Palmyra, March 12.
JOHN W. CLARK, Epis. ord. priest, Palmyra, March 12.
JAMES M. PRIEST, Pres. ord. F. M. New York, March 12.
J. M. BURT, Bap. ord. pastor, New Pains, March 14.
B. G. RILEY, Pres. inst. pastor, Litonia, March 23.
PETER LOCKWOOD, Cong. inst. pastor, Berkshire, April 15.
PETER SNYDER, Pres. inst. pastor, Cairo, April 20.

NEW JERSEY.

WILLIAM E. SCHENCK, Pres. ord. pastor, Manchester, Feb. 28.
CHARLES F. WORRELL, Pres. inst. pastor, Upper Freehold, March 9.

PENNSYLVANIA.

HENRY WEBBER, Pres. ord. pastor, West Greenville, Jan. 11.
JOSHUA WEAVER, Epis. ord. priest, West Chester, Jan. 11.
JONATHAN ALDRICH, Bap. inst. pastor, Philadelphia, Jan. 23.
AARON B. WINFIELD, Pres. ord. pastor, Friendsville, Feb. 5.
THOMAS WILSON, Pres. ord. F. M. Philadelphia, March 7.
ALEXANDER HEBERTON, Pres. inst. pastor, Bedford, Apr. 16.

SOUTH CAROLINA.

THOMAS CURTIS, D. D. Bap. inst. pastor, Charleston, March 15.

GEORGIA.

EDWARD T. WALKER, Epis. ord. priest, Savannah, Feb. 26.
THOMAS H. MURPHY, Bap. ord. pastor, Beach Spring, April 9.

ALABAMA.

THOMAS D. LEA, Pres. inst. pastor, Claiborne, Jan. 15.

KENTUCKY.

B. P. DRAKE, Bap. ord. pastor, Cane Run, Dec. 24, 1842.
LEWIS GRANGER, Bap. ord. pastor, Shelbyville, March 16, 1843.

OHIO.

HENRY S. CLARK, Pres. ord. Evan. Willoughby, Jan. 11.
DAVID A. GROSVENOR, Pres. inst. pastor, Elyria, Feb. 9.
JAMES FRENCH, Bap. ord. pastor, Lima, March 15.

MICHIGAN.

EPHRAIM PARKER, Cong. ord. pastor, Bristol, Jan. 11.
JAMES HALE, ord. pastor, Jackson, March 8.

LOUISIANA.

W. A. SCOTT, Pres. inst. pastor, New Orleans, March 19.

MISSOURI.

HENRY M. FIELD, Pres. ord. pastor, St. Louis, April 19.

WISCONSIN TERRITORY.

C. E. ROSENKRANS, Pres. ord. pastor, Troy, Feb. 16.

Whole number in the above list, 87.

SUMMARY.

Ordinations.....	57	Vermont.....	5
Installations.....	30	Massachusetts.....	16
	—	Connecticut.....	9
Total.....	87	New York.....	26
		New Jersey.....	2
		Pennsylvania.....	6
		South Carolina.....	1
		Georgia.....	2
Pastors.....	74	Alabama.....	1
Evangelists.....	3	Kentucky.....	2
Priests.....	6	Ohio.....	3
Foreign Missionaries.....	4	Michigan.....	2
	—	Louisiana.....	1
Total.....	87	Missouri.....	1
		Wisconsin Territory.....	1

DENOMINATIONS.

Congregational.....	32	Total.....	87
Baptist.....	14		
Presbyterian.....	25		
Episcopalian.....	6		
Ref. Dutch.....	4		
Unitarian.....	5		
Not specified.....	1		
Total.....	87		

STATES.

Maine.....	5		
New Hampshire.....	4	Total.....	87

DATES.

1842. October.....	1
December.....	2
1843. January.....	25
February.....	26
March.....	22
April.....	10
May.....	1

Quarterly List of Deaths of Clergymen.

VERMONT.

GILBERT Y. PALMER, et. 28, Meth. Pittsford, Dec. 31, 1842.
JONATHAN P. GREENLEAF, et. 24, Cong. Lyndon, (died at sea), Feb. 22, 1843.

MASSACHUSETTS.

NATHANIEL LAWRENCE, et. 77, Cong. Tyngsborough, Feb. 5.
ALEXANDER V. GRISWOLD, D. D. et. 76, Epis. Boston, Feb. 15.

WILLIAM GRAY SWETT, *et. 84*, Unit. Lynn, Feb. 22.
JOHN SIMPKINS, *et. 74*, Unit. Brewster, (died in Boston,) Feb. 23.
PETER WHITNEY, *et. 73*, Unit. Quincy, March 2.
GEORGE W. WELLS, *et. 38*, Unit. Groton, March 17.
WILLIAM COLLIER, *et. 71*, Bap. Boston, March 19.
ASA PACKARD, *et. 84*, Cong. Lancaster, March 20.
WILLIAM SMITH, *et. 41*, Meth. Boston, April 14.

CONNECTICUT.

CALEB D. ROGERS, *et. 44*, Meth. East Windsor, Mar. 4.
CHESTER HUMPHREY, *et. 41*, Cong. Vernon, April 18.

NEW YORK.

SAMUEL P. STORRS, *et. 59*, Cong. Columbia, Feb. 18.
JAMES MILLER, *et. 67*, Meth. West Turin, March 31.

NEW JERSEY.

ALEXANDER PROUDFIT, D. D. *et. 74*, Ref. D. New Brunswick, April 17.

PENNSYLVANIA.

J. W. HANGEN, G. R. Trappe, Jan. 23.
WILLIAM WETHERILL, *et. 30*, Meth. Pennsylvania, Feb. 10.
DANIEL GOTTFELD, *et. 49*, Luth. Aaronsburg, March 11.
JAMES R. SHARON, *et. 88*, Pres. Lycoming County, April 18.

DELAWARE.

ISAAC R. WILLET, Meth. Smyrna, April 21.

MARYLAND.

JOHN RHOADES, *et. 59*, Meth. Baltimore, Jan. 13.
WILLIAM F. CHESLEY, Episc. Ann Arundel Co.
TOBIAS RILEY, *et. 59*, Meth. Cumberland, April 16.

VIRGINIA.

CHARLES C. TALIAFERRO, *et. 36*, Episc. Rappahannock, March 21.

SOUTH CAROLINA.

WILLIAM H. BARR, D. D. *et. 63*, Pres. Abbeville District, Jan. 9.

GEORGIA.

JOHN BROWN, D. D. *et. 79*, Pres. Fort Gaines, Dec. 11, 1842.
JORDAN BAKER, *et. 54*, Bap. Laurens County, Jan. 6, 1843.

KENTUCKY.

CHARLES MARSHALL, *et. 28*, Bap. Mammoth Cave, Feb. 1.

TENNESSEE.

WILLIAM G. WOOD, *et. 47*, Bap. Bedford Co. Feb. 8.

OHIO.

JOHN JAYNES, Meth. Norwalk.

INDIANA.

JOHN S. THOMPSON, *et. 38*, Pres. Crawfordsville, Jan. 3.
ROBERT R. ROBERTS, D. D. *et. 70*, Meth. Lawrenceport, March 27.

ILLINOIS.

CHARLES HARDING, Bap. Ottawa, Feb. 3.

MICHIGAN.

MILLER FOOTE, *et. 53*, Meth. Adams, Nov. 13, 1842.

Whole number in the above list, 35.

SUMMARY.

AGES.		Massachusetts.	
From 20 to 30.	3	Connecticut.	2
30 40.	4	New York.	2
40 50.	5	New Jersey.	1
50 60.	5	Pennsylvania.	4
60 70.	3	Delaware.	1
70 80.	7	Maryland.	3
80 90.	2	Virginia.	3
Not specified.	6	South Carolina.	1
Total.	35	Georgia.	2
Sum of all the ages specified.	1,618	Kentucky.	1
Average age of the 29.	56 3/4	Tennessee.	1

DENOMINATIONS.

Congregational.	5	Total.	35
Baptist.	5		
Presbyterian.	4		
Episcopalian.	3		
Methodist.	11		
Ref. Dutch.	1		
Ger. Reformed.	1		
Lutheran.	1		
Unitarian.	4		
Total.	35		
STATES.		DATES.	
Vermont.	2	1842. November.	1
		December.	2
		1843. January.	5
		February.	10
		March.	9
		April.	6
		Not specified.	2
Total.	35		

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending April, 1843.

Ordinations.	246	Virginia.	13
Installations.	182	North Carolina.	2
Total.	378	South Carolina.	1
		Georgia.	2
		Kentucky.	10
		Ohio.	20
		Indiana.	9
		Illinois.	7
		Tennessee.	1
		Missouri.	2
		Michigan.	9
		Louisiana.	1
		Alabama.	3
		Mississippi.	1
		Wisconsin Territory.	2
		Iowa Territory.	1
Total.	378		

OFFICES.

Pastors.	295		
Evangelists.	33		
Priests.	42		
Foreign Missionaries.	7		
Total.	378		

DENOMINATIONS.

Congregational.	122		
Episcopal.	57		
Presbyterian.	125		
Episcopalian.	42		
Reformed Dutch.	15		
German Reformed.	2		
Unitarian.	14		
Not specified.	1		
Total.	378		

DATES.

1841. October.	1		
1842. January.	3		
February.	2		
March.	10		
April.	13		
May.	46		
June.	49		
July.	18		
August.	20		
September.	34		
October.	47		
November.	29		
December.	18		
1843. January.	29		
February.	26		
March.	22		
April.	10		
May.	1		
Total.	378		

STATES.

Maine.	21		
New Hampshire.	16		
Vermont.	14		
Massachusetts.	66		
Rhode Island.	1		
Connecticut.	82		
New York.	99		
New Jersey.	14		
Pennsylvania.	25		
Delaware.	2		
Maryland.	2		
Dist. Columbia.	2		

GENERAL SUMMARY,

Of Deaths, for the year ending April, 1843.

AGES.		New York.	
From 20 to 30.	11	New Jersey.	20
30 40.	23	Pennsylvania.	13
40 50.	32	Delaware.	1
50 60.	8	Maryland.	6
60 70.	15	Dist. of Columbia.	1
70 80.	22	Virginia.	5
80 90.	9	North Carolina.	1
90 100.	1	South Carolina.	4
Not specified.	24	Georgia.	3
Total.	127	Tennessee.	3
Sum of all the ages specified.	5,570	Kentucky.	3
Average age of the 105.	54	Ohio.	5
		Illinois.	5
		Michigan.	2
		Alabama.	2
		Indiana.	2
		Wisconsin Territory.	1

DENOMINATIONS.

Congregational.	19		
Baptist.	16		
Presbyterian.	28		
Episcopalian.	8		
Methodist.	55		
Lutheran.	2		
Reformed Dutch.	2		
German Reformed.	2		
Associate Reformed.	1		
Unitarian.	8		
Universalist.	1		
Roman Catholic.	1		
Not specified.	4		
Total.	127		

DATES.

1841. September.	1		
1842. February.	4		
March.	7		
April.	11		
May.	7		
June.	10		
July.	10		
August.	6		
September.	12		
October.	7		
November.	6		
December.	11		
1843. January.	7		
February.	10		
March.	9		
April.	6		
Not specified.	5		
Total.	127		

STATES.

Maine.	4		
New Hampshire.	6		
Vermont.	5		
Massachusetts.	24		
Connecticut.	4		

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1843.*

SAMUEL MORRILL,

A BENEFICIARY OF THE AMERICAN EDUCATION SOCIETY.

In the autumn of 1835, as the young gentlemen were coming together at the Theological Seminary in Bangor, to enter upon their studies for the year, a stranger from New Hampshire appeared among them. He was small in stature, but dignified in appearance and manners. His hair and eyes were black, his complexion fair, and his countenance, though grave, indicated cheerfulness, and showed that he was a happy man. He could not be called handsome, and yet there was an air of goodness about him, which instinctively won upon his associates. His name was SAMUEL MORRILL. He was a recent graduate of Dartmouth College; and before proceeding to speak of his course of life at Bangor, it is proper that I should present a brief sketch of his previous history.*

Young Morrill became a subject of renewing grace, in February, 1827. About two years subsequent to this, he commenced a course of study preparatory to the Christian ministry, and entered college in 1831. His life, while at the academy and college, was marked by consistency of Christian deportment, a conscientious attention to prescribed duties, and a fervent interest in the cause of Sabbath School instruction, and other similar means of doing good. From the commencement of his college course, he seems to have made a more solemn and formal consecration of himself to the service of his Master, and to have made the life and labors of Jesus a pattern for his own. Like him, he went about *doing good*. He loved to seek out the *lowest* objects of Christian benevolence, and to pour into their dark minds the light of life. The following incident furnishes an illustration of his character in this respect.

Within the circle of his college walks, there was an infidel neighborhood, which was so abandoned to ignorance and vice, as to be considered beyond the reach of Christian instruction and influence. In his hours of relaxation and exercise, Mr. Morrill frequently wandered to this place, and cultivated an acquaintance with the inhabitants. During a season of mortality, he was often at the bed-side of the sick and dying among them, ministering to their bodily necessities, and seeking, in those tender and solemn hours, to impart the blessings of salvation to their souls. He at length won so much upon his new acquaintances, that he proposed to establish among them a Sabbath School. They accepted the proposal, but upon the condition that *religious* instruction, which they despised and hated, should be excluded. Nothing discouraged by so forbidding a restriction, Mr. Morrill proceeded to establish his school. By his mildness, modesty, and unobtrusive kindness, he secured still further the respect and confidence of both parents and children; and they consented, in a little time, that *natural* religion should be introduced. He might urge the

* In preparing the following sketch, some use has been made of an Obituary Notice of Mr. Morrill, written by his friend and fellow student, Rev. Cyrus Hamlin, now missionary of the American Board at Constantinople.

doctrines of the Divine existence, a universal providence, and the accountability of man, as these were unfolded in the light of nature. It was not long, before the book of *revelation*, as well as that of nature, was tolerated, and the influence of its Divine precepts was felt and *manifested* in this little community. Drunkenness and vice of various forms were restrained; industry and virtue were promoted.

This instance of Mr. Morrill's benevolent labors is illustrative of his general policy and success. He sought to do with his might whatever his hand *found* to do; and instead of withholding all effort, until the gospel could be directly unfolded, he would submit to any circumstances, provided they were unavoidable, and taking things as they were, would seek to improve them, by every gentle and insinuating influence, which the example of Christ and his own benevolent heart could suggest.

After commencing his theological studies at Bangor, Mr. Morrill *renewed* the consecration of himself to the cause of Christ, with much self-examination, and deep penitence for the sinfulness of his heart and life. He was uniformly regular in his attendance upon the prescribed exercises and duties of the Seminary; but in addition to these, he in a little time found leisure to examine almost every locality of vice, poverty, and wretchedness in the city and neighborhood. No enthusiastic mineralogist ever sought the sparkling gem in its rough gangue with deeper interest, than he explored such places, seeking the opportunity of doing good. His manner was, to go out among the Irish residents, and others of the poorer class, and entering one of their houses, would send the children, to invite all their little companions in the neighborhood to come in. The strangeness of the thing would at once draw them together; when he would address them kindly, tell them some interesting story, give to each of them some fruit, or cake, or a little book, or perhaps a picture, and then dismiss them, pleased but wondering at this unwonted treatment. His second visit was always more successful than the first; and soon every child would rejoice at his coming, and run, bare-headed, through wind and storm to meet him. His next step would be to secure their attendance at school; and during the summer and fall of 1836, two schools were in successful operation, designed expressly for this class of children, and established mainly through his instrumentality. When any of the children lacked suitable clothing, Mr. Morrill would take them by the hand, go with them to the houses of his friends, and not desist, till the requisite garments were provided. His kindness to the sick and destitute of every class, and the thousand ways in which he contrived to relieve their wants, and to procure for them the charities of others, gave him great influence with the parents, as well as children; so that whenever he appeared among them, both old and young rose up together to call him blessed.

It was his practice to meet a company of children, thirty or forty in number, every Saturday afternoon, and three or four smaller circles on the Sabbath; on which occasions the parents were often present. As he approached the place of meeting, the children would come out, with smiling faces, and take him, some by the hand, and others by parts of his dress; and lead him with an air of triumph to the house. His skill in winning their affection and confidence, without losing at all his authority over them, was singular and unexampled. Many interesting facts, illustrative of this, might be stated; but time will not permit. The above characteristics of his efforts have been given, not so much to eulogize him, as to furnish an example to others who would meet with the like success. If the poor, the ignorant, the degraded, the vicious, the prejudiced and bigoted opposers of truth, which are crowded together in our cities, are ever brought to accept of Christ, the work must be accomplished by similar means;—by personal, kind, unremitted efforts, which shall be, not the seeming, but the *sincere* expression of a spirit of benevolence, springing from the love of Christ.

But the benevolent labors of our young brother were short, and it is time that we approach his closing scene. About the middle of December, 1836, a profuse hemorrhage in the stomach, together with a complication of other chronic diseases, warned him to prepare for his last hours. By the skillful treatment of his physician, he was blessed with a brief and partial restoration,

and the children of want—the objects of his prayers and benevolent exertions—again greeted him at their doors. But a second attack of bleeding, which occurred in a few days, told him too plainly that his labors were closed.

After his first attack, Mr. Morrill expressed a strong desire to recover, and felt a degree of confidence that he should. He believed that his Master had more work for him to do; and he earnestly desired to labor long, and was willing (if such were the Divine pleasure) to suffer long, in so holy a service. This, however, was to him a time of deep spiritual experience. He sat submissive at the feet of Jesus, and there learned much, which he had not known before, of the sinfulness of his heart and life, the worthlessness of his services, and of the depths and wonders of the love of Christ in the work of redemption.

After his second attack, he felt that his life was rapidly drawing to a close; was perfectly resigned to the will of God; and expressed a calm assurance of his interest in Christ, and his consequent title to heaven. It was affecting to sit by him at this period—knowing, as we did, the depth of his piety, and the diligence with which he had labored in the cause of Christ—and hear him express the humbling sense which he now entertained of all his past experience and services. He *felt*, he said, that he had been “a *poor, miserable, wretched sinner*.” Even since he had professed to consecrate his all to God, he had been “a *miserable, wretched, selfish loiterer* in the vineyard of his Master.” It was *impiety*, he remarked, for any man to trust in his own works for salvation.

About a week before his death, he gave to one who was watching with him his last messages to his particular friends, assigning to each some memento of his love, and exhibiting the warmest interest in their spiritual welfare. He wished to exhort all his fellow students, as from the bed of death, to be more holy, more diligent in duty, more entirely devoted to the cause of Christ.

He was at this time suffering from a burning fever, and a quenchless thirst; and after trying to no purpose various palliatives, he remarked, with peculiar emphasis, “They shall thirst no more.” In his paroxysms of pain, which nothing could alleviate, he often comforted himself by repeating, “Neither shall there be *any more pain*.” A Christian friend, on one occasion, read to him some of the last verses of the seventh chapter of the Revelation. He repeated the last words, “And God shall wipe away all tears from their eyes;” and then laying his trembling hand upon the blessed book, with emotions which none but the dying saint can feel, he folded it to his bosom, and pressed it to his lips, and leaned his weary fainting head upon it, requesting that it might be made known to all his friends what a precious consolation *the Bible* was to him in the hour of death, and how its promises cheered him in the dark valley. After resting a while, he expressed regret that he had not learned to sing. He wanted, he said, to “commence that *new song* here, which he trusted that he should sing in heaven forever.” On the morning of his last Sabbath on earth, he wished once more to see the Sabbath sun. He gazed long upon every object over which it threw its golden light, and felt his soul melted and subdued with the thought, that, in all probability, his next Sabbath would be in heaven.

For a few days before his death, the sufferings of our friend were sometimes great; but he was accustomed to say, in the midst of them all, “I am *just where I choose to be—in the hands of God*. I would not change places with any man living. It is a glorious regulation of Christ’s kingdom, that through *much tribulation* his disciples must enter into it.” During the greater part of the day previous to his departure, his mortal agonies almost exceeded the power of endurance, and forced him to pray earnestly for a *little rest—a little relaxation* of protracted pain; still, he confirmed his heroic fortitude by exclaiming, “*There is a rest—an everlasting rest*.” Towards evening, in great mercy, his pains were eased; after which his confidence remained unshaken, his hopes were unclouded, and a little past one o’clock, on the morning of the 17th of February, 1837, he *fell asleep*.

His funeral was attended in one of the largest churches in the city, and although he had no kindred or family connexions near him, the spacious edifice was crowded with mourners. The sermon on the occasion was founded on Rev. xiv. 13. “*Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow*”

them." In concluding his discourse, the preacher took occasion to remark, "The beloved youth, whose death we this day deplore, and whose remains lie before us, has undoubtedly *died in the Lord*. He *lived* for the Lord, while he lived, and in the love and favor of his Divine Lord he *died*. We are satisfied, therefore, that he is now among the *blessed dead*. He now sweetly rests from all his labors, and has gone where his works will follow him.

"To us, indeed, his early removal is a dark and mysterious event. He had struggled through great difficulties in procuring a liberal education, with a view to prepare himself for the Christian ministry, and had arrived within sight, as it were, of the object of his pursuit; when suddenly he is arrested, smitten down, and his earthly labors are brought to a close. We cannot tell what ends the great Head of the church may have proposed to himself by this dispensation. To us, it is all dark, mysterious and trying. Still, our confidence in God is not at all disturbed. We know that he has done well. We know that he has made no mistake. We feel assured that this event, in all its circumstances, has been ordered in infinite wisdom and goodness, and that what we know not now respecting it, we shall know hereafter.

"Meanwhile, we have the satisfaction of knowing, that our departed brother lived not in vain. He was pre-eminently one of those who *filled up* life with duty and usefulness. Without at all overstepping his proper limits as a student, he labored *abundantly* and *most successfully* in the cause of his Divine Master. As though under the impression that his life was to be short, he did *with his might* what his hand found to do. Nor was he at all careful to select only the most pleasant fields of labor—those which might be cultivated with the least self-denial. But he was ready to go any where—to do anything—to throw himself into any breach—to subject himself to any inconvenience—if the cause of Christ could but be promoted, and the salvation of immortal souls secured. To such a laborer, the rest of heaven must be sweet. On such an one must be conferred no ordinary crown, in that world where the righteous are rewarded *according to their works*."

Among the mourners who crowded the church on this occasion, there were hundreds in the galleries, and in the remote parts of the house, who presented a striking contrast to the rest of the assembly. They were the sons and daughters of poverty and want; differing in years from childhood to decrepid old age; of various nations and religions; and with an external appearance as motley and diverse as were their characters and conditions. But they all felt that they had lost a *friend*; one common sympathy had drawn them together; and they stood looking on, in silent grief, until the services were closed, and when the coffin was removed and placed upon the hearse, they crowded around it, climbed up upon it, and utterly refused to let it depart, till they had looked once more upon the face of him they loved, and bedewed him with their tears. When they had been gratified in this respect, they insisted on following, as *chief mourners*, to the grave; and it was with difficulty that they were persuaded to give place to the officers and students of the Seminary, to come between them and the lifeless body of their friend.

The funeral took place, it will be recollected, in the midst of winter, and when the streets were incumbered with a recent fall of snow. The distance to the grave was more than half a mile. When we had arrived at the place of burial, and looked round upon the procession following us, we were filled with astonishment. It extended back as far as the eye could reach, and consisted in great measure of Irish emigrants, and the other poor of the city. Here were old and young, parents and children, male and female, marching one after another through the snow, and together forming a procession, on foot, of nearly half a mile. Every countenance, as they came up, looked dejected and desolate, indicating the deepest sorrow and grief, that they should see the face of their beloved instructor and benefactor no more.

The whole scene was an eloquent and affecting eulogy upon the character and usefulness of this excellent young man. But few such funeral occasions have ever been witnessed. Who would not prefer to be honored with such a burial, rather than to be borne to his grave by the hands of princes, and lie in the sepulchres of kings?

The character which has been before us is calculated to impress upon all who contemplate it some important lessons.

1. We see how much good one individual may do in a little time; and that, too, without any *peculiar* advantages. Mr. Morrill came to Bangor an utter stranger. He had nothing special to recommend him, or to give him influence; and he resided there but little more than a year. And yet *how much did he accomplish! How much impression did he make!* And that, too, upon what had always been considered as the most forbidding, the least hopeful, class of the community. And all this was done, without any bustle, agitation or noise, by *simple kindness*, by manifest *good intention*, by well directed, untiring *personal exertion*.—Surely, such an example ought not to be lost upon surviving Christians. It ought to be pondered by every Christian, till his feelings shall constrain him to look around for some object of benevolence, on which he may at least *try* his power of doing good.

2. We see the mistake of those who allow themselves to neglect *obvious* duties, for the sake of others which are less obvious, or less directly binding. Such was not the course of the lamented Morrill. During his whole residence in Bangor, he was a member of the Seminary, and sustained the relation and responsibilities of a student. And however much his heart was set upon being abroad and doing good, the duties of a student he would not neglect. He was uniformly present at the exercises of the Seminary, and prepared with his lessons, or with other services which had been assigned him. In this respect, he was an example, not only to students, but to *all men*. The path of duty is a straight path; and it is a *single* path. It will never lead a person into two places at once; or require him to do one thing, while he manifestly *ought* to be doing another. In every situation of life, there are *obvious* duties—duties which are *directly binding*; and these should never be neglected for others of a more dubious character.

3. The character before us furnishes a reproof to those who fold their hands and do nothing, because the door of usefulness is not *wide open* to them—because they cannot do *at once* all they would do.—The course pursued by Mr. Morrill, in the infidel neighborhood near Dartmouth College, has been already described. We have also seen the success which followed it. On the same general plan, he commenced his benevolent labors at Bangor. The most of those to whom he was so useful, and on whom he made so much impression, were bigoted Catholics. He began, by cultivating an acquaintance with them, and by doing such things for them as he could do without awakening prejudice;—such as they were willing and glad to have him do. And he proceeded on from one thing to another, till he had fairly supplanted the influence of the priest, and could do almost anything for them, or with them, that he pleased. The prospect was, had his life been spared, that not a few of them, ere long, might have been savingly benefitted.

4. The example before us illustrates the power of *simple, unobtrusive goodness*.—It was not the talents or learning of Mr. Morrill (although these were respectable) which gave him so much influence. It was not anything peculiarly striking or captivating in his manner. It was rather the unaffected *goodness of his heart*. He really *felt* all that interest for the poor, the ignorant, and the perishing around him, which he manifested; and he was so perfectly transparent in his character and manner, that they were satisfied he felt it. And it was this which instinctively won their confidence. It was this which led them to cluster around him, and cling to him, as their friend.—In the matter of doing good, there is no substitute for real *kindness, benevolence* of heart. This will show itself, wherever it exists; and in a manner, too, which it is impossible to counterfeit. And wherever it does show itself, it will win its way to the hearts of others. It will conquer prejudices and overcome obstacles which nothing else can. Whoever would enter successfully upon the work of doing good, must possess the element of goodness in his heart, and the more of it he possesses there, the greater always will be his power.

AMERICAN EDUCATION SOCIETY.

THE Regular Quarterly Meeting of the Board of Directors was held at the Rooms, April 12, 1843. The Report of the Secretary, presenting applications in the usual form from one hundred and eighty-four young men, under the patronage of the Parent Society, was presented. After attending to a statement from the Treasurer, showing the whole receipts and disbursements for the last quarter, and the means on hand for meeting the liabilities of the quarter ensuing, the Board voted, to grant appropriations of half the usual amount, viz. \$10 each to 171 young men, in the Colleges and Theological Seminaries, and \$7 50 each to 13 in Academies, preparing for College. These appropriations were immediately paid, from funds in the Treasury.

The Report of appropriations made by the Central American Education Society at New York, submitted by the Secretary of that Society, and including seventy-two young men, to whom appropriations of \$12 each, had been voted this quarter, was laid before the Board.

The whole number of young men embraced in the above statement is 256, of whom 169 are at Institutions in New England, 53 in the Middle States, and 34 at the West. It should be understood that the number of applicants for a single quarter can never in any instance equal the whole number who will have received assistance from the funds of the Society during the year. This number can only be ascertained when the enumeration is made up for the Annual Report, from a comparison of the four quarterly returns.

The number of new applicants for assistance is at present very small. It would be interesting, in view of this fact, to know whether the number of

pious young men in other connections, who are commencing a course of studies for the ministry, is equal to what it has formerly been. Unless, indeed, it very much exceeds the ratio of former years, compared with the number looking to the Education Society for encouragement, there must soon be realized a great falling off in the number of young men preparing for the ministry. In view of all which has been said and written of late on the subject of a superabundant supply of ministers, it will not appear strange that an impression should have been produced on the minds of young men, and of their parents and advisers, unfavorable to the entertaining of such a purpose. We should not be surprised if the number of pious youth, of every class, who have taken up the design of studying for the ministry within a year or two past, should prove to be much diminished, in comparison with the number in former years; nor if it should prove to be very unequal to the demands which, in due time, our Theological Seminaries will be called upon to supply.

ANNIVERSARY.

THE Twenty-seventh Annual Meeting of the American Education Society, will be held in Boston, in the Lecture Room of Park Street Church, on Monday, May 29th, 1843, at half past three o'clock, P. M. The Annual Reports of the Treasurer and of the Directors will be presented, and the Officers for the year ensuing will be elected.

The Committee appointed at the Special Meeting in October last, to revise the Constitution and Rules of the Society, will make their Report at the Annual Meeting. This Report will present many subjects of interest and importance for the consideration

and definite action of the Society.—It is hoped that a numerous attendance of the Corporate and Honorary Members will be secured. Although this Meeting comes, by established appointment, so early in the Anniversary week, yet the facilities for reaching the city from every direction are now such that a general attendance may be expected.

The public exercises of the Anniversary will be held in the evening at half past seven o'clock, in Park Street Meeting house; when an abstract of the Annual Report will be read, and addresses made.

S. H. RIDDEL, *Sec'y.*

QUARTERLY REGISTER.

THIS being the last number of the American Quarterly Register, which is now to be discontinued, its publication has been retarded a few days to give time for making the Catalogue of Graduates complete. For the same reason we have been obliged to press into this number an unusual quantity of other matter, and, in some degree to disregard the due proportions, as to length and the variety of subjects. We have endeavored as far as practicable to fulfil our engagements with correspondents, and likewise to consider the reasonable claims of subscribers, by bringing to a conclusion whatever would have been seriously defective if left unfinished.

We are happy to be enabled to inform our patrons, just as we are putting the last pages of this number to press, that efforts are making for the continuation of the Register, disconnected with the Education Society; and on a plan somewhat modified, but retaining all its former antiquarian and statistical character. If these efforts are successful, as we sincerely hope they may be, a Prospectus for a new Series of the work will soon be issued.

FUNDS.

Receipts for the April Quarter, 1843.

INCOME FROM FUNDS	319 84
LOANS REFUNDED	600 89

LEGACIES.

<i>Boston, Ms.</i> Miss Susannah C. Hunt, bal. of the Legacy, by Hon. Sam'l Hubbard, Exr. given for the Permanent Fund	635 73
<i>Newark, N. J.</i> Widow Sarah Lyon, by Mr. J. H. Burnett, Exr. given for the Scholarship Fund	100 00
<i>West Springfield, Ms.</i> Rev. Jona. L. Pomeroy, by Hon. Lewis Strong, Adm.	250 00—955 73

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
<i>Boston, Old South Society</i>	124 81
do. do. a friend	200 00
Park St. do. in part	88 25
Bowdoin St. do.	202 40
Essex St. do.	143 66
Winter St. do.	129 19
Pine St. do. contr. 104 88, four members of the church to const. their pastor, Rev. Austin Phelps, an H. M. \$30,	
Phillips Chh. and Cong. South Boston	144 88
Rev. Mr. Kirk's Society	41 33
A lady 5, Rev. Joseph Emerson, Agt. 30	124 73
	35 00—1,234 25

BERKSHIRE COUNTY.

[Rev. John Todd, Pittsfield, Tr.]	
<i>Williamstown, Cong. Soc. by Pres. Hopkins</i>	40 00
Received from the Treasurer	75 00—115 00

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Mr. William Howe, Jr. Tr.]	
<i>Southbridge, Soc. of Rev. Eber Carpenter</i>	16 75
<i>Warren, Soc. of Rev. George Trask</i>	42 60—59 35
(By Rev. Joseph Emerson, Agt.)	

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
<i>Danvers, Soc. of Rev. Mr. Field, by Rev. J. Emerson, Agt.</i>	46 27
<i>Manchester, Soc. of Rev. Mr. Taylor, in part, do.</i>	19 00
<i>Marblehead, Soc. of Rev. Mark A. H. Niles</i>	92 43
<i>Wenham, Ladies' Reading Soc. in the Cong. of Rev. Daniel Mansfield</i>	25 50—183 20

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
<i>Andover, Chapel Cong. by Mr. H. Hutchinson</i>	25 00
<i>Newburyport, Soc. of Rev. Mr. Dinnick, by Rev. J. Emerson, Agt.</i>	42 05—140 05

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
<i>Palmer, Bal. of the subscription of the late Dea. Alpheus Converse</i>	20 00

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
<i>Granby, Individuals in Soc. of Rev. James Bates</i>	15 25
<i>Northampton, Ladies Ed. Soc. 1st Par. by Mrs. Williston</i>	19 54
<i>Benev. Soc. 1st Par. by J. P. Williston, Esq.</i>	61 00—95 79

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
<i>Douglas, (East) Cong. Ch. and Soc.</i>	9 00
<i>Milbury, Cong. Soc. by Dea. Nath. Goddard</i>	6 00
<i>Uxbridge, Ev. Cong. Ch. and Soc.</i>	20 00
(By Rev. J. Emerson, Agt.)	
<i>Westboro', Soc. of Rev. Chas. B. Kittredge</i>	91 65—126 65

MIDDLESEX COUNTY.

Brighton, Soc. of Rev. John R. Adams, by Rev. J. Emerson, Agt.	69 50
Charlestown, Soc. of Rev. Mr. Humphrey	102 02
Woburn, East-side Sewing Circle, by Rev. J. Bennett	9 06—190 58

SOUTH CONFERENCE OF CHURCHES,
MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Needham, (W.) Soc. of Rev. Harvey Newcomb	26 75
Southboro', Soc. of Rev. Mr. Rawson	8 87
Sudbury, Soc. of Rev. Josiah Ballard, by Mr. E. Hunt	15 24—50 86

RELIGIOUS CHAR. SOC. OF MIDDLESEX
NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby Association 5 45, Groton 1, Westford 7 85	14 30
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NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Rosbury, Soc. of Rev. Augustus C. Thompson	102 11
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WORCESTER CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

Auburn, Soc. of Rev. Miner G. Pratt	8 00
Princeton, Soc. of Rev. Willard M. Harding	29 00
Worcester, Soc. of Rev. Seth Sweetser, bal. (By Rev. Joseph Emerson, Agt.)	10 00—47 00

EDUCATION SOCIETY IN WORCESTER
NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

New Braintree, Soc. of Rev. John Fiske, by Rev. J. Emerson, Agt.	20 10
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RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Soc. of Rev. Dr. Tucker	197 47
High St. Cong. by three indiv.	4 00
Grace Ch. by an individual	1 00
Richmond St. Ch. by Albert Pabodie, Esq.	94 53
Do. two individuals	9 00—306 00
(Most of the above by Rev. J. Emerson, Agt.)	\$1,601 70

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Augusta, Cong. Ch. and Soc.	56 13
Alna, do. do.	11 58
Bangor, 1st do. do. in part	39 72
Hammond St. Ch. and Soc.	53 83
Additional, for the two Societies	5 00—98 60
Bloomfield and Skowhegan, Ch. and Soc. in part	28 31
Bremser, Mrs. Anna Johnson, to const. herself in part	50 00
Camden, Cong. Ch. and Soc.	10 00
Farmington, do. do.	10 00
Freeport, do. do.	20 23
Hallowell, Mrs. Sophia Bond, to const. Rev. Samuel S. Drake an H. M.	20 62
Mrs. John Gardiner	40 00
Hampden, Cong. Ch. and Soc. in part	1 00
Newcastle, do. do. do.	11 00
Norridgewock, do. do. of which, \$40 is to const. Rev. Josiah Peet an H. M.	10 00
New Sharon, Cong. Ch. and Soc.	45 00
North Yarmouth, 1st do. in part	16 12
2d do. do.	10 50
North Edgcomb, Cong. Ch. and Soc.	9 63—20 13
Portland, High St. Ch. and Soc.	17 34
2d do. do.	106 32
3d do. do.	3 00
3d do. do.	22 50—131 82
Saco, Benev. Soc. 1st Par. by S. L.	20 00
Topsham, Cong. Ch. and Soc., bal. of subscription to const. Rev. Daniel Sewall an H. M.	24 15
Thomaston, 1st Cong. Ch. and Soc. in part	6 50
Waldoboro' and Bremen, Cong. Chs. and Socs., \$40 of which to const. Rev. John Dodge an H. M.	47 00
Wiscasset, Cong. Ch. and Soc.	22 75
Winthrop, do. do.	59 34
Somerset Co. Conf. of Churches, a contribution	4 63

(The above by Rev. Ansel Nash, Agt.)

\$772 23

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Amherst, Ladies' Den. Soc. by Mr. J. A. Wheat, of Hillsboro' Co. Aux.	5 55
Bedford, Pres. Ch. and Soc. by do.	18 00
Derry, Pres. do. by Mr. Wm. Ela, Tr.	10 00

Francesstown, Cong. Ch. and Soc. by Hon. Titus Brown	33 00
Hollis, do. do. by Mr. J. A. Wheat, Tr. &c.	44 25
Lyme, do. do. by Rev. E. Tenney	10 00
Manchester, do. do. by Rev. C. W. Wallace	10 00
New Ipswich, do. do. by Mr. J. A. Wheat, Tr. &c.	41 52
Willton, Ladies' Ed. Society, by do.	11 10

(The following by Saml. A. Gerould, Esq. Tr. Cheshire Co. Aux.)

Gilsun, from a friend	1 00
Jaffrey, Mrs. Edith Parker	4 00
Marlboro', from a friend	1 00
Sullivan, Church and Society	6 63—12 63
Deduct expenses of Auxiliary	50—12 13
	\$195 85

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Castleton, Cong. Church	15 00
Roylton, Cong. Ch. and Soc. by Gen. John Francis, Tr. Windham Co. Aux.	16 00
Sharon, Chester Baxter, Esq. by do.	5 00
Weathersfield, (Centre) Cong. Ch. and Soc. by H. Hill, Esq. Boston	18 50
From A. Wilcox, Esq. Tr. Addison Co. Aux.	7 00
	\$56 50

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Chester, Soc. of Rev. A. S. Cheesbrough, bal. of subs.	1 40
Enfield, Coll. in 1st Cong. by Eben Parsons	28 00
Farmington, Soc. of Rev. Dr. Porter, by Dea. S. Hart	68 80
Hartford, Coll. of Gent. in 1st Soc.	243 00
Do. Ladies do. by Miss E. L. Bounce, Tr.	103 25
Do. Gent. in North Soc. by Dea. O. Allen	172 06
Do. Ladies do. by do.	67 27
Do. South Soc. by P. D. Stillman	52 47
Do. 4th Ch. by L. Olmsted, Tr.	23 73—661 78
Meriden, Coll. by Rev. George W. Perkins	29 61
Norwich, Do. in the 2d and 5th Congregations	110 00
Do. 1st Congregation	20 00—130 00
A friend, 11 reams of letter paper.	
Torrington, Coll. by Rev. Brown Emerson	28 00
(Most of the above by Rev. J. Emerson, Agt.)	\$947 59

WESTERN RESERVE BRANCH.

[Stephen Tracy, M. D. Hudson, O. Tr.]

Amount of donations	\$103 31
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CENTRAL AMERICAN EDUCATION SOCIETY.

[William A. Booth, Esq. New York, Tr.]

Avails of articles given 2 71, Catskill, a bal. 9	11 71
Spring St. Ch. N. Y. 83 50, 1st Ch. Brooklyn, a bal. 38	121 50
Whitehall 63 71, Utica Agency 36 29, T. Williston 2	102 00
Durham Ben. Soc. 10, 2d Ch. Orange, N. J. 30	40 00
Col. Loomis, of Port Townsend 17 60, Mr. Walker 5	22 60
Duane St. Ch. N. Y. 10, Federal Store, Dutchess Co. 1	11 00
Brick Ch. N. Y. John McComb	25 00
	\$333 81

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

Collections during the quarter, particulars not furnished	1,371 33
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UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Augusta 7 87, Champion 11 10, Cooperstown 30 30, Clinton 43 58	92 35
Chazy 5, Fulton 30, Holland's Patent, in part to const. Ingraham Townsend a L. M. 17	52 00
Kingsboro' 45 77, Middlefield Centre 22 05, Marshall 9 98	77 80
Martinsburg 10, New Hartford 49 92, N. Haven 6 87	66 79
Oriskany Falls 7 44, Oswego, 1st Ch. 31 17, 2d Ch. 1st 67, Salem 3	60 28
Plattsburg, a bal. 2, Rome, 1st Ch. 46 62, 2d Ch. 12 39	61 01
Utica, Pres. Ch. 58 52, Cong. Ch. 18 77, Vernon Village 14 53	81 82
Volney 7 22, Waterville 7 39, Westford 14 82	29 43
	\$551 48

Whole amount received, \$8,913 80.

Clothing received during the Quarter.

Boston, Ms. Mrs. Windsor, shirts and socks.	
Dover, N. H. Ladies' Ed. Soc. by Miss Charlotte K. A. Richardson, Sec. and Treas., shirts, collars and socks.	



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